

श्रीमद्भगवद्गीता भाष्यम्



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श्रीमद्भगवद्गीता भाष्यम्

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Chapter 05

शङ्कराचार्य introduces the fifth chapter by writing a सम्बन्ध ग्रन्थ otherwise called सङ्गति ग्रन्थ which is a slightly bigger portion, and in this सम्बन्ध ग्रन्थ he gives the connection between the fourth and the fifth chapters. The fifth chapter begins with a question from अर्जुन – ‘whether I should take up सन्न्यास or whether I should follow कर्मयोग, which one is better for me?’ सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥ गीता ५-१ ॥ So the connection between the question of अर्जुन in the fifth chapter and the teaching of the Lord in the fourth chapter, that connection शङ्कराचार्य is giving in this fairly big introductory portion.

First he brings out the main teaching of the fourth chapter. So पूर्व अध्याय सारः. The main message of the fourth chapter he presents in the first two paragraphs, and the main message is सन्न्यास and कर्मयोग. That is why the fourth chapter itself is titled ज्ञान-कर्मसन्न्यासः and also कर्मयोग. These are the two main instructions of the fourth chapter. That he mentions in the first two paragraphs. Now we will read the भाष्यम्.

सम्बन्ध ग्रन्थ भाष्यम्

‘कर्मणि अकर्म यः पश्येद्’ [गीता ४-१८] इति आरभ्य ‘स युक्तः कृत्स्न-कर्म-कृत्’ [गीता ४-१८] ‘ज्ञानाग्नि-दग्ध-कर्माणम्’

[गीता ४-१९] 'शारीरं केवलं कर्म कुर्वन्' [गीता ४-२१] 'यद्-
 ऋच्छा-लाभ-सन्तुष्टः' [गीता ४-२२] 'ब्रह्मार्पणं ब्रह्म हविः' [गीता
 ४-२४] 'कर्मजान् विद्धि तान् सर्वान्' [गीता ४-३२] 'सर्वं
 कर्माखिलं पार्थ' [गीता ४-३३] 'ज्ञानाग्निः सर्व-कर्माणि' [गीता ४-
 ३७] 'योग-सन्न्यस्त-कर्माणम्' [गीता ४-४१] इति-अन्तैः वचनैः
 सर्व-कर्म-सन्न्यासम् अवोचद् भगवान् ।

When we scan the fourth chapter, the first main message that we see is भगवान् सर्व-कर्म-सन्न्यासम् अवोचत्. You can understand, भगवान् talked about the renunciation of all the actions. Thus सन्न्यास is one important message of the fourth chapter and this message we can specially see in the later part of the fourth chapter.

And what do you mean by the later part? शङ्कराचार्य himself gives the reference. 'कर्मणि अकर्म यः पश्येद्' [गीता ४-१८] इति आरभ्य – beginning from the eighteenth verse of the fourth chapter, कर्मणि अकर्म is the eighteenth verse, इति आरभ्य – beginning from that, and continuing throughout the later श्लोका also and शङ्कराचार्य refers to all the relevant words in the fourth chapter. They are इति आरभ्य – beginning from that, आरभ्य 'स युक्तः कृत्स्न-कर्म-कृत्' [गीता ४-१८] – this is also in the eighteenth verse of the fourth chapter, thereafter 'ज्ञानाग्नि-दग्ध-कर्माणम्' [गीता ४-१९] – is in the nineteenth verse of the fourth chapter, 'शारीरं केवलं कर्म कुर्वन्' [गीता ४-२१] – twenty-first verse, 'यद्-ऋच्छा-लाभ-सन्तुष्टः' [गीता ४-२२] – twenty-second verse, 'ब्रह्मार्पणं ब्रह्म हविः' [गीता ४-२४] – twenty-fourth verse, 'कर्म-जान् विद्धि तान् सर्वान्' [गीता ४-३२] – thirty-second verse, 'सर्वं कर्माखिलं पार्थ' [गीता

४-३३] – thirty-third verse, ‘ज्ञानाग्निः सर्व-कर्माणि’ [गीता ४-३७] – thirty-seventh verse, ‘योग-सन्न्यस्त-कर्माणम्’ [गीता ४-४१] – forty-first verse, इति-अन्तैः वचनैः – if you go through all these portions and analyse the message given in these portions, you will discover कृष्ण is talking about सन्न्यास. And the very word is there ‘योग-सन्न्यस्त-कर्माणम्’ I am talking about a person who has renounced all the actions through ज्ञानम्, which means सन्न्यास is one central message given in the fourth chapter. This is the point one to be noted. The fourth chapter prescribes सन्न्यास as a साधन. Ok. What else is prescribed? That is said in the second paragraph. We will read.

‘छित्त्वेन संशयं योगम् आतिष्ठ’ [गीता ४-४२] इति अनेन वचनेन ‘योगं व कर्म-अनुष्ठान-लक्षणम् अनुतिष्ठ’ इति उक्तवान् ।

After seeing the above mentioned verses, when you come to the final verse of the fourth chapter, i.e., forty-second verse कृष्ण gives another साधन also. And what is that साधन? ‘छित्त्वा संशयम् एनम् योगम् आतिष्ठ’ [गीता ४-४२]. What is the message conveyed through this? इति अनेन वचनेन – through this statement in the forty-second verse that too the second half ‘योगं अनुतिष्ठ’ इति उक्तवान् – कृष्ण instructed अर्जुन to implement or perform or pursue योग. The meaning of the word योग there is कर्म-अनुष्ठानम्-लक्षणम्. योग meaning the performance of कर्म. In short, योग means कर्मयोग, कर्मयोग means कर्म-अनुष्ठानम्, performance of कर्म. So कर्म-अनुष्ठानम्-लक्षणम् is the commentary on the word योग. ‘अनुतिष्ठ’ इति उक्तवान् – that means the second message is may you perform कर्म. What is the first message? May you

renounce कर्म. What is the second message? May you perform कर्म. You have to keep both these instructions nearby: may you renounce कर्म, may you perform कर्म. Thus renunciation of कर्म and the performance of कर्म, both of them कृष्ण has taught in the fourth chapter.

This can create a confusion in the mind of the student, and अर्जुन also managed to get confused by this two-fold instruction. शङ्कराचार्य is presenting अर्जुन's confusion in the next paragraph. The first two paragraphs gave the message of the fourth chapter, the third paragraph talks about the confusion of अर्जुन. We will read.

‘तयोः उभयोः च कर्म-अनुष्ठान-कर्म-सन्न्यासयोः स्थिति-
गतिवत् परस्पर-विरोधाद् एकेन सह कर्तुम् अशक्यत्वात्, काल-
भेदेन च अनुष्ठान-विधान-अभावाद्, अर्थाद् एतयोः अन्यतर-
कर्तव्यता-प्राप्तौ सत्यां, यत् प्रशस्यतरम् एतयोः कर्म-अनुष्ठान-
कर्म-सन्न्यासयोः तत् कर्तव्यं न इतरद्’ इति एवं मन्यमानः
प्रशस्यतर-बुभुत्सया अर्जुन उवाच — ‘सन्न्यासं कर्मणां कृष्ण’
[गीता ५-१] इत्यादिना ।

A long sentence, and in this sentence from तयोः onwards upto तत् कर्तव्यं न इतरद् is in inverted commas. That इति indicates the inverted commas which means this is the thinking of अर्जुन. शङ्कराचार्य is presenting the thinking of अर्जुन. And how does शङ्कराचार्य know अर्जुन's thinking? Does he have telepathy or something, if you ask, from the question that comes in the fifth chapter we can infer the thinking of अर्जुन. How did कृष्ण know the thinking of अर्जुन, if you ask this question, if

you read the previous chapter one can infer अर्जुन's thinking. Now we will see अर्जुन's thinking.

तयोः उभयोः च कर्म-अनुष्ठान-कर्म-सन्न्यासयोः स्थिति-
गतिवत् परस्पर-विरोध अस्ति. This long sentence we will break
into several small sentences. Instead of परस्पर-विरोधाद्, we
will convert it into परस्पर-विरोध अस्ति and put a full stop.
What is that? कर्म-अनुष्ठान-कर्म-सन्न्यासयोः – the
performance of कर्म and the renunciation of कर्म, these are the
two instructions given in the fourth chapter. How do we know
that? The previous two paragraphs, शङ्कराचार्य said that. So
this performance of कर्म and renunciation of कर्म, उभयोः – both
of them are, परस्पर-विरोध – mutually contradictory.
Performance and renunciation are mutually contradictory
because renunciation means non-performance. Performance
means what? Performance. So Performance and non-
performance are परस्पर-विरोध – mutually contradictory like
स्थिति-गतिवत्, स्थिति means standing, गति means moving,
like standing and moving they are mutually contradictory. This
is the thought number one of अर्जुन. So सन्न्यास and कर्म are
परस्पर-विरुद्धम्.

And consequently comes the second thought of अर्जुन,
एकेन सह कर्तुम् अशक्यत्वात्. Here also the word अशक्यत्वात्
we will convert into अशक्यम्. एकेन सह कर्तुम् अशक्यम्.
एकेन means by one and the same person, सह कर्तुम् –
simultaneous implementation. So here that सह we should read
properly, we should not read as एकेन सह, we should read it as
सह कर्तुम्, सह means simultaneous and कर्तुम् means

performance or implementation, अशक्यम् means impossible. This is the second thought. Simultaneous implementation of these two instructions is not possible. The two instructions are performance of कर्म and the non-performance of कर्म I cannot implement both, because if I can implement performance I cannot implement non-performance. If I am implementing non-performance, I cannot implement performance. I have to either do or not do; I cannot do both doing and non-doing, how is it possible? Therefore एकेन means एकेन पुरुषेन, एकेन साधकेन समान काल करणम् अशक्यम्. This is the second thought of अर्जुन.

Then what is the third thought? अर्जुन wonders perhaps I can implement them at two different times. After all, opposite actions cannot be performed simultaneously but they can be performed sequentially. Moving and standing cannot be done simultaneously, but one person can do both of them sequentially. First I can stand and then I can move. Or first I can move and then I can stand. One person can do both moving and standing, not simultaneously but both can be done sequentially. Therefore अर्जुन wonders perhaps कृष्ण has instructed me to follow both of them sequentially. And after thinking about that अर्जुन himself comes to the conclusion also. And what is the conclusion? कृष्ण has not asked me to implement them sequentially also. Because in कृष्ण's teaching there are no words indicating sequence. What are the words indicating sequence? Suppose कृष्ण says first you do कर्मयोग, second you do renunciation. So He should have used first and second or He must have said do कर्मयोग then thereafter may

you renounce. Thus there must be some expressions in कृष्ण's teaching indicating sequential implementation of performance and non-performance. अर्जुन scans the fourth chapter and in the fourth chapter he doesn't find any expressions indicating sequential implementation. And therefore the conclusion is that कृष्ण is talking about simultaneous implementation. So no problem. Sequential implementation is possible but कृष्ण doesn't say that. Simultaneous implementation is not possible and कृष्ण is asking me to do that. So what is possible he doesn't ask me to do and what is impossible exactly he asks me to do. What is the third thought of अर्जुन? काल-भेदेन अनुष्ठान-विधान-अभाव – there is no instruction for their sequential implementation. विधान-अभाव means there is no instruction of काल-भेदेन अनुष्ठानम् – of their sequential implementation. And when I say 'of their', what do you understand? 'Of their' means performance and renunciation. That is all also not possible. This is thought number three. So here also if you are cutting the sentence, how should you do? काल-भेदेन च अनुष्ठान-विधान-अभाव.

Then comes the fourth thought of अर्जुन. अर्थाद् एतयोः अन्यतर-कर्तव्यता-प्राप्तौ सत्याम्. This also you should make into small sentence. अर्थाद् एतयोः अन्यतर-कर्तव्यता प्राप्तिः अस्ति. So what is the fourth thought? These are all a part of the भाष्यम् study. भाष्यम् study means we have to get into all these things. Sequential implementation is possible, but कृष्ण has not taught that. Simultaneous implementation is impossible, but कृष्ण has instructed that. And therefore there is only one way out. What is that? Since simultaneous implementation of both

is not possible, अर्जुन is forced to choose one of them. Because both I cannot perform simultaneously. Therefore what do I have to do? I have to choose one of them and implement that which is possible. That is said here, अर्थाद् means अर्थापत्ति प्रमाणेन – by implication, by presumption, अन्यतर-कर्तव्यता प्राप्तिः – one of these two instructions; अन्यतर means one of these two instructions, कर्तव्यता प्राप्तिः – should be implemented by me because both cannot be simultaneously implemented and both cannot be sequentially implemented also because कृष्ण does not sanction that. Sequential implementation is not sanctioned, simultaneous implementation is not possible, therefore गत्यन्तरम् विना helplessly I have to go in for the third option. What is the third option? Choose one of them. So एतयोः – of these two. Which two? Performance of कर्म or renunciation of कर्म. And to put in concrete language, अर्जुन either should fight in the battle field or go to Rishikesh for the साधन camp. साधन camp is to be held there. Either war or साधन camp, which one he has to choose. So एतयोः is equal to कर्म-अनुष्ठान-कर्म-सन्न्यासयोः मध्ये, between the two one of them is to be implemented. This is thought number four.

Then what is the fifth thought of अर्जुन? यत् प्रशस्यतरम् एतयोः कर्म-अनुष्ठान-कर्म-सन्न्यासयोः तत् कर्तव्यम्. Whenever we have to choose between two, which one should you choose? By common sense we should choose the better one. Isn't it? So there is good food and stale food, you have to choose between the two means you will choose the good food only. Therefore whichever is better, the better one should be chosen. Therefore the fifth thought of अर्जुन is एतयोः – of these

two, कर्म-अनुष्ठान-कर्म-सन्न्यासयोः – the performance of कर्म and the renunciation of कर्म, between these two, यत् प्रशस्यतरम् – whichever one is better; तर indicates comparative degree, प्रशस्यम् means good, प्रशस्यतरम् means better. Whichever one is better, तत् कर्तव्यम् – that alone must be implemented; न इतरद् – not the other one. This is thought number five.

So two mutually contradictory messages have been given and they cannot be simultaneously practiced by one person, there is no sanction for sequential implementation also, therefore I am forced to choose one of them, and if I have to choose one of them I have to choose the better one and implement and I should not implement the other one. These are the five thoughts that run in the mind of अर्जुन. इति एवं मन्यमानः – in this manner अर्जुन is thinking now. Here also अर्जुनः मन्यते. We can put मन्यते and put a full stop. In this manner, consisting of five steps of thinking, अर्जुन is entertaining this thought. Therefore what is the next step open to अर्जुन? He has to choose which one is better. Can he do like in certain examinations? They will ask us to tick and if we know we will tick and suppose we don't know and we want to bluff then we take a chance and tick that answer hoping it will be correct. So now unfortunately अर्जुन is not able to decide which one is better. अर्जुन is not able to decide whether I should remain in गृहस्थाश्रम (कर्म अनुष्ठानम्) or take to सन्न्यास (कर्म त्यागः). And if I am not able to decide, what is the sixth step? Therefore what is the natural consequence? गुरु is there, गुरु is right in front, in fact under the nose of अर्जुन, because

कृष्ण is the driver. And therefore अर्जुन decides to raise the question सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि – you are talking about renunciation and action, यत् श्रेयः एतयोः एकम् – I cannot do both of them, tell me which one should I do. Therefore he says मन्यमानः प्रशस्यतर-बुभुत्सया अर्जुन उवाच – with a desire to know which is one better; बुभुत्सा means the desire. बोद्धुम् इच्छा बुभुत्सा, मोक्तुम् इच्छा मुमुक्षा, वेदितुम् इच्छा विविदिषा, ज्ञातुम् इच्छा जिज्ञासा. Another word for बुभुत्सा is जिज्ञासा. Therefore प्रशस्यतर जिज्ञासया – with a desire to know प्रशस्यतरम् – which one is better of the two. अर्जुन उवाच – अर्जुन asked the following question in the beginning of the fifth chapter. What is अर्जुन's question? सन्न्यासं कर्मणां कृष्ण [गीता ५-१] इत्यादिना – beginning with सन्न्यासं कर्मणाम् this is the beginning of the first verse of the fifth chapter.

When this much is said an intermediary person comes. That is why the discussion prolongs. Now an intermediary person comes and he says there is no scope for such a question at all. He argues where is the scope for such a question from अर्जुन. Such a question is called अनुप्रश्नः. Two types of questions are there. One is called प्रश्नः and another question is called अनुप्रश्नः. प्रश्नः means a fresh and new question. अनुप्रश्नः means after some teaching has been given based on the teaching when I raise a question it is called अनुप्रश्नः. We saw in तैत्तिरीयोपनिषत् ब्रह्मानन्दवल्ली (२-६-२) after a few अनुवाकs the teaching is given.

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती३ । आहो विद्वानमुं लोकं प्रेत्य । ॥ तैत्तिरीयोपनिषत् २-६-२॥

Two direct अनुप्रश्नाः were asked, third indirect अनुप्रश्न, why is there a plural number, all those enquiries some of us did. In that context I defined अनुप्रश्नः question based on the teaching. Now अर्जुन's question in the fifth chapter is अनुप्रश्नः, now the intermediary person comes and says there is no scope for अनुप्रश्न at all, why is there such a confusion? So मध्यस्थः is now interfering. And what is his contention? That we will read now.

ननु च आत्म-विदः ज्ञानयोगेन निष्ठां प्रतिपिपादयिषन् पूर्वोदाहृतैः वचनैः भगवान् सर्व-कर्म-सन्न्यासम् अवोचत् । न तु अनात्मज्ञस्य । अतः च कर्म-अनुष्ठान-कर्म-सन्न्यासयोः भिन्न-पुरुष-विषयत्वाद् अन्यतरस्य प्रशस्यतरत्व-बुभुत्सया प्रश्नः अनुपपन्नः ।

मध्यस्थः or एकदेशि comes and tells there is no relevance for अर्जुन's question, there is no scope for such a question because contradictory messages have not been given at all. How? That we have to see. ननु च. The word ननु indicates that मध्यस्थ, objection. Generally the word ननु stands for objection. So I object, somebody comes and stands in between like in the parliament, opposition members entering the well is called ननु. Well means not the local well and it is the well of the parliament. So what does he say? पूर्वोदाहृतैः वचनैः – if you study all the श्लोकs that you quoted (the fourth chapter eighteen, nineteen, twenty-one, twenty-two, twenty-

four, thirty-two, thirty-three, thirty-seven and forty-one), ज्ञानयोगेन निष्ठां प्रतिपिपादयिषन् भगवान् सर्वकर्म-सन्न्यासम् अवोचत् – भगवान् teach सर्वकर्मसन्न्यास. अवोचत् means did teach सर्वकर्मसन्न्यास, renunciation of all the कर्मस, with the intention of ज्ञानयोगेन निष्ठां प्रतिपिपादयिषन् – with an intention of prescribing ज्ञानयोग निष्ठा, or ज्ञाननिष्ठा. भगवान् prescribed सर्वकर्मसन्न्यास with an intention of ज्ञाननिष्ठा. The idea conveyed by this is भगवान् कृष्ण prescribed विद्वत् सन्न्यास. This सन्न्यास is called विद्वत् सन्न्यास, for आत्म-विदः – a ज्ञानि. So what is message number one? मध्यस्थ says, कृष्ण has prescribed विद्वत् सन्न्यास and not विविदिषा सन्न्यास. So here मध्यस्थ is differentiating between two types of सन्न्यास – one is called विद्वत् सन्न्यास for a ज्ञानि and विविदिषा सन्न्यास for an अज्ञानि. And the fourth chapter has not talked about विविदिषा सन्न्यास for an अज्ञानि, but विद्वत् सन्न्यास for a ज्ञानि.

What is the difference between विविदिषा सन्न्यास and विद्वत् सन्न्यास? विविदिषा सन्न्यास is a सन्न्यास taken with a desire to know. विविदिषा means desire to know. To go to गुरुकुलम् and become a resident student and study under the गुरु. The very intention to study indicates that he is an अज्ञानि. Since विविदिषा सन्न्यास is meant for learning, it is prescribed for an अज्ञानि. The second one is विद्वत् सन्न्यास prescribed for a person who is already a ज्ञानि having practiced श्रवणम् and मननम्. श्रवणम् and मननम् are over for him. And विद्वत् सन्न्यास is prescribed for not for श्रवणम्, not for मननम् but for निदिध्यासनम् only. In विद्वत् सन्न्यास he doesn't do any कर्म as a spiritual साधन. All the कर्मस as spiritual साधन a

विद्वत् सन्न्यासि has to renounce because कर्मs are no more relevant for a ज्ञानि. Therefore विद्वत् सन्न्यासि renounces all the कर्मs. And even if a विद्वत् सन्न्यासि performs some कर्मs for लोकसङ्ग्रहः, either religious कर्मs or service activities लोकसङ्ग्रह कर्मs, those कर्मs he doesn't connect with himself. Whatever लोकसङ्ग्रह कर्मs are done he doesn't claim them as his कर्मs, because he claims I am अकर्ता अभोक्ता आत्मा. पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि, I am not even a साधक, I am not a कर्ता, I am not a भोक्ता, therefore even those लोकसङ्ग्रह कर्मs he doesn't claim, therefore even those कर्मs are mentally disowned. So some कर्मs are physically renounced and some कर्मs are mentally disowned. Therefore विद्वत् सन्न्यासि doesn't have any कर्म. Like a poor cashier counting a lot of bank money. If you ask are you rich or poor, what will he say? No doubt I am counting the money, I am handling the money but still I am poor. Because he holds the money but he does own the money. विद्वत् सन्न्यासि performs कर्म but he doesn't own the कर्म and that विद्वत् सन्न्यास otherwise called ज्ञान कर्मसन्न्यास कृष्ण talked about in the fourth chapter, the very title of the chapter is not अज्ञान कृत सन्न्यास but ज्ञान कर्मसन्न्यास. Therefore the मध्यस्थ says कृष्ण has prescribed विद्वत् सन्न्यास in the fourth chapter for a ज्ञानि. विद्वत् सन्न्यास is for whom? विद्वान्. विद्वत् सन्न्यास is meant for a विद्वान्. This is the idea number one. The crucial word is आत्म-विदः, विद्वत् सन्न्यास is prescribed for a ज्ञानि. That ज्ञानि we have to underline.

After अवोचत् we can put a full stop. न तु अनात्मज्ञस्य – the sentence is incomplete and you have to complete it सर्व-

कर्म-सन्न्यासम् अवोचत्. कृष्ण did not prescribe विद्वत् सन्न्यास for an अज्ञानि. अनात्मज्ञ means अज्ञानि.

Thereafter at the end of the fourth chapter कृष्ण prescribed कर्मयोग, performance of कर्म, and this prescription of कर्मयोग is for अज्ञानिs. At the end of the fourth chapter कर्मयोग has been prescribed for अज्ञानि. Thus the teaching of the fourth chapter is विद्वत् सन्न्यास is for ज्ञानि, who has completed श्रवणम् and मननम्, and कर्मयोग is for अज्ञानि. So for ज्ञानि one साधन is prescribed, i.e., विद्वत् सन्न्यास and for a ज्ञानि कर्मयोग is not prescribed. For अज्ञानि कर्मयोग is prescribed and विद्वत् सन्न्यास is not prescribed. Thus there are two different candidates and each one has been given only one साधन. For ज्ञानि candidate विद्वत् सन्न्यास साधन and for अज्ञानि candidate कर्मयोग साधन. No candidate has been given two साधनs or two options for choosing one. Where is the question of asking which one should I follow? So no relevance for the question. If अर्जुन looks upon himself as a ज्ञानि no question to be asked, he should take to विद्वत् सन्न्यास. If he looks upon himself as an अज्ञानि कर्मयोग is prescribed. Where is the question of asking tell me one of them? This is the objection raised by the मध्यस्थ. अतः च – therefore, since two separate साधनs have been prescribed for two different candidates and since two साधनs are not prescribed for one candidate, कर्म-अनुष्ठान-कर्म-सन्न्यासयोः – the two साधनs are performance of कर्म and कर्मसन्न्यास or विद्वत् सन्न्यास, since कर्मयोग and विद्वत् सन्न्यास, भिन्न-पुरुष-विषयत्वात् – are meant for two separate candidates. For one diarrhea tablet and there is a constipation tablet. They are not meant for one

and the same individual. So therefore they are meant for two different candidates. Therefore **अन्यतरस्य प्रशस्यतरत्वं बुभुत्सया** – the desire to choose the better among the two, and **प्रश्नः** – a question based on such a desire. So a desire to choose one and also a desire to know the better among the two **प्रश्नः** – with such a desire **अनुपपन्नः** – is irrelevant, there is no scope, it is scopeless. And **अर्जुन** seems to be a hopeless student; **मध्यस्थः** is criticizing **अर्जुन**. **अर्जुन** seems to be a hopeless student, because he is asking a scopeless question because two **साधन**s are prescribed for two difference candidates and each candidate should take his **साधन** and follow. Where is the question of asking which one is better? For the **मध्यस्थः**, **शङ्कराचार्य** has to answer and he should validate **अर्जुन**'s question, otherwise we would not study the fifth chapter. Therefore **शङ्कराचार्य**'s job now is dismissing the **मध्यस्थ** with due respect and validating **अर्जुन**'s question. That he is going to do by introducing **विद्वत् सन्न्यास** and **विविदिषा सन्न्यास** and through **विविदिषा सन्न्यास** he is going validate the question which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

In the introduction to the fifth chapter शङ्कराचार्य is first referring to the first verse of the fifth chapter in which अर्जुन is raising a question, the question being, O Lord! you are talking about सन्न्यास also, you are talking about कर्मयोग also, and these two साधनs are diagonally opposite in nature, because सन्न्यास involves giving up of action, कर्मयोग involves performance of action, they are diagonally opposite like standing and moving. Since they are opposed to each other, as a साधक I will not be able to follow both of them; therefore, certainly I am forced to choose one of these two साधनs. And if I have to choose one of the two, I should know which one is better, whether सन्न्यास is better or कर्मयोग is better. To put it in another language, whether सन्न्यास आश्रम is better or गृहस्थ आश्रम is better. In tradition कर्मयोग and गृहस्थ आश्रम are synonymous. Therefore the question is: which one of these two is better. This is अर्जुन's question in the first verse of the fifth chapter and शङ्कराचार्य referred to this question giving the background for this question. And this was done in the first three paragraphs and when शङ्कराचार्य referred to अर्जुन's question and the background, a मध्यस्थः, a middle person came and he objected to अर्जुन's question itself. From ननु च onwards upto the end of this paragraph, it is a मध्यस्थः, a middle person, objecting to अर्जुन's question, saying that there is no relevance for such a question at all, there is no scope for such a question at all, if अर्जुन had followed the

fourth chapter properly and diligently. And the मध्यस्थः also gave the reason for that. And what is the reason? He said that in the fourth chapter, कृष्ण has talked about सन्न्यास and the सन्न्यास he has talked about is ज्ञानकर्मसन्न्यास. As the very title indicates the सन्न्यास talked about in the fourth chapter is ज्ञानकर्मसन्न्यास, otherwise popularly known as विद्वत् सन्न्यास. So कृष्ण has talked about विद्वत् सन्न्यास in the fourth chapter. And विद्वत् सन्न्यास is something associated with whom? It is like asking the question, 'by whom वाल्मिकि रामायण has been written?' We are not supposed to scratch our head; वाल्मिकि रामायणम् is written by वाल्मिकि. विद्वत् सन्न्यास is meant for whom? The very word विद्वत् सन्न्यास means it is a सन्न्यास connected to विद्वान्. Therefore विद्वत् सन्न्यास is a साधन associated with विद्वान्; विद्वान् means ज्ञानि. So विद्वत् सन्न्यास is a साधन prescribed for a ज्ञानि meant for practicing निदिध्यासनम्. विद्वत् सन्न्यास is a साधन prescribed for a ज्ञानि for following निदिध्यासनम्. Why should a ज्ञानि follow निदिध्यासनम्? For getting ज्ञाननिष्ठा, to make binary format natural.

Therefore मध्यस्थः beautifully says सन्न्यास is विद्वत् सन्न्यास and विद्वत् सन्न्यास is meant for a ज्ञानि. And what about कर्मयोग? The मध्यस्थ argues, कर्मयोग is evidently meant for अज्ञानि, because कर्मयोग is prescribed for चित्तशुद्धि, चित्तशुद्धि is prescribed for getting ज्ञानम् later. Therefore a कर्मयोगि is an अज्ञानि; कर्मयोग is prescribed for अज्ञानि. So thus the gist of the fourth chapter is: विद्वत् सन्न्यास for a ज्ञानि, कर्मयोग is for an अज्ञानि; thus these

two साधनs are prescribed for two distinct candidates. For ज्ञानि candidate विद्वत् सन्न्यास; for अज्ञानि candidate, कर्मयोग; these are the two. That means what? अज्ञानि has got only one साधन, he does not have to choose from two साधनs. For अज्ञानि what is prescribed? Only one साधन is prescribed – कर्मयोग. And for ज्ञानि only one साधन is prescribed – विद्वत् सन्न्यास. Thus अज्ञानि also does not have a choice, ज्ञानि also does not have a choice and when there is no choice for either of them, where is the question of asking which one is better. Are you able to follow? अज्ञानि also does not have a choice, ज्ञानि also does not have a choice. When there is no choice, where is the question of asking which one is better? The question ‘which one is better’ can be asked only when there is a choice. And therefore अर्जुन’s question is irrelevant. This is the objection raised by the मध्यस्थ in the last paragraph, which we completed in the last class.

Now what is शङ्कराचार्य’s job? शङ्कराचार्य has got a tricky job, because the मध्यस्थ’s objection is very valid. His argument is correct argument only. Therefore शङ्कराचार्य doesn’t have any answer to refute the मध्यस्थ because, मध्यस्थ’s statement of the summary of the fourth chapter is correct only. Therefore, मध्यस्थ cannot be refuted by शङ्कराचार्य because his statement is valid. But at the same time what will happen if मध्यस्थ: is admitted? अर्जुन’s question will become invalid. And that also शङ्कराचार्य cannot admit because, if अर्जुन’s question is invalid कृष्ण should not answer that question. Are you able to understand?

If अर्जुन's question is invalid कृष्ण should not answer the question. And in the fifth chapter कृष्ण has answered the question, and if the गुरु has answered invalid questions of the student, the गुरु will prove to be unintelligent. And since कृष्ण has answered अर्जुन's question, अर्जुन's question should be validated also. Thus शङ्कराचार्य is in a tricky position. He has to validate the मध्यस्थ's remark also and he has to validate अर्जुन's question also. शङ्कराचार्य in the following भाष्यम् ingeniously validates मध्यस्थ also, validates अर्जुन's question also, validates कृष्ण's answer also. Thus he goes through the difficult cross-fire between अर्जुन and मध्यस्थ and gives a beautiful answer. That is the portion we have to read now.

‘सत्यम् एव त्वद्-अभिप्रायेण प्रश्नः न उपपद्यते । प्रष्टुः स्वाभिप्रायेण पुनः प्रश्नः युज्यते एव’ इति वदामः । कथम्?

These are the detailed discussions which we generally avoid in our मूलम् classes and these are the detailed discussions we will be able to take up when we study the भाष्यम्. शङ्कराचार्य has validated both अर्जुन's question and मध्यस्थ's remark through a detailed discussion on this topic. And what does शङ्कराचार्य say? First he respects the मध्यस्थ. He doesn't flare up and pounce on the मध्यस्थ, because मध्यस्थ's observation regarding the fourth chapter is a valid observation. You should understand what the valid observation is. For a ज्ञानि विद्वत् सन्न्यास, another name for विद्वत् सन्न्यास is ज्ञानकर्मसन्न्यास, and कर्मयोग for an अज्ञानि. This is the message of the fourth chapter that the

मध्यस्थ has correctly captured, and therefore शङ्कराचार्य gives a thumbs up for that. Well done मध्यस्थ, you are right, सत्यम्. This सत्यम् is called अर्ध अङ्गिकारः. I partially appreciate your statement. Partially. Therefore सत्यम् – what you say is perfectly true. And what is true? त्वद्-अभिप्रायेण प्रश्नः न उपपद्यते – from the standpoint of your observation and your study of the fourth chapter, अर्जुन's question is certainly irrelevant, invalid, futile. प्रश्नः त्वद्-अभिप्रायेण, त्वद्-अभिप्रायेण means from your standpoint, 'your' referring to मध्यस्थः. From your standpoint, प्रश्नः न उपपद्यते – the question is not valid. And then however, that is why I said अर्ध अङ्गिकारः. Now the अर्ध अङ्गिकारः he drops, and says, however, प्रष्टुः स्वाभिप्रायेण – from अर्जुन's own standpoint, because he has got his own way of thinking. So thus शङ्कराचार्य understands the मध्यस्थ's thinking and he understands अर्जुन's thinking and he says मध्यस्थ is also correct from his thinking and अर्जुन is also valid from his own thinking. How, he is going to explain that. This is the proposition statement which शङ्कराचार्य is going to elaborate. He says from अर्जुन's standpoint, his question is valid. Therefore प्रष्टुः अर्जुनस्य. प्रष्टुः – for the questioner अर्जुन, स्व अभिप्रायेण – from his own standpoint of thinking, पुनः – however, प्रश्नः युज्यते एव – his question is very very valid only. Therefore don't brush aside अर्जुन saying that he is a foolish student, he doesn't listen properly, don't put him or his question into the garbage can. Therefore प्रश्नः युज्यते एव. Upto this is in inverted commas, from सत्यम् एव upto युज्यते एव. इति वदामः – this is our considered opinion. So

this is our considered opinion, even though मध्यस्थ is right from his standpoint, अर्जुन is also valid from his own standpoint.

Naturally मध्यस्थ is not sure what शङ्कराचार्य means, therefore शङ्कराचार्य himself raises the question. कथम्? – How do I say so? शङ्कराचार्य says be patient, I will explain everything. So the explanation starts now. We will read.

पूर्व-उदाहृतैः वचनैः भगवता कर्म-सन्न्यासस्य कर्तव्यतया विवक्षितत्वात् प्राधान्यम् । अन्तरेण च कर्तारं तस्य कर्तव्यत्व-असम्भवाद् अनात्मविद् अपि कर्ता पक्षे प्राप्तः अनूद्यते एव, न पुनः आत्मवित्-कर्तृकत्वम् एव सन्न्यासस्य विवक्षितम् इति ।

So these portions are शङ्कराचार्य's reconciliation of मध्यस्थ's observation which is also correct and अर्जुन's question which is also correct; this reconciliation he wants to bring in. Therefore शङ्कराचार्य says: पूर्व-उदाहृतैः वचनैः – if you study all the statements of कृष्ण in the fourth chapter which were quoted in the beginning of the introduction. Where were they quoted? These portions are highly textual portions, therefore we have to constantly refer to the text. So when he says पूर्व-उदाहृतैः वचनैः, you should go back to the previous page, first paragraph, we have quoted the fourth chapter eighteen, nineteen, twenty-one, twenty-two, twenty-four, thirty-two, thirty-three, thirty-seven and forty-one; all these quotations have been taken from the fourth chapter, and when you study the message in those वचनs or वाक्यs, कर्म-सन्न्यासस्य कर्तव्यतया विवक्षितत्वात् – what was

intended by कृष्ण is कर्मसन्न्यास which is विद्वत् सन्न्यास of a ज्ञानि was mentioned by कृष्ण. So कर्म-सन्न्यासस्य you should read as ज्ञान कर्म-सन्न्यासस्य or विद्वत् सन्न्यासस्य. And विद्वत् सन्न्यास for whom? You have to add another word, आत्मविदः. आत्मविदः means for a ज्ञानि. So विद्वत् सन्न्यास for a ज्ञानि. And विद्वत् सन्न्यास is for what purpose? For निदिध्यासनम्, therefore कृष्ण's instructions is reduce your PORT, reduce all your कर्म's, if possible renounce all the कर्म's, your aim should be no more कर्म, no more उपासन, dedicate your life for निदिध्यासनम्; not even श्रवणम् and मननम् because you are a ज्ञानि, therefore already you have completed श्रवणम् and मननम्. For such a ज्ञानि who has completed श्रवणम् and मननम्, विद्वत् सन्न्यास is prescribed for committed निदिध्यासनम्. Therefore how should we read this sentence? आत्मविदः, for a ज्ञानि, who has completed श्रवणम् and मननम्, कर्म-सन्न्यासस्य विद्वत् सन्न्यास, and what is another name? ज्ञान कर्म-सन्न्यासस्य, कर्तव्यतया – it is compulsory. And what will happen if it is not done? Triangular format will never be erased from the mind. Triangular format is so strong, its erasement can take place only by long निदिध्यासनम्. Therefore कर्तव्यम्, you have to spend long time in निदिध्यासनम् to reinforce binary format and erase triangular format. Therefore कर्तव्यतया विवक्षितत्वात्. In fact, that is intended by कृष्ण. प्राधान्यम्, प्राधान्यम् means that is the primary सन्न्यास, that means विद्वत् सन्न्यास is primary सन्न्यास taught by कृष्ण in the fourth chapter. So प्राधान्यम् should be connected with कर्म-सन्न्यासस्य विद्वत्

सन्न्यासस्य प्राधान्यम्. So पूर्व-उदाहृतैः वचनैः भगवता आत्मविदः विद्वत् सन्न्यासस्य कर्तव्यतया विवक्षितत्वात् विद्वत् सन्न्यासस्य प्राधान्यम् in चतुर्थ अध्याये. And अन्तरेण च कर्तारं तस्य कर्तव्यत्व-असम्भवात्. तस्य means any type of सन्न्यास. तस्य is equal to सन्न्यास. So तस्य means सन्न्यासस्य, कर्तारम् अन्तरेण असम्भवात् – any type of सन्न्यास is never possible without a person to take to that. सन्न्यास can never exist without a person to implement that. Therefore whenever the topic of सन्न्यास comes the candidate must be discussed. Therefore he says, सन्न्यास discussion naturally brings in the topic of candidate discussion. What does शङ्कराचार्य say? सन्न्यास discussion brings in naturally the discussion of candidate, because सन्न्यास cannot hang without some candidate. Therefore he says कर्तारम् अन्तरेण – without a candidate; अन्तरेण means without; indeclinable word and it governs द्वितीया विभक्ति or तृतीया विभक्ति; here द्वितीया is taken कर्तारम् अन्तरेण. So without a candidate तस्य – सन्न्यास discussion, कर्तव्यत्व-असम्भवात् – the implementation is not possible. So here we can make it into a small sentence अन्तरेण च कर्तारं तस्य कर्तव्यत्व-असम्भव भवति. Now we have to discuss about a candidate. Candidate for सन्न्यास.

Now what is the next thing? अनात्मविद् अपि कर्ता पक्षे प्राप्तः अनुद्यते एव – and when you talk about the candidate, naturally the question will come who is the candidate kept in mind by Lord कृष्ण. When candidate discussion comes, naturally who is the candidate kept in mind by कृष्ण while He talked about सन्न्यास in the fourth chapter, the question

comes. The answer is clear. कृष्ण has kept in mind a ज्ञानि, a विद्वान्. And how do you know that? If you go to the forty-first verse of the fourth chapter, कृष्ण uses the expression

योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ गीता ४-४१ ॥

We come to know that in कृष्ण's mind ज्ञानि is the candidate kept in mind. And then शङ्कराचार्य says when we talk about the ज्ञानि candidate, in the mind of a listener, अज्ञानि as a possible candidate also may come. Even though कृष्ण does not talk about अज्ञानि candidate; अज्ञानि candidate for सन्न्यास; even though कृष्ण talks about ज्ञानि candidate for सन्न्यास, अज्ञानि candidate for सन्न्यास also will naturally strike in the mind of अर्जुन as an implication. And अज्ञानि candidate also is talked about in शास्त्र; like when I talk about बद्विनाथ, immediately we ask only बद्विनाथ or is केदारनाथ also included; because बद्विनाथ and केदारनाथ are twins and therefore when somebody talks about बद्विनाथ, another person will ask, 'are you going to केदारनाथ?' Similarly when you talk about ज्ञानि as a candidate for सन्न्यास, अज्ञानि as a candidate also will strike in the mind of the listener because शास्त्र has talked about another type of सन्न्यास for which the candidate happens to be अज्ञानि. And what is the name of that सन्न्यास for which अज्ञानि is the candidate? That सन्न्यास is called विविदिषा सन्न्यास. Therefore शङ्कराचार्य says, the fourth chapter talks about विद्वत् सन्न्यासि, but by implication the विविदिषा सन्न्यास topic also will naturally rise in the mind of the listener. The

moment अर्जुन heard about विद्वत् सन्न्यास, in his mind also विविदिषा सन्न्यास came as a topic. Therefore in the fifth chapter, अर्जुन is raising a question not about विद्वत् सन्न्यास but he is raising a question about विविदिषा सन्न्यास. Therefore he says पक्षे, पक्षे means as another option, अनात्मविद् अपि कर्ता – an अज्ञानि candidate also as a candidate for सन्न्यास. When we are talking about ज्ञानि candidate for सन्न्यास, अज्ञानि candidate also as another candidate for सन्न्यास, पक्षे प्राप्तः – as a possibility, अनुद्यते एव – is implied by कृष्ण. Even though he doesn't explicitly mention, that idea also is implied, which means there are two types of सन्न्यास. One is विद्वत् सन्न्यास taken by ज्ञानि, another is विविदिषा सन्न्यास taken by अज्ञानि. विद्वत् सन्न्यास is taken by ज्ञानि after श्रवणमननम्, विविदिषा सन्न्यास is taken by अज्ञानि before श्रवणमननम् and for श्रवणम् मननम्. And what is the advantage? You can have daily class! Instead of weekly class you can have daily class. Therefore if you renounce everything, you can spend three times everyday for गीता भाष्यम्, उपनिषत् भाष्यम्, ब्रह्मसूत्र भाष्यम्. So thus विविदिषा सन्न्यास for श्रवणम् मननम्, विद्वत् सन्न्यास after श्रवणम् मननम् for निदिध्यासनम्. These two types of सन्न्यास have struck the mind of अर्जुन. मध्यस्थ is keeping only विद्वत् सन्न्यास in mind, therefore he is getting confused with the question of अर्जुन. शङ्कराचार्य says you can understand the question only if you remember विविदिषा सन्न्यास also as a possibility. Therefore अनुद्यते एव – means विविदिषा सन्न्यास is also implied by कृष्ण in the fourth chapter. He has explicitly

mentioned विद्वत् सन्न्यास, He has implicitly indicated विविदिषा सन्न्यास. And what did अर्जुन capture? He excluded विद्वत् सन्न्यास which has been explicitly mentioned and now he is raising a question about विविदिषा सन्न्यास which has been implicitly indicated. Therefore अनुद्यते एव. अनुद्यते means implied, अनुवादः क्रियते. And न पुनः आत्मवित्-कर्तृकत्वम् एव सन्न्यासस्य विवक्षितम् – कृष्ण did not merely confine to विद्वत् सन्न्यास only. सन्न्यासस्य आत्मवित्-कर्तृकत्वम् means विद्वत् सन्न्यास only. आत्मवित् means विद्वत्, कर्तृक means candidate, सन्न्यास means सन्न्यास. All बहुव्रीहि; आत्मवित् कर्ता यस्य सन्न्यासस्य आत्मवित्-कर्तृकः सन्न्यासः तस्य भावः आत्मवित्-कर्तृकत्वम्. And incidentally a point that we get is in शङ्कराचार्य's writing, the word विविदिषा सन्न्यास and विद्वत् सन्न्यास we do not find much. That means what: these two words are coined by the later आचार्यस. In fact, we have a huge expanded vocabulary which has been developed after शङ्कराचार्य. शङ्कराचार्य came thousand two hundred years before according to some people, some other people say two thousand five hundred years before. But remember after शङ्कराचार्य, thousand years have elapsed and in the परम्परा so many आचार्यस have come and thus we find a huge vocabulary like वृत्ति व्याप्ति, फल व्याप्ति, etc. We have got a huge vocabulary which we will not find in शाङ्कर भाष्यम् but developed by post-शङ्कर आचार्यस. And for विद्वत् सन्न्यास do you know what is शङ्कराचार्य's expression? Keep note of it. शङ्कराचार्य doesn't use the word विद्वत् सन्न्यास, he uses the word आत्मवित्-कर्तृकः सन्न्यासः

which is his vocabulary for विद्वत् सन्न्यास. Similarly विविदिषा सन्न्यास he doesn't use and what is शङ्कराचार्य synonym for that? अनात्मवित्-कर्तृकः सन्न्यासः. In this भाष्यम् these words will repeatedly come, therefore keep note of it. Throughout this भाष्यम् several times these two words will be used आत्मवित्-कर्तृकः सन्न्यासः and अनात्मवित्-कर्तृकः सन्न्यासः and immediately I will use the words विद्वत् सन्न्यास and विविदिषा सन्न्यास, you should not stare at me. Don't stare at me, remember आत्मवित्-कर्तृकः सन्न्यासः is equal to विद्वत् सन्न्यासः. अनात्मवित्-कर्तृकः सन्न्यासः is विविदिषा सन्न्यासः. Look here. आत्मवित्-कर्तृकत्वम् न विवक्षितम् – कृष्ण has not confined to विद्वत् सन्न्यास, He has implied between the lines of the fourth chapter, विविदिषा सन्न्यास also has been taught by कृष्ण. And अर्जुन has read between the lines. Continuing;

एवं मन्वान् 'अस्य अर्जुनस्य कर्म-अनुष्ठान-कर्म-सन्न्यासयोः अविद्वत्-पुरुष-कर्तृकत्वम् अपि अस्ति' इति पूर्व-उक्तेन प्रकारेण 'तयोः परस्पर-विरोधाद् अन्यतरस्य कर्तव्यत्वे प्राप्ते प्रशस्यतरं च कर्तव्यम् न इतरद्' इति प्रशस्यतर-विविदिषया प्रश्नः न अनुपपन्नः ।

So एवं मन्वान् 'अस्य अर्जुनस्य. Now अर्जुन is thinking in this direction. Now from मध्यस्थ's angle the fourth chapter has taught only two साधनs – विद्वत् सन्न्यास and कर्मयोग. विद्वत् सन्न्यास is for ज्ञानि candidate, कर्मयोग is for अज्ञानि candidate, therefore there is no conflict for either one. This is मध्यस्थ's observation. From अर्जुन's angle the fourth chapter has taught three साधनs – two explicitly and

the third one between the lines. By now you must be able to guess what I am arriving at. What are the three साधनसः? विद्वत् सन्न्यास and कर्मयोग – explicit. Then between the lines the third साधन has been implied. What is that? विविदिषा सन्न्यास. So thus the fourth chapter has taught विद्वत् सन्न्यास, विविदिषा सन्न्यास and कर्मयोग – three messages are there. Of this विद्वत् सन्न्यास is to be followed by whom? ज्ञानि is the candidate. For विविदिषा सन्न्यास who is the candidate? अज्ञानि is the candidate. For कर्मयोग, who is the candidate? Thank God, अज्ञानि is the candidate. So thus we find for the अज्ञानि candidate two साधनसः have come. What are the two साधनसः? विविदिषा सन्न्यास and कर्मयोग are the two साधनसः for an अज्ञानि. मध्यस्थ got into the problem because he did not take into account विविदिषा सन्न्यास, therefore he was wondering where is the scope for a question but once you understand विविदिषा सन्न्यास there is certainly a scope for the question, because for an अज्ञानि candidate two साधनसः are open – one is विविदिषा सन्न्यास and another is कर्मयोग. That means you can practice श्रवणम् and मननम् either remaining in गृहस्थ आश्रम or by taking to विविदिषा सन्न्यास. When a person has got विविदिषा सन्न्यास and गृहस्थ आश्रम, imagine a ब्रह्मचारि who wants to choose either विविदिषा सन्न्यास or गृहस्थ आश्रम, and in fact for taking विविदिषा सन्न्यास only he goes to काशि, काशि यात्रा it is called, and when the ब्रह्मचारि goes to काशि यात्रा for taking विविदिषा सन्न्यास the bride's parents waylay; because ideal candidate, good education, etc., so the bride's parents waylay and they say: do not go for काशि and

all, I have got a wonderful bride, get married, you will have enough time for वेदान्त, so saying they pacify him and book him. So thus when ब्रह्मचारि completes his गुरुकुल वास, आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः, वेदमनूच्याचार्योन्तेवासिनमनुशास्ति ॥ तैत्तिरीयोपनिषत् १-११-१ ॥

So ब्रह्मचर्य study he completes and he has come to a forking of the road, ब्रह्मचर्य road ends and there are two roads. What are they? विविदिषा सन्न्यास road or गृहस्थ आश्रम road. In both he has to follow श्रवणम् मननम् at the appropriate time. Now अर्जुन's question is 'should I get married or join the three year course?' So which should I enter? So what is wrong in अर्जुन's question. शङ्कराचार्य validates. एवं मन्वान् 'अस्य अर्जुनस्य – now अर्जुन thinks अज्ञानि has got two options. What is that? कर्म-अनुष्ठान-कर्म-सन्न्यासयोः – for कर्म-अनुष्ठान, i.e., कर्मयोग, and कर्म-सन्न्यास which is विविदिषा सन्न्यास, for these two साधनस – कर्मयोग and विविदिषा सन्न्यास, अविद्वत्-पुरुष-कर्तृकत्वम् – an अज्ञानि can take to either of them. अविद्वत्-पुरुष-कर्तृकत्वम् means an अज्ञानि can be a candidate for both of them because he can choose either of them. Only विद्वत् सन्न्यास is not open to him, but विविदिषा सन्न्यास is also for an अज्ञानि, कर्मयोग गृहस्थ आश्रम is also for an अज्ञानि. अविद्वत्-पुरुष-कर्तृकत्वम् अपि अस्ति' – such a सन्न्यास is possible, इति. After अस्ति you can put a full stop. And how should you read the sentence? एवम् अर्जुनः मन्यते. कर्म-अनुष्ठान-कर्म-सन्न्यासयोः अविद्वत्-पुरुष-कर्तृकत्वम् अपि अस्ति' इति एवम्

अर्जुनः मन्यते. Therefore, पूर्व-उक्तेन प्रकारेण – therefore as I explained before, शङ्कराचार्य says, as I explained before, 'तयोः परस्पर-विरोधात्' – there is mutual contradiction between कर्मयोग and विविदिषा सन्न्यास. Followed by which candidate? One and the same अज्ञानि candidate, he cannot choose both of them because they are mutually contradictory. If he takes to विविदिषा सन्न्यास he cannot enter गृहस्थ आश्रम, if he enters गृहस्थ आश्रम he cannot go to विविदिषा सन्न्यास. Thus for one अज्ञानि candidate two mutually opposed साधनs are available. What are those two? कर्मयोग and विविदिषा सन्न्यास, which the मध्यस्थ missed. That is what शङ्कराचार्य underlines. तयोः means विविदिषा-सन्न्यास-कर्मयोगयोः or द्वितीया-आश्रम-चतुर्थ-आश्रमयोः, गृहस्थाश्रम-सन्न्यासाश्रमयोः मध्ये, परस्पर-विरोधात् – there is mutual contradiction. Therefore an अज्ञानि will have to choose one of these two. So अन्यतरस्य कर्तव्यत्वे प्राप्ते. Here also what will we do? अन्यतरस्य कर्तव्यत्व प्राप्तम् and put a full stop. So what does शङ्कराचार्य say? Therefore an अज्ञानि certainly has an issue here. He is at crossroads.

At the end of our गुरुकुल वास – we had the वेदान्त course and during that time we wear white dress, and after white dress; just an incidental biographical note – thereafter when we come out for teaching we are given a yellow dress. And in yellow dress we have to lead a life in which we are committed to the teaching only, we don't have a गृहस्थ आश्रम life, we lead a life of a single person. And during these years of yellow clothes we have to decide whether this lifestyle suits us or not, because during this two and half

years or three years course we have no time to think at all; because daily three classes, four classes, संस्कृत class, homework and योग, meditation, भजन्s, from 4.30 a.m. to 10 p.m., no time for even breathing and we have to wash our own clothes also, you can imagine. So then during this time we are supposed to wear yellow clothes and after a few years we have to decide whether we would like to go back to society and take to गृहस्थ आश्रम life and get settled or we would like to take सन्यास आश्रम; because once we take the ochre robes there is no question of reversing. So this yellow cloth is crossroad clothes. So from yellow it is reversible. From yellow we can drop it and get married or we can take to ochre robes also. Either way. So one of our ब्रह्मचारि used to tell that yellow is like the traffic signal yellow, it can turn to green or red. I do not want to say which is red which is green; you can decide. So thus an अज्ञानि candidate is in yellow now, he has to decide one. He cannot say I want both. Therefore he says तयोः परस्पर-विरोधात्. तयोः means विविदिषा-सन्यास-कर्मयोगयोः परस्पर-विरोधात् because of their mutual contradiction, अन्यतर means only one of these two an अज्ञानि can choose. Therefore he has to ask the question, हे कृष्ण, which one should I choose. Therefore the question is valid. This is going to be the development. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

एवं मन्वान् ‘अस्य अर्जुनस्य कर्म-अनुष्ठान-कर्म-सन्न्यासयोः अविद्वत्-पुरुष-कर्तृकत्वम् अपि अस्ति’ इति पूर्व-उक्तेन प्रकारेण ‘तयोः परस्पर-विरोधाद् अन्यतरस्य कर्तव्यत्वे प्राप्ते प्रशस्यतरं च कर्तव्यम् न इतरद्’ इति प्रशस्यतर-विविदिषया प्रश्नः न अनुपपन्नः ।

Through this introductory portion to the fifth chapter, शङ्कराचार्य is introducing विद्वत् सन्न्यास and विविदिषा सन्न्यास and as I said in the last class, विविदिषा सन्न्यास is taken by an अज्ञानि and through विविदिषा सन्न्यास he wants to do श्रवणम् and मननम् and through श्रवणम् and मननम् he wants to become a ज्ञानि. Thus विविदिषा सन्न्यास is meant to convert अज्ञानि into a ज्ञानि through श्रवणमनन साधन; whereas विद्वत् सन्न्यास is taken by a person who has completed श्रवणम् and मननम् and he is convinced of the Vedantic teaching, therefore he is a ज्ञानि, therefore ज्ञानि takes to विद्वत् सन्न्यास. And the purpose of विद्वत् सन्न्यास is निदिध्यासनम् and through निदिध्यासनम् ज्ञानि wants to become ज्ञाननिष्ठः. Thus अज्ञानि through विविदिषा सन्न्यास becomes a ज्ञानि, ज्ञानि through विद्वत् सन्न्यास becomes ज्ञाननिष्ठः. अज्ञानि practices श्रवणमननम्, ज्ञानि practices निदिध्यासनम्. This is the broad division. And then शङ्कराचार्य wants to discuss the role of कर्मयोग. In the case of an अज्ञानि there is no question of विद्वत् सन्न्यास at all, there is a scope for विविदिषा सन्न्यास. And an अज्ञानि has got another option also, instead of taking to विविदिषा

सन्न्यास he may continue कर्मयोग साधन. Thus अज्ञानि has got two options of विविदिषा सन्न्यास and कर्मयोग and therefore अज्ञानि can have a desire to know which of these two options are better, which one should I follow; because both the options are there and both cannot be simultaneously practiced also, therefore in the case of an अज्ञानि there is a curiosity – should I take विविदिषा सन्न्यास or should I follow कर्मयोग. This is relevant and possible. Whereas विद्वत् सन्न्यास and कर्मयोग never come as options either for an अज्ञानि or for a ज्ञानि, because in the case of an अज्ञानि, विद्वत् सन्न्यास option is not there; there is only कर्मयोग possible. In the case of a ज्ञानि, can you guess, the only possibility is विद्वत् सन्न्यास, there is no option of कर्मयोग. Thus for अज्ञानि कर्मयोग alone is possible, विद्वत् सन्न्यास option does not come; for a ज्ञानि विद्वत् सन्न्यास or निदिध्यासनम् alone is possible, कर्मयोग does not come as an option. Therefore विद्वत् सन्न्यास and कर्मयोग never come as options for either अज्ञानि or ज्ञानि. Therefore whenever option is discussed, शङ्कराचार्य's contention is the discussion of option is only between विविदिषा सन्न्यास and कर्मयोग. This is point number one.

We are going to do this analysis for some time. We want to dwell on this topic. In fact clarity with regard to this topic is clarity with regard to वेदान्त itself, therefore this analysis has got a lot of practical utility in understanding वेदान्त and even in assessing our status. Therefore this analysis I consider is not only an academic analysis, but this is also of practical value. This is one point we have to note.

Options are between विविदिषा सन्न्यास and कर्मयोग. Point one.

The second point that शङ्कराचार्य wants to say is in the fourth chapter कृष्ण has discussed विद्वत् सन्न्यास only.

योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ गीता ४-४१ ॥

in verse forty-one and the entire fourth chapter the central theme is सन्न्यास and that too विद्वत् सन्न्यास which has been alternatively named by कृष्ण as ज्ञानकर्मसन्न्यास. This we should be very clear. So what is the theme of the fourth chapter, if I ask you after six months, you should say in one word विद्वत् सन्न्यास alias ज्ञानकर्मसन्न्यास. In newspapers they write a.k.a. I did not understand. It is 'also known as'. This is the second point to be noticed.

Then the third point is after discussing विद्वत् सन्न्यास in the fourth chapter, in the beginning of the fifth chapter अर्जुन is asking about the two options of सन्न्यास and कर्मयोग. After talking about विद्वत् सन्न्यास in the fourth chapter, in the beginning of the fifth chapter अर्जुन is talking about the two options of सन्न्यास and कर्मयोग. And the problem is अर्जुन uses the word सन्न्यास without specifying whether he is talking about विद्वत् सन्न्यास or विविदिषा सन्न्यास. Therefore it becomes the headache of the student and since we are not willing to take the headache, because we have enough headache at home, शङ्कराचार्य says it becomes a headache to be invited by the commentator, and the commentator should ask the question

when अर्जुन talks about सन्न्यास and कर्मयोग does अर्जुन mean विद्वत् सन्न्यास or विविदिषा सन्न्यास. And even though the fourth chapter has dealt with विद्वत् सन्न्यास only, we are to conclude that the fifth chapter सन्न्यास beginning has to be interpreted as विविदिषा सन्न्यास only. And the obedient students of गीता भाष्यम् will be satisfied if शङ्कराचार्य says सन्न्यास is equal to विविदिषा सन्न्यास; we are all head-nodding obedient students, we won't ask questions. But शङ्कराचार्य says, I am not addressing the head nodding student, I am addressing the students who are capable of independent thinking and who will ask the question, why cannot it be विद्वत् सन्न्यास. And those students who want to arrive at the conclusion through proper analysis, I want to do that. Therefore in the third paragraph शङ्कराचार्य has made a proposition. And what is the proposition? In the fourth chapter कृष्ण has talked about विद्वत् सन्न्यास explicitly, but in the fourth chapter विविदिषा सन्न्यास is also included implicitly. Implicitly meaning what? As a hidden message in between the lines. Therefore the fourth chapter has introduced both विद्वत् and विविदिषा सन्न्यास; विद्वत् directly, विविदिषा indirectly. And therefore अर्जुन has received both the messages, विद्वत् and विविदिषा and even though he has received both of them, when he talks about सन्न्यास in the first श्लोक, he is referring to विविदिषा सन्न्यास only. This is my assessment of the intention of अर्जुन. Upto this we have seen.

Now we will have to go into deeper enquiry. We will read that.

प्रतिवचन-वाक्यार्थ-निरूपणेन अपि प्रष्टुः अभिप्रायः एवम् एव इति गम्यते ।

शङ्कराचार्य says that no doubt I have inferred or guessed that अर्जुन is talking about विविदिषा सन्न्यास only. This is my reading of अर्जुन's intention. I have to read the intention because अर्जुन does not expressly or explicitly he doesn't say विविदिषा सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकम्, अर्जुन does not expressly say विविदिषा सन्न्यास, therefore this is my inference of अर्जुन's intention. Therefore people may certainly ask why should I accept your guesswork. Thus somebody may question my conjecture, my guesstimate somebody may question. Therefore शङ्कराचार्य says you need not accept my conjecture. You can study कृष्ण's answer and by studying कृष्ण's answer also, we can know अर्जुन's intention is विविदिषा सन्न्यास only by the word सन्न्यास in the first श्लोक. Thus we will now enter into the analysis of कृष्ण's reply. कृष्ण's reply where? In the भगवद्गीता. In the भगवद्गीता which chapter? Fifth chapter. And in the fifth chapter which verse? Verse two. That means you should keep in mind where we are while we are doing analysis. Therefore hereafter we are going to thoroughly analyze कृष्ण's reply in the second verse of the fifth chapter. And which भाष्यम् are we studying now? शङ्कराचार्य's introductory भाष्यम् of the fifth chapter. So therefore those students who come without the गीता book or who do not see the गीता book they may miss the context, therefore I would request them to remember, we are going to analyze the

second verse of the fifth chapter and the words of the second verse also must be kept in mind. We will be repeatedly using the words used in the second verse of the fifth chapter. It is a thorough textual analysis. So he says **प्रतिवचन-वाक्यार्थ-निरूपणेन**. **निरूपण** means analysis. Analysis of what? **वाक्य अर्थ** – the meaning of the sentence. What sentence? **प्रतिवचन वाक्यम्** – the statement of reply. So **प्रतिवचन वाक्यम्** we can translate it as reply. So by the analysis of the reply of Lord कृष्ण also **अपि, प्रष्टुः अभिप्रायः – अर्जुन**’s intention. Intention in which context? When अर्जुन uses the word **सन्न्यास**, our controversy is when अर्जुन uses the word **सन्न्यास**, does he intend **विविदिषा सन्न्यास** or does he intend **विद्वत् सन्न्यास**. This intention has become a very big bone of contention. So **प्रष्टुः अभिप्रायः – अर्जुन**’s intention, **एवम् एव** – this is what I have arrived at. ‘What I have’ means ‘**शङ्कराचार्य** says’ I, **शङ्कराचार्य**, the commentator have arrived at, that alone seems to be correct. And what have I arrived at? अर्जुन’s intention is **विविदिषा सन्न्यास** only and not **विद्वत् सन्न्यास**. **इति गम्यते** – this is inferred, this is arrived at, presumed. All **अर्थापत्ति प्रमाण**. So **गम्यते** means **अर्थापत्ति प्रमाणेन ज्ञायते**.

Then **शङ्कराचार्य** himself asks the question, how should we conduct the analysis of the second verse. All these we never did in the **मूलम्** class, we scrupulously avoided to retain the students. So now here we are going to analyze those interesting topics. We will read.

कथम्? ‘सन्न्यास-कर्मयोगौ निःश्रेयस-करौ तयोः तु कर्मयोगो विशिष्यते’ [गीता ५-२] इति प्रतिवचनम्।

So कथम्? – how should we presume this intention of अर्जुन by the analysis of the second verse. How should we do that? कथम्? शङ्कराचार्य first paraphrases कृष्ण's reply to अर्जुन's question. What was अर्जुन's question? Between सन्न्यास and कर्मयोग which one is better is अर्जुन's question. And कृष्ण's reply is what? His reply has got two components. All we have to note. Component No.1 सन्न्यास-कर्मयोगौ निःश्रेयस-करौ भवतः. भवतः we have to supply and put a full stop. So this, the first part of the reply, is हे अर्जुन! कर्मयोग and सन्न्यास both of them are मोक्ष साधनम्. And here also कृष्ण retains the headache. What is the headache? He uses the word सन्न्यास without clearly saying whether He means विद्वत् or विविदिषा. That is why we have the headache. So He also makes a general remark सन्न्यास and कर्मयोग both of them are निःश्रेयस-करौ, द्विवचनम्; निःश्रेयस means मोक्ष, कर means साधनम्; निःश्रेयस-करौ means मोक्ष साधनम्. And मोक्ष साधनम् means मोक्ष supportive साधनम्; not primary, primary साधनम् is ज्ञानम् only. So here मोक्ष साधनम् means मोक्ष सहकारि साधनम्. Both of them are supportive, both of them are conducive. Which both? सन्न्यास and कर्मयोग. What is the controversy? Whether सन्न्यास means विद्वत् or विविदिषा? That is the controversy we are going to enter into later. Before presenting the controversy, he mentions कृष्ण's reply. So सन्न्यास and कर्मयोग both are conducive to the spiritual seeker. तयोः – between these two, निर्धारणे षष्ठी; between सन्न्यास and कर्मयोग, कर्मयोगः विशिष्यते – कर्मयोग is better than सन्न्यास. After introducing कर्मयोग

and सन्न्यास once he says कर्मयोग is better, it means कर्मयोग is better than सन्न्यास. You should not say विविदिषा or विद्वत्. That is the controversy we are going to introduce. We should say कर्मयोग is better than सन्न्यास is कृष्ण's reply. Here also the vagueness is retained. In अर्जुन's question also there is vagueness, in कृष्ण's reply also vagueness is retained. Like our newspapers using the word Mr. Gandhi. When you say Gandhi there are so many in India that one will get confused. Mahatma Gandhi is there, Rajiv Gandhi is there, now Rahul Gandhi is there, now and then Varun Gandhi comes and gets into trouble; so one Gandhi means it is a confusion. Similarly here also कर्मयोग is superior to सन्न्यास, इति प्रतिवचनम्. Therefore what are the two components of the reply. Both are मोक्ष साधनम्, कर्मयोग is superior or both are मोक्ष साधनम्, सन्न्यास is inferior. These are the two parts of the reply. Both are मोक्ष साधनम्, सन्न्यास is inferior. And what will be the word repeated? निःश्रेयस-करत्वम्, कर्मयोग-विशिष्टत्वम्. These are the two संस्कृत words we have to note. निःश्रेयस-करत्वम् and कर्मयोग-विशिष्टत्वम्. These are the two components of कृष्ण's reply.

Now what is the controversy we have to resolve? शङ्कराचार्य is introducing the controversy.

एतद् निरूप्यम् — किं अनेन आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः निःश्रेयस-करत्वं प्रयोजनम् उक्त्वा, तयोः एव कुतश्चिद् विशेषात् कर्म-सन्न्यासात् कर्मयोगस्य विशिष्टत्वम्

उच्यते? आहोस्विद् अनात्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः तद् उभयम् उच्यते? इति ।

So he is introducing the controversy now. एतद् निरूप्यम्, after निरूप्यम् we have to put an en dash. So the following is to be arrived at. The following is to be analyzed and ascertained. निरूप्यम् means analyzed and ascertained or the following is to be assessed. And what do you mean by the following? He says when कृष्ण says सन्न्यास and कर्मयोग are both conducive to मोक्ष, does He say विविदिषा सन्न्यास or विद्वत् सन्न्यास and कर्मयोग are both conducive to मोक्ष. That is question number one. There are four questions totally. अनेन, अनेन means through his reply. Here अनेन means पञ्चमाध्याय द्वितीया श्लोकोक्त प्रतिवचनेन – through कृष्ण's reply given in the second verse of the fifth chapter, आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः. आत्मवित्-कर्तृक सन्न्यास is शङ्कराचार्य's idiom for विद्वत् सन्न्यास. I told this in last class. I don't know whether you are revising. And this is another aside point I would like to remind. Whenever long भाष्यम् analysis is there it is imperative that you revise the last class when you come to the next class. If the revision is not done the percentage that you can absorb will be almost zero. Therefore in the last class I had told शङ्कराचार्य uses his own idioms for विद्वत् सन्न्यास. विद्वत् सन्न्यास is an idiom coined by post-शङ्कर वेदान्त आचार्यs. शङ्कराचार्य doesn't use the idiom विद्वत् सन्न्यास, his expression is आत्मवित्-कर्तृक सन्न्यासः. आत्मवित्-कर्तृकः means बहुव्रीहि, आत्मवित् कर्ता यस्य सन्न्यासस्य. A सन्न्यास done by a ज्ञानि, विद्वान्. A

सन्न्यास taken by a विद्वान्; आत्मवित् means विद्वान्. The only difference between शङ्कराचार्य's idiom and our idiom is the word विद्वान् we use for ज्ञानि, शङ्कराचार्य uses the word आत्मवित् for ज्ञानि. विद्वान् and आत्मवित् are synonymous only. Therefore आत्मवित्-कर्तृक सन्न्यास and कर्मयोग, निःश्रेयस-करत्वं प्रयोजनम् उक्त्वा. So निःश्रेयस-करत्वं प्रयोजनम् उक्तम् किम्? For the sake of convenience we will convert the word उक्त्वा into उक्तम् and put a question mark किम्? This is question number one. And what is the first question. In his reply when कृष्ण says सन्न्यास and कर्मयोग are means to मोक्ष, does He mean विद्वत् सन्न्यास and कर्मयोग are both means to मोक्ष? Question number one.

Then what is the second controversy? तयोः एव कुतश्चिद् विशेषात् कर्म-सन्न्यासात् कर्मयोगस्य विशिष्टत्वम् उच्यते किम्? After उच्यते, you can put a किम् and put a question mark. What is the second question? तयोः एव – between those two, those two means विद्वत् सन्न्यास and कर्मयोग, कुतश्चिद् विशेषात् – because of some reason; we are not very particular about the reason; because of some reason, कर्म-सन्न्यासात् – compared to विद्वत् सन्न्यास, कर्मयोगस्य विशिष्टत्वम् उच्यते – does कृष्ण talk about the superiority of कर्मयोग compared to विद्वत् सन्न्यास? This is question number two. So does कृष्ण talk about the superiority of कर्मयोग from or with regard to विद्वत् सन्न्यास.

So what is the first question? Does कृष्ण say विद्वत् सन्न्यास and कर्मयोग are both मोक्ष साधनम्? The second

question is 'does कृष्ण say कर्मयोग is superior to विद्वत् सन्न्यास?'

Then what is the third question? आहोस्विद् अनात्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः. When कृष्ण says सन्न्यास and कर्मयोग are both मोक्ष साधनम्, does he say विविदिषा सन्न्यास and कर्मयोग are both मोक्ष साधनम्. What is the difference between the first and the third. In the first we asked the question 'does He say विद्वत् सन्न्यास and कर्मयोग are मोक्ष साधनम्?' What is the third question? 'Does He say विविदिषा सन्न्यास and कर्मयोग are both मोक्ष साधनम्?' And कृष्ण doesn't use the word मोक्ष साधनम्. What word He uses? Today at least you reply correctly, next week you would have forgotten! Today you say: निःश्रेयस-करत्वम्. So this is the third question, 'does कृष्ण say विविदिषा सन्न्यास and कर्मयोग are both मोक्ष साधनम्?'

Then what is the fourth question? The fourth question will be similar to the second one. So if you guess properly, the fourth question is 'does कृष्ण say that कर्मयोग is superior to विविदिषा सन्न्यास?' 'Is कर्मयोग superior to विविदिषा सन्न्यास? That is said here. अनात्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः. अनात्मवित्-कर्तृक सन्न्यास is शङ्कराचार्य's idiom for विविदिषा सन्न्यास. And शङ्कराचार्य uses the word उभयम्. उभयम् means निःश्रेयस-करत्वम् and कर्मयोग विशिष्टत्वम्. निःश्रेयस-करत्वम् and कर्मयोग विशिष्टत्वम् from the stand point of विविदिषा सन्न्यास and कर्मयोग pair.

Therefore to put in another language, if you can understand this it will be fine. Put in another language, ‘does कृष्ण talk about निःश्रेयस-करत्वम् and कर्मयोग विशिष्टत्वम् from the stand point of विद्वत् सन्न्यास and कर्मयोग pair?’ or ‘does कृष्ण talk about निःश्रेयस-करत्वम् and कर्मयोग विशिष्टत्वम् from the stand point of विविदिषा सन्न्यास and कर्मयोग pair?’ So which pair is taken for consideration, विद्वत् सन्न्यास and कर्मयोग pair or विविदिषा सन्न्यास and कर्मयोग pair? This is what we have to analyze, which pair is taken for comparative study. Whether it is Rajiv Gandhi and Narasimha Rao pair (just an example) or Rahul Gandhi and Narasimha Rao pair? Gandhi when you say, is it Rajiv Gandhi or Rahul Gandhi? Like that which pair is taken for consideration.

So here the word उभयम् should be translated as निःश्रेयस-करत्वम् कर्मयोग विशिष्टत्वम् च. निःश्रेयस-करत्वम् कर्मयोग विशिष्टत्वम् च उच्यते is the matter for analysis. And some lazy student comes and asks why should we break our heads? What is there whether it is विद्वत् सन्न्यास or विविदिषा सन्न्यास? We are not bothered because we are not one, after all we are गृहस्थs. Therefore a middle person may come and ask why break our heads; whether राम rules or रावण rules, what is the purpose of this enquiry? So this is a lazy, tired, intellectually dull student’s objection. What is that? We will read.

किञ्च अतः — यदि आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः निःश्रेयस-करत्वम्, तयोः तु कर्म-सन्न्यासात् कर्मयोगस्य

विशिष्टत्वम् उच्यते, यदि वा अनात्मवित्-कर्तृकयोः सन्न्यास-
कर्मयोगयोः तद्-उभयम् उच्यते? इति ।

So a मध्यस्थः who is tired and who is not interested in such an enquiry, he asks the question, किञ्च अतः? अतः means by this analysis. अतः means अस्मात् निरूपणात्; पञ्चमी अर्थे, by such an analysis or enquiry, किम्? किम् means किम् प्रयोजनम्, except headache what benefit are we going to get? And thereafter यदि onwards the rest of the portion is almost a repetition of the enquiry introduced by शङ्कराचार्य. Therefore even if that is not there it doesn't matter; किञ्च अतः is enough. किञ्च अतः means what is the use of such an enquiry. Instead of using the expression “such an enquiry”, the मध्यस्थः is repeating the entire enquiry proposed by शङ्कराचार्य in the form of these four questions.

- 1) ‘Does कृष्ण say विद्वत् सन्न्यास and कर्मयोग are मोक्ष साधनम्?’
- 2) ‘Does कृष्ण say कर्मयोग is superior to विद्वत् सन्न्यास?’
- 3) ‘Does कृष्ण say विविदिषा सन्न्यास and कर्मयोग are मोक्ष साधनम्?’
- 4) ‘Does कृष्ण say कर्मयोग is superior to विविदिषा सन्न्यास?’

These four questions which शङ्कराचार्य mentioned in the previous paragraph, मध्यस्थ is repeating. Therefore I am not going to again explain that paragraph, note that from यदि onwards upto तद्-उभयम् उच्यते? इति please see the last

paragraph of the previous page. Just note it down. Because after some days you will forget, if you are not revising. Otherwise no problem. So note that ‘see the last paragraph of the previous page’ it is a repetition of शङ्कराचार्य’s proposal.

Now शङ्कराचार्य wants to mention the benefits. What is the benefit of such an enquiry?

अत्र उच्यते — आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः असम्भवात्, तयोः निःश्रेयस-करत्वं-वचनं तदीयात् च कर्म-सन्न्यासात् कर्मयोगस्य विशिष्टत्व-अभिधानम् इति एतद् उभयम् अनुपपन्नम् ।

अत्र उच्यते, अत्र means with regard to the question of a मध्यस्थ, who is a casual listener; with regard to the question of the casual listener. What is the question? What is the use of such an enquiry? So ‘what is the benefit of such an enquiry?’ with regard to that question. अत्र is विषय सप्तमी. मध्यस्थः प्रश्न विषये, निरूपण प्रयोजन प्रश्न विषये or प्रयोजन विषये उच्यते – I am giving the answer. What is the answer? शङ्कराचार्य says विद्वत् सन्न्यास and कर्मयोग can never go together at all, can never exist together at all. And since they can never go together they can never be studied as a pair. The very study of विद्वत् सन्न्यास and कर्मयोग as a pair is not possible because, they do not come together as options available for either ज्ञानि or अज्ञानि. This he is going to elaborate later. विद्वत् सन्न्यास and कर्मयोग never come as a possible pair for any साधक to choose from. If both of them are going together, approach somebody, and ask to choose,

then alone there is a chance to choose, but they never come to an अज्ञानि or ज्ञानि. For an अज्ञानि कर्मयोग will come as a possibility, विद्वत् सन्न्यास will never come as a possibility. For an अज्ञानि विद्वत् सन्न्यास does not come as a possibility, why? It is like asking who wrote वाल्मिकि रामायणम्. And this fellow thinks. विद्वत् सन्न्यास, the very word means the सन्न्यास of a ज्ञानि. Therefore how can विद्वत् सन्न्यास come as a possibility for an अज्ञानि? For an अज्ञानि they never come as a pair. And what about a ज्ञानि? For a ज्ञानि विद्वत् सन्न्यास alone will come as a possibility, कर्मयोग will never come as a possibility, because कर्मयोग is a साधन for becoming a ज्ञानि. Therefore for a ज्ञानि कर्मयोग won't come. Therefore for ज्ञानि विद्वत् सन्न्यास will come as a possibility, कर्मयोग won't come. For an अज्ञानि, कर्मयोग will come as a possibility, विद्वत् सन्न्यास won't come. Therefore this pair will never come for any साधक, therefore there is no relevance in studying them as a pair and saying that both are मोक्ष साधनम्, and saying that one is superior to the other; all of them will be meaningless, therefore your interpretation will be wrong if you translate सन्न्यास as विद्वत् सन्न्यास. So the advantage of this enquiry is to understand that the interpretation of the second श्लोक will be wrong if the word सन्न्यास is translated as विद्वत् सन्न्यास. Therefore enquiry is useful in interpreting the second श्लोक. Therefore he says आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः. आत्मवित्-कर्तृक सन्न्यास means विद्वत् सन्न्यास and कर्मयोगयोः असम्भवात् – they never come as a pair, they never stay in a place, they never present

themselves as options for anyone, असम्भवात् – being impossible pair, तयोः निःश्रेयस-करत्व-वचनम् – so the presentation of them as मोक्ष साधनम्; तयोः means विद्वत् सन्न्यास कर्मयोगयोः, निःश्रेयस-करत्व-वचनम् – presentation as a मोक्ष साधनम् अनुपपन्नम्. So in fact, you can make into small sentences. आत्मवित्-कर्तृकयोः सन्न्यास-कर्मयोगयोः असम्भव अस्ति. Then next sentence. तयोः निःश्रेयस-करत्व-वचनम् अनुपपन्नम्, you supply the word अनुपपन्नम् and put a full stop. Therefore कृष्ण's presentation of that pair as a मोक्ष साधनम् is irrelevant because they can never be treated as a pair. In English there is an idiom, they are as different as chalk and cheese. Chalk and cheese they can never be the same. Similarly, you cannot say that about विद्वत् सन्न्यास and कर्मयोग. Again तदीयात् च कर्म-सन्न्यासात् कर्मयोगस्य विशिष्टत्व-अभिधानम् – and the presentation of the superiority of कर्मयोग; तदीयात् कर्म-सन्न्यासात् – from the standpoint of विद्वत् सन्न्यास. तदीयात् means आत्मवित्-कर्तृकात्, तदीयात् is equal to आत्मवित्-कर्तृकात् कर्म-सन्न्यासात्. That means the presentation of the superiority of कर्मयोग from the standpoint of विद्वत् सन्न्यास that also अनुपपन्नम् – is never possible. You can never say कर्मयोग is superior to विद्वत् सन्न्यास because that pair is not available for comparison. What cannot be compared, how can you say one is superior to the other? Tendulkar or Viswanathan Anand. They are not available for comparison. Tendulkar and Vivian Richards or Bradman you can say. Or Viswanathan Anand and Kasparov. There must be similarity. These are not available. इति एतद् उभयम् – both of them are

अनुपपन्नम् – is impossible. So this is one advantage of enquiry. The what else? This also, discussion of the advantages of enquiry. He has not yet done the enquiry. We will read.

यदि अनात्मविदः कर्म-सन्न्यासः तत्-प्रतिकूलः च कर्म-
अनुष्ठान-लक्षणः कर्मयोगः सम्भवेताम्, तदा तयोः निःश्रेयस-
करत्वोक्तिः कर्मयोगस्य च कर्म-सन्न्यासाद् विशिष्टत्व-
अभिधानम् इति एतद् उभयम् उपपद्यते ।

Suppose through the enquiry you study the second pair. What is the second pair? विविदिषा सन्न्यास and कर्मयोग. And suppose you establish to deal with them as a pair. Because with regard to विद्वत् सन्न्यास and कर्मयोग, what is our conclusion? They should never be dealt with as a pair and compared at all; they should never be paired or compared. They should not be paired or compared. That is the first conclusion. And suppose after analysis we come to the conclusion that विविदिषा सन्न्यास and कर्मयोग can be dealt with as a pair. And why dealt with as a pair? Because both are options available for ज्ञानि or अज्ञानि? So because almost one hour over; I get a wrong answer; so therefore विविदिषा सन्न्यास and कर्मयोग are available as a pair and also they cannot be simultaneously practiced because of their divergent nature, if you understand that कृष्ण can tell ‘अर्जुन, हे अर्जुन, for you there are two options विविदिषा सन्न्यास and कर्मयोग and both of them are equally मोक्ष साधनम्s and of those two कर्मयोग is better. Therefore go home and not

to आश्रम.' So this kind of teaching is possible. This is the benefit of enquiry. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

यदि अनात्मविदः कर्म-सन्न्यासः तत्-प्रतिकूलः च कर्म-
अनुष्ठान-लक्षणः कर्मयोगः सम्भवेताम्, तदा तयोः निःश्रेयस-
करत्वोक्तिः कर्मयोगस्य च कर्म-सन्न्यासाद् विशिष्टत्व-
अभिधानम् इति एतद् उभयम् उपपद्यते ।

शङ्कराचार्य is giving an introduction to the fifth chapter of the गीता and in this introduction he wants to differentiate between two types of सन्न्यास – one being विविदिषा सन्न्यास and the other विद्वत् सन्न्यास. And this differentiation is important because during the course of भगवद्गीता teaching, Lord कृष्ण uses the word सन्न्यास in a generic sense. And कृष्ण does not specify whether he is talking about विद्वत् सन्न्यास or विविदिषा सन्न्यास and therefore it is our duty to take the appropriate सन्न्यास in the appropriate place and if we do not take the appropriate सन्न्यास, the very teaching itself will be misunderstood. And to show a particular instance where this is happening शङ्कराचार्य is taking up the second verse of the fifth chapter, which we will be studying later only, but in the introduction itself he refers to that second verse and in that second verse कृष्ण is comparing सन्न्यास and कर्मयोग and studying them as a pair, सन्न्यास-कर्मयोग pair, He makes two observations.

One observation is that both are मोक्ष उपकारकम्, both are conducive to मोक्ष; कृष्ण's word is निःश्रेयस-करत्वम्.

And the second observation that He makes is of these two सन्न्यास and कर्मयोग, कर्मयोग is better or safer and सन्न्यास is inferior or riskier. Instead of the word superior and inferior, we can use the word कर्मयोग is safer and सन्न्यास is riskier.

Thus two observations – सन्न्यास-कर्मयोग pair both are मोक्ष उपकारकम् and of them कर्मयोग is safer.

And शङ्कराचार्य says we should not superficially read this verse, we should ask a question whether कृष्ण refers to विद्वत् सन्न्यास-कर्मयोग pair or कृष्ण is referring to विविदिषा सन्न्यास-कर्मयोग pair. Such an enquiry has to be made. And when शङ्कराचार्य said this much, a मध्यस्थः, an intermediary person came and asked ‘what do we get out of such an enquiry? Except headache, we are not getting any benefit by making such a hair-splitting study.’ “किञ्च अतः – यदि आत्मवित्-कर्तृकयोः”, अतः means अस्मात् निरुपणात् or विचारात्, किम् प्रयोजनम् लभ्यते. It can be प्रश्नार्थे or आक्षेपार्थे also. What प्रयोजनम् will we get means there is no प्रयोजनम्.

And in the next two paragraphs, i.e., starting from “अत्र उच्यते — आत्मवित्-कर्तृकयोः” and “यदि अनात्मविदः कर्म-सन्न्यासः”, शङ्कराचार्य says that there is a benefit of such an enquiry. And in the next paragraph he says suppose कृष्ण is intending the pair of विद्वत् सन्न्यास and कर्मयोग, what will be the consequence. शङ्कराचार्य says if कृष्ण takes विद्वत् सन्न्यास-कर्मयोग pair, the consequence will be this –

विद्वत् सन्न्यास and कर्मयोग can never be studied as a pair because they are not pairable or comparable; therefore they cannot be paired or compared because, both of them do not come as a साधन for anyone. Because they cannot co-exist at all, therefore there is no question of studying them as two possible options. Only when they come as options together can we choose between them, but they do not come as options. And therefore विद्वत् सन्न्यास-कर्मयोग pair is not available for study itself. Once we understand this truth then what will be the conclusion? The second verse will be wrongly interpreted if you are taking विद्वत् सन्न्यास-कर्मयोग pair. The interpretation itself will be wrong, because you are taking a pair which should not be taken together. So therefore the benefit of this study is what? Which interpretation is right, which interpretation is wrong, we can know.

On the other hand, if you take विविदिषा सन्न्यास-कर्मयोग pair, what will be the consequences of that study? When? When you take the विविदिषा सन्न्यास-कर्मयोग pair, that is said in “यदि अनात्मविदः कर्म-सन्न्यासः” paragraph, which I have introduced in the last class. शङ्कराचार्य says यदि अनात्मविदः कर्म-सन्न्यासः, अनात्मविदः कर्म-सन्न्यासः should be translated as विविदिषा सन्न्यासः. These are all शङ्कराचार्य's idioms I have said in the last class, he does not use the word विविदिषा सन्न्यास, his expression is अनात्मवित्-कर्तृक_सन्न्यासः or अनात्मविदः सन्न्यासः immediately we should translate it as विविदिषा सन्न्यास. And तत्-प्रतिकूलः च कर्म-अनुष्ठान-लक्षणः कर्मयोगः – and the

कर्मयोग as the other counterpart. **प्रतिकूलः च कर्म-अनुष्ठान-
लक्षणः कर्मयोगः** means the counterpart कर्मयोग, **सम्भवेताम्**. That means what? If we take **विविदिषा सन्न्यास-कर्मयोग** pair and analyze whether they can come as two options or not. In the case of **विद्वत् सन्न्यास-कर्मयोग** pair, what did we arrive at? They cannot come as a pair. And when we study the same thing in the case of **विविदिषा सन्न्यास-कर्मयोग**, what do we arrive at? **सम्भवेताम्**. **सम्भवेताम्** means they can come as a possibility for a seeker. For what type of seeker? **अज्ञानि** seeker. Both can come as possibility. An **अज्ञानि** can either pursue **कर्मयोग** or an **अज्ञानि** can pursue **विविदिषा सन्न्यास**. And once they can come as a possible pair of options for an **अज्ञानि**, once the possibility is established, then what is the advantage? He says, **तयोः** – then, **निःश्रेयस-
करत्व-उक्तिः** – then the second verse of the fifth chapter can be interpreted smoothly. And what is the smooth interpretation? **शङ्कराचार्य** says, for an **अज्ञानि** two **साधन**s are available. What are the two **साधन**s? **विविदिषा सन्न्यास** and **कर्मयोग** come as an option and once they come as an option, which one is better the question will come and **कृष्ण** can answer both **साधन**s will help in **मोक्ष**, i.e., **निःश्रेयस-
करत्वम्** means **मोक्ष उपकारकत्वम्**, both **साधन**s will lead to **मोक्ष**; but of these two **कर्मयोगस्य च कर्म-सन्न्यासाद्
विशिष्टत्वम्** – and **कृष्ण** can also say smoothly **कर्मयोग** is safer than **विविदिषा सन्न्यास**. Compared to **विविदिषा सन्न्यास** **कर्मयोग** is safer, the interpretation of the second verse will fit snugly, smoothly, nicely if you take **सन्न्यास** as **विविदिषा सन्न्यास**. Thus our interpretation will be smooth

if सन्न्यास is taken as विविदिषा सन्न्यास. This is the advantage of this enquiry into विद्वत् सन्न्यास and विविदिषा सन्न्यास. Therefore he says कर्मयोगस्य च कर्म-सन्न्यासात्, how should you translate, विविदिषा सन्न्यासात्; कर्म-सन्न्यासात् is equal to विविदिषा-सन्न्यासात् विशिष्टत्व-अभिधानम्. विशिष्टम् means it is safer. What is safe? कर्मयोग is safer than विविदिषा सन्न्यास, इति एतद् उभयम् उपपद्यते – thus कृष्ण's statement will be tenable only when you take the word सन्न्यास as विविदिषा सन्न्यास. All these are possible only when you make a comparative study of विद्वत् सन्न्यास and विविदिषा सन्न्यास. This is going to be elaborated hereafter. Continuing.

आत्म-विदः तु सन्न्यास-कर्मयोगयोः असम्भवात् तयोः निःश्रेयस-करत्व-अभिधानं कर्म-सन्न्यासात् च कर्मयोगः विशिष्यते इति च अनुपपन्नम् ।

This paragraph is almost the repetition of the last but one paragraph, to continue the enquiry. So आत्म-विदः तु सन्न्यास-कर्मयोगयोः असम्भवात्, आत्मविदः सन्न्यासः means विद्वत् सन्न्यासः and कर्मयोग means कर्मयोग असम्भवात् – being impossible. So since विद्वत् सन्न्यास and कर्मयोग are impossible for studying together as two possible options for anyone, तयोः निःश्रेयस-करत्व-अभिधानम् – कृष्ण can never take them as a pair for study. Where? In the second verse of the fifth chapter. कृष्ण can never take them as a pair for study, and निःश्रेयस-करत्व-अभिधानम् – कृष्ण cannot say both of them will lead to liberation. The very word both cannot be used because the word both is possible only when

they are treated as a pair. Therefore निःश्रेयस-करत्व-अभिधानम् अनुपपन्नम् – कृष्ण's statement will become untenable if विद्वत् सन्न्यास is brought in that verse. Not only निःश्रेयस-करत्व-अभिधानम् अनुपपन्नम्, कर्म-सन्न्यासात् च कर्मयोगः विशिष्यते इति च – and also the statement that कर्मयोग is safer than विद्वत् सन्न्यास will not be proper because कर्मयोग and विद्वत् सन्न्यास are never compared. Where is the question of saying one is safer than the other? Therefore, इति च अनुपपन्नम् – कृष्ण's both statements will become untenable if विद्वत् सन्न्यास is taken. And therefore this analysis is very important. All these are introduction to the analysis. OK. Analysis is going to come. Continuing.

अत्र आह — किम् आत्मविदः सन्न्यास-कर्मयोगयोः उभयोः अपि असम्भवः? आहोस्विद् अन्यतरस्य असम्भवः? यदा च अन्यतरस्य असम्भवः, तदा किं कर्म-सन्न्यासस्य, उत कर्मयोगस्य? इति, असम्भवे कारणं च वक्तव्यम्? इति ।

अत्र आह – in this context, a पूर्वपक्षि or a मध्यस्थः is raising a question. अत्र means in this context. And what is the context? You say विविदिषा सन्न्यास and कर्मयोग can be paired, they can come together. And you say विद्वत् सन्न्यास and कर्मयोग cannot be paired. In this particular context what do you mean when you say विद्वत् सन्न्यास-कर्मयोग pair does not exist? So अत्र means, विद्वत् सन्न्यास कर्मयोग असम्भव प्रकरणे इत्यर्थः. अत्र– in the context of the non-existence of विद्वत् सन्न्यास and कर्मयोग as a possible pair of साधन for a person, आह – I have the following question. What is that? किम् आत्मविदः, आत्मविदः means for a विद्वन्

सन्न्यासि or for a विद्वान्, सन्न्यास-कर्मयोगयोः उभयोः अपि असम्भवः? – do you say both सन्न्यास and कर्मयोग are not possible? आत्मविदः means for a ज्ञानि, for a विद्वान्, सन्न्यास-कर्मयोगयोः असम्भवः – do you say both सन्न्यास, i.e. विद्वत् सन्न्यास and कर्मयोग, both are impossible? आहोस्विद् – or, indeclinable word, अन्यतरस्य असम्भवः? – do you say only one of them is impossible and the other is possible? अन्यतरस्य means one of the two, one of the two means सन्न्यास and कर्मयोग. So what is the question? Do you say both सन्न्यास and कर्मयोग are impossible for a विद्वान् or a ज्ञानि? Or do you say one of these two is impossible? So आहोस्विद् अन्यतरस्य असम्भवः किम्? किम् we have to supply and put a question mark. यदा च अन्यतरस्य असम्भवः. पूर्वपक्षि continues. Suppose you say, one of them is not possible for a विद्वान्, अन्यतरस्य असम्भवः भवति यदा – suppose you say one of the two is impossible for a विद्वान्, for a ज्ञानि, किं कर्म-सन्न्यासस्य असम्भवः; असम्भवः you have to supply, उत कर्मयोगस्य असम्भवः? – do you say for a ज्ञानि सन्न्यास is impossible or कर्मयोग is impossible? Do you say for a ज्ञानि, विद्वत् सन्न्यास is impossible or कर्मयोग is impossible? So what is the first question? Whether both are impossible or one is impossible? And what is the second question? If one of them is impossible, which one is impossible? सन्न्यास or कर्मयोग? For whom? For a ज्ञानि or विद्वान्. And why does पूर्वपक्षि refer to विद्वान्? Because when you are studying विद्वत् सन्न्यास-कर्मयोग pair, is the relevant person विद्वान् or अविद्वान्? When you are studying विद्वत् सन्न्यास-कर्मयोग pair the relevant person is विद्वान्.

When you are studying विविदिषा सन्न्यास-कर्मयोग pair, the relevant person is अज्ञानि. Therefore पूर्वपक्षि takes the word विद्वान् or ज्ञानि and asks the question ‘what is your opinion? A ज्ञानि cannot follow both or अज्ञानि cannot follow one. And if he cannot follow one, which one can he not follow?’ Therefore how should you put? All the punctuation marks must be proper. किम् आत्मविदः सन्न्यास-कर्मयोगयोः अपि असम्भवः? आहोस्विद् अन्यतरस्य असम्भवः? यदा च अन्यतरस्य असम्भवः, तदा किं कर्म-सन्न्यासस्य असम्भवः? After कर्म-सन्न्यासस्य you have to add असम्भवः and put a question mark. Then thereafter उत कर्मयोगस्य असम्भवः? After कर्मयोगस्य again you have to add असम्भवः. Do you say a ज्ञानि cannot take to कर्मयोग? And then इति, इति आह; इति should be connected to आह. And पूर्वपक्षि asks another question असम्भवे च – if you say any one of them is not possible, that is suppose you say for a ज्ञानि सन्न्यास is not possible or suppose you say for a अज्ञानि कर्मयोग is not possible, if you say any one of them is not possible, कारणं वक्तव्यम्? – don’t merely say that it is not possible, you should give the necessary reason also. So असम्भवे, विषय सप्तमी, with regard to the impossibility of one of these two for a ज्ञानि, कारणं च वक्तव्यम्? कारणम् – the reason must be told by you. Therefore clearly explain what you are communicating. Upto this is पूर्वपक्षि’s question.

And hereafter alone शङ्कराचार्य’s main theme comes. And ultimately, the indirect message that he is keeping in his mind is the refutation of ज्ञानकर्म समुच्चयवादः which was a very very powerful argument in

those days. So ज्ञानकर्म समुच्चय खण्डनम् is one idea which is the undercurrent in these discussions. And incidentally for a spiritual seeker also some of the important ideas will get clarified. Therefore it is important. Now the analysis begins.

अत्र उच्यते — आत्म-विदः निवृत्त-मिथ्या-ज्ञानत्वाद्, विपर्यय-ज्ञान-मूलस्य कर्मयोगस्य असम्भवः स्यात् ।

So in these long discussions शङ्कराचार्य is talking about a specific seeker called विद्वत् सन्न्यासि. In these discussions शङ्कराचार्य is focusing on a person called विद्वत् सन्न्यासि and the word शङ्कराचार्य uses is आत्मविद् or ज्ञानि. And when शङ्कराचार्य uses the word आत्मविद् or ज्ञानि in these portions, you should convert that word आत्मविद् or ज्ञानि into विद्वत् सन्न्यासि. Then we have to understand what is the meaning of the word विद्वत् सन्न्यासि. शङ्कराचार्य is referring to a person who has done sufficient श्रवणम् and मननम् of वेदान्त. A person who has done sufficient श्रवणम् and मननम् of वेदान्त and who has got sufficient श्रद्धा in ज्ञानकाण्ड; and because of sufficient श्रवणम् and मननम् and sufficient श्रद्धा he is able to take the *Vedantic* teaching as a fact. He does not look upon them as an opinion of the शास्त्र or somebody. He is able to take the *Vedantic* teaching as a fact, which only the student should and will know am I able to take the *Vedantic* teaching as a fact. And once a person is able to take the teaching as a fact, he is ready to make a big transition from श्रवण मननम् to निदिध्यासनम्. And when a person is ready to change to निदिध्यासनम्, until now he was श्रवणमनन प्रधान ज्ञानयोगि,

now he has become निदिध्यासन प्रधान ज्ञानयोगि. Previously also he was a ज्ञानयोगि, now also he is a ज्ञानयोगि. But what is the difference? Previously he was श्रवणमनन प्रधान, now he is निदिध्यासन प्रधान. And this निदिध्यासन प्रधान ज्ञानयोगि is called विद्वत् सन्न्यासि whom शङ्कराचार्य calls आत्मविद् or ज्ञानि. शङ्कराचार्य's आत्मविद् or ज्ञानि in this text is विद्वत् सन्न्यासि. All these terminologies are important. विद्वत् सन्न्यासि is equal to निदिध्यासन प्रधान ज्ञानयोगि. And what do you mean by निदिध्यासन प्रधानम्. What do you mean by that? निदिध्यासन प्रधानम् means he has decided to change his भावना or mindset or attitude according to the *Vedantic* teaching. He wants to focus on mindset transformation, which I generally call triangular format to binary format, but here we are going to present it in a different way. The essence is format change only, but we are going to present the same idea in another way. निदिध्यासनम् means what? Mindset transformation. I am going to use the संस्कृत word भावना परिवर्तनम्. From academic study to mindset transformation, भावना परिवर्तनम् he wants to do and mindset transformation in keeping with what? ज्ञानकाण्ड teaching. Previously as a कर्मयोगि he had a भावना in keeping with what? Which काण्ड? कर्मकाण्ड. A कर्मयोगि has got कर्मकाण्ड based भावना, a विद्वत् सन्न्यासि wants to have a ज्ञानकाण्ड based भावना. Therefore भावना परिवर्तनम् means what? Mindset transformation, from कर्मकाण्ड based mindset to ज्ञानकाण्ड based mindset. And one who has taken a सङ्कल्प. In नैष्कर्म्यसिद्धि class I said, निश्चय, सङ्कल्प and अभ्यास; we should take a decision that

hereafter I want to do भावना परिवर्तनम् and he has to take a सङ्कल्प, may be on traditional new year I take a सङ्कल्प and after the सङ्कल्प what do I do? अभ्यास. निश्चय सङ्कल्प अभ्यास with regard to भावना परिवर्तनम् from कर्मकाण्ड based भावना to ज्ञानकाण्ड based भावना the one who enters that is called विद्वत् सन्न्यासि or निदिध्यासन प्रधान ज्ञानयोगि, this is a big transition in life. This is point number one you have to note. Whom are we going to study? विद्वत् सन्न्यासि, निदिध्यासन प्रधान ज्ञानयोगि, whose aim is भावना परिवर्तनम् after taking a profound सङ्कल्प. This is number one.

Then another point, an aside point, I want you to note also. One of the questions often asked is should a विद्वत् सन्न्यासि quit गृहस्थ आश्रम or not. Should a विद्वत् सन्न्यासि, a निदिध्यासन प्रधान ज्ञानयोगि quit गृहस्थ आश्रम or not? And before answering that question, we should answer the question, what about विविदिषा सन्न्यासि. Thereafter we can look at विद्वत् सन्न्यासि. As far as विविदिषा सन्न्यास is concerned, a विविदिषा सन्न्यासि has to necessarily quit गृहस्थ आश्रम, it is a compulsory thing, because विविदिषा सन्न्यास is बाह्य सन्न्यास प्रधान. Therefore, a विविदिषा सन्न्यासि should necessarily quit गृहस्थ आश्रम, it is external quitting प्रधान, बाह्य त्याग प्रधान.

Now the question is should a विद्वत् सन्न्यासि quit गृहस्थ आश्रम or not. According to tradition a विद्वत् सन्न्यासि should necessarily quit गृहस्थ आश्रम if he is not already a विविदिषा सन्न्यासि. If he is not already a विविदिषा

सन्न्यासि विद्वत् सन्न्यासि must necessarily quit गृहस्थ आश्रम. He may do श्रवणम् and मननम् in गृहस्थ आश्रम, but विद्वत् सन्न्यासि should quit गृहस्थ आश्रम is the traditional view. And for that the प्रमाणम् that they give is बृहदारण्यकोपनिषत् मैत्रेयी ब्राह्मणम् याज्ञवल्क्य. In मैत्रेयी ब्राह्मणम् याज्ञवल्क्य tells मैत्रेयी I want to quit गृहस्थ आश्रम. For श्रवणम् मननम् or निदिध्यासनम्? Because we find that in मैत्रेयी ब्राह्मणम् याज्ञवल्क्य is already a ज्ञानि having done श्रवणम् and मननम्. And if he wants to quit गृहस्थ आश्रम it must be what type of सन्न्यास? विद्वत् सन्न्यास. Since याज्ञवल्क्य is planning to quit गृहस्थ आश्रम as a विद्वत् सन्न्यासि, the tradition holds what: a विद्वत् सन्न्यासि must quit गृहस्थ आश्रम. That is the traditional view. But we would like to add a note here so that the students here need not be disturbed. What is the note we add.

No doubt a विविदिषा सन्न्यासि has to quit गृहस्थ आश्रम, a विद्वत् सन्न्यासि also has to quit गृहस्थ आश्रम, but the difference is in विविदिषा सन्न्यास the renunciation of गृहस्थ आश्रम is primary and मुख्यम्. There is no विविदिषा सन्न्यास without quitting गृहस्थ आश्रम. Therefore in विविदिषा सन्न्यास, quitting गृहस्थ आश्रम is primary, it is choiceless. But we say in विद्वत् सन्न्यास quitting गृहस्थ आश्रम is not a primary thing, external renunciation is not मुख्यम्; आन्तर सन्न्यास, internal renunciation is मुख्यम्, by which we mean भावना परिवर्तनम् is मुख्यम्. And what do you mean by भावना परिवर्तनम्? कर्मकाण्ड based भावना which I had before, that कर्मकाण्ड based भावना must be renounced. Otherwise called कर्मयोग भावना must be

renounced. And it should be replaced by what? ज्ञानयोग भावना must come. In our language, triangular format भावना renunciation mentally is मुख्यम् and binary format training is important. But here I am going to use some other language, the usage of 'format' we will keep aside. We are going to see in a different form. Therefore external renunciation is secondary for which सन्न्यास? विद्वन् सन्न्यास. Internal renunciation is important. What is internal renunciation? कर्मयोग भावना must be renounced and ज्ञानयोग भावना must be replaced. In short ज्ञानयोग भावना must displace कर्मयोग भावना.

Then the next question is; all these are the essence of the following discussions. In fact, I am giving you the essence of the following discussions, so that शङ्कराचार्य's language you can understand. Now what is the कर्मयोग भावना a साधक had practiced as a कर्मयोगि? Because before coming to श्रवणम् and मननम्, one should be what योगि? कर्मयोगि. These fundamentals we should remember. Before coming to श्रवणमननम् or at least during श्रवणमननम् and until coming to निदिध्यासनम्, कर्मयोग must be practiced. And कर्मयोग involves what? भावना, proper भावना. In fact, what you do is not important, but with what भावना you do is important. Remember, कर्मयोग is primarily based on भावना. That is why कृष्ण called it बुद्धियोग also.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ॥ गीता २-३९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । ॥ गीता २-५० ॥

कर्मयोग has got a set of भावनाs which a कर्मयोगि should nourish carefully. During the performance of पञ्चमहायज्ञs, these भावनाs must be nourished. What are the important भावनाs of a कर्मयोगि which he should renounce when he comes to विद्वत् सन्न्यास or निदिध्यासन प्रधान ज्ञानयोग? I am going to highlight सप्त भावनाs, seven attitudes. As a कर्मयोगि he maintains सप्त भावनाः; these words are coined by me, don't look for it in भाष्यम्s or any उपनिषत्. सप्त भावनाः.

1) A कर्मयोगि should look upon himself as a कर्ता. भावना number one is कर्तृत्व भावना. I am a कर्ता of पञ्चमहायज्ञ.

2) The second भावना is कर्म सम्बन्ध भावना. All these कर्मs that are being done belong to me. कर्म सम्बन्ध भावना is the second भावना nourished by whom? Nourished by whom? Do not say विद्वत् सन्न्यासि, but कर्मयोगि.

3) The third भावना is ईश्वर अर्पण भावना. This कर्म that belongs to me I am performing and it belongs to me, I am offering to you O Lord! ईश्वर अर्पण भावना is the third भावना.

4) And when the consequences come, I am a भोक्ता. Later I am a भोक्ता. भोक्तृत्व भावना is the fourth भावना.

5) And then what is the fifth भावना. The कर्मफलम्, the varieties of फलम्s that are coming, they belong to me. फल सम्बन्ध भावना. Previously we said कर्म सम्बन्ध भावना, now we say फल सम्बन्ध भावना.

6) Then what is the sixth भावना? As even the फलम्s come to me, how should I take them? ईश्वर प्रसाद भावना. ईश्वर प्रसाद भावना is the sixth भावना.

7) And then the last one. शङ्कराचार्य calls it स्वामि भृत्य न्यायः. What is स्वामि-भृत्य न्याय? भगवान् is the Master and I am a दास and therefore I should accept whatever be the salary given by भगवान्. That means what? I should look upon myself as a जीव; and भगवान् as a स्वामि. I will call it जीवत्व भावना. स्वामि-भृत्य न्याय presupposes जीवत्व भावना. I am a जीव and भगवान् is ईश्वर, the Master. I will call it what: जीवत्व भावना.

These are the seven भावनाs a कर्मयोगि has to nourish as sacred भावनाs. And he should be proud of himself, I am nourishing कर्तृत्व भावना, कर्म सम्बन्ध भावना, ईश्वर अर्पण भावना, भोक्तृत्व भावना and फल सम्बन्ध भावना, ईश्वर प्रसाद भावना and जीव भावना. I am nourishing, I am such a great भक्त. I am such a great दास. Not only should he nourish, पोषणम्, he should be proud of that. This is कर्मयोगि's mindset.

But having done श्रवणम् and मननम् for several years, two गीता courses I have done स्वामिजि, three notebooks I have got स्वामिजि; so those so-called senior students who want to transit to विद्वत् सन्न्यास or निदिध्यासनम् should change the mindset in keeping with the teaching. And what is the teaching of ज्ञानकाण्ड? You are अकर्ता and you are अभोक्ता. And since I am अकर्ता and अभोक्ता I don't have कर्म सम्बन्ध and फल सम्बन्ध. So अकर्तृत्व भावना, अभोक्तृत्व भावना, असम्बन्ध भावना. And what about ईश्वर अर्पण and प्रसाद?

When I don't have कर्म, how can I offer it to Lord? I can offer something that belongs to me. I cannot take your car and donate it to someone! Suppose I take your car and donate it to someone, it is terrible. Therefore ईश्वर अर्पणम् doesn't exist and since फलम् I do not get, there is no question of ईश्वर प्रसाद. Therefore the first step in निदिध्यासनम् is these सप्त भावनाs which I nourished previously as sacred, I should look at them as false notions. What I looked upon as sacred before, the very same सप्त भावना: I reverentially treated before, I should stop to treat them reverentially. Not only can they not be treated reverentially, they should be seen as मिथ्या ज्ञानम्; विपरीत भावना, wrong notion. Not only should they be seen as wrong notions, they are obstacles to मोक्ष. All the सप्त भावनाs which I saw as sacred, I should see as obstacles to मोक्ष because whatever is विपरीत भावना, whatever is मिथ्या ज्ञानम्; शङ्कराचार्य is going to use the word मिथ्या ज्ञानम्; they are all obstacles, therefore instead of carefully keeping them in my safe or Godrej bureau, I should take all the सप्त भावनाs and throw them into the waste paper basket, because retaining them will stop my spiritual progress. Therefore सप्त भावना त्याग becomes the most important renunciation for a विद्वत् सन्न्यासि who wants to practice निदिध्यासनम्. Therefore what is विद्वत् सन्न्यास; सप्त भावना दूषणम्. What is कर्मयोग; सप्त भावना पोषणम्. कर्मयोग is सप्त भावना पोषणम्, विद्वत् सन्न्यास is सप्त भावना दूषणम्. शङ्कराचार्य asks how can they co-exist. This is the discussion.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अत्र उच्यते — आत्म-विदः निवृत्त-मिथ्या-ज्ञानत्वाद्, विपर्यय-ज्ञान-मूलस्य कर्मयोगस्य असम्भवः स्यात् ।

शङ्कराचार्य is writing an introductory भाष्यम् to the fifth chapter of the गीता and in the fifth chapter beginning the first six verses are making a comparative study of सन्न्यास and कर्मयोग and शङ्कराचार्य is introducing an enquiry into that, because whenever the word सन्न्यास comes शङ्कराचार्य feels that we should be careful about understanding the word सन्न्यास because it can refer to either विविदिषा सन्न्यास or विद्वत् सन्न्यास. And we have to be careful about this because, कृष्ण himself uses the word सन्न्यास generally, without qualifying it with the word विविदिषा or विद्वत्. And since कृष्ण does not make the differentiation we will have to make the differentiation, otherwise the whole section will be a confusing section. With this intention, he is making a differentiation between विविदिषा and विद्वत् सन्न्यास. And he is pointing out that whenever there is a comparison between सन्न्यास and कर्मयोग, in all such contexts of comparison, the word सन्न्यास should mean only विविदिषा सन्न्यास. Whenever there is a comparison between सन्न्यास and कर्मयोग we should make it a point that the word सन्न्यास refers to विविदिषा सन्न्यास only. And the reason for this conclusion is because विविदिषा सन्न्यास and कर्मयोग happen to be two independent disciplines having a common destination.

विविदिषा सन्न्यास and कर्मयोग happen to be two independent or separate disciplines having a common destination. And since the destination is common, one can go through विविदिषा सन्न्यास to that common destination or कर्मयोग to that common destination. And the common destination for both of them is practicing श्रवणम् and मननम्. श्रवणमनन अभ्यास is the common destination that is to be reached either through कर्मयोग or through विविदिषा सन्न्यास. कर्मयोगि's aim is श्रवणम् मननम्. विविदिषा सन्न्यासि's aim also is श्रवणम् and मननम्. Therefore choice is given, you go to श्रवणम् मननम् either through कर्मयोग path or विविदिषा सन्न्यास path; the choice is yours. And since choice is given between these two paths, certainly the question will come which one is better in general or I can ask which one is better for me.

And therefore शङ्कराचार्य concludes that in the comparison context सन्न्यास means विविदिषा सन्न्यास. Whereas we should never make a comparison between विद्वत् सन्न्यास and कर्मयोग. Never commit the blunder of taking विद्वत् सन्न्यास when there is a comparison between सन्न्यास and कर्मयोग. And what is the reason? The reason is: विद्वत् सन्न्यास and कर्मयोग do not have a common destination. Not only do they not have a common destination, they have got opposite destinations also. विद्वत् सन्न्यास and कर्मयोग do not have a common destination. On the other hand, they have an opposite destination. Therefore you cannot compare them. So therefore what is the rule? Two paths of common destination can be compared,

two paths of opposite destination cannot be compared. And if I have to give an example, suppose from Chennai I want to go to Coimbatore, I have got one Kovai Express and Cheran Express. I have a choice to take Cheran or Kovai express, and we can always compare which train is better, because both have a common destination. Similarly when I have to go to New Delhi, you can have Rajdhani and Tamil Nadu Expresses and you can compare which one is better, because the destination is common. Therefore Tamil Nadu and Rajdhani can be compared because they have a common destination. Kovai and Cheran can be compared because they have a common destination. You should never ask should I take Cheran or Rajdhani. There is no question of comparing Cheran and Rajdhani, because they do not have a common destination. Similarly, विविदिषा सन्न्यास and कर्मयोग can be compared because श्रवणम् मननम्s are common destination, whereas विद्वत् सन्न्यास and कर्मयोग cannot be compared because they don't have common destination. In fact, they have opposite destinations.

Now शङ्कराचार्य wants to focus on the second part. What is the second part? विद्वत् सन्न्यास and कर्मयोग cannot be compared. They don't have common destination. They have opposite destinations. This topic शङ्कराचार्य is going to focus. How do we say this? विद्वत् सन्न्यास and कर्मयोग are like Cheran and Rajdhani. This is the topic I have entered into in the last class and I defined विद्वत् सन्न्यास as निदिध्यासन अभ्यास. विद्वत् सन्न्यास is a life style in which विद्वान्, the one who has done श्रवणम् and मननम् is taking a

lifestyle committed to निदिध्यासनम्. What is the explanation of विद्वत् सन्न्यास? विद्वत् सन्न्यास is a lifestyle taken by a विद्वान्. What is the definition of विद्वान्. Who has been doing श्रवणम् and मननम् for several years. Three गीता notebooks; four उपनिषत् notebooks, five hundred CDs he has. Therefore विद्वान् means the one who has done श्रवणम् and मननम्. And सन्न्यासि means a lifestyle committed to निदिध्यासनम्. Therefore hereafter remember, विद्वत् सन्न्यास is equal to निदिध्यासनम्. And विद्वत् सन्न्यासि means a निदिध्यासुः. What is the difference between निदिध्यासनम् and निदिध्यासुः? निदिध्यासनम् is the name of the discipline, निदिध्यासुः is the name of the person. So विद्वत् सन्न्यासि is a निदिध्यासुः practicing निदिध्यासनम्, whereas कर्मयोग is a discipline followed by a कर्मयोगि. शङ्कराचार्य wants to show निदिध्यासनम् and कर्मयोग are opposed to each other, like Cheran and Rajdhani. Now we have to see why there is contradiction between निदिध्यासनम् and कर्मयोग. For that I said in the last class, कर्मयोग involves two things. One is the performance of पञ्चमहायज्ञ but the पञ्चमहायज्ञ itself is a secondary aspect only. Primary aspect of कर्मयोग is the attitude that a person enjoys during पञ्चमहायज्ञ. *The mindset is primary with regard to कर्मयोग.* And what is the mindset of a कर्मयोगि? I said he has got सप्त भावनाः. सप्त भावनाः are,

- 1) कर्तृत्व भावना, I am a कर्ता.
- 2) कर्म सम्बन्ध भावना, these कर्म's belong to me.

3) ईश्वर अर्पण भावना, I am dedicating my कर्म's at the feet of the Lord.

4) भोक्तृत्व भावना, I am a भोक्ता;

5) फल सम्बन्ध भावना, the कर्मफलम् comes to me.

6) प्रसाद भावना, the कर्मफलम् is ईश्वर 's प्रसाद.

7) दास भावना, ईश्वर is the master and ईश्वर is giving कर्मफलम् and I am a दास and I have to humbly simply obediently take the कर्मफलम् as a दास. दास भावना is the seventh.

These सप्त भावनाs constitute कर्मयोग. This is the mindset which is cardinal for कर्मयोग. Whereas after doing श्रवणम् and मननम् when I decide to enter निदिध्यासनम्, what is the mindset I have to develop? Aim of निदिध्यासनम् is internalization of श्रवणम् and मननम्. Aim of निदिध्यासनम् is assimilation of श्रवणम् and मननम्.

During श्रवणम् and मननम् I have learnt, am I कर्ता or भोक्ता? So I am teasing you to find out whether you are listening or not. During वेदान्त श्रवणम् and मननम्, what do I learn, am I कर्ता or भोक्ता? I am neither कर्ता nor भोक्ता. So therefore is कर्तृत्व भावना to be promoted or eliminated? निदिध्यासनम् means elimination of कर्तृत्व भावना. कर्मयोग means promotion of कर्तृत्व भावना.

And with the कर्म, I the अकर्ता आत्मा have got what type of सम्बन्ध with कर्म? What type of सम्बन्ध with कर्म? असङ्गो ह्ययं पुरुषः ॥ बृहदारण्यकोपनिषत् ४-३-१७ ॥ Therefore is कर्म सम्बन्ध भावना to be eliminated or

promoted in निदिध्यासनम्? I have to deliberately eliminate कर्म सम्बन्ध भावना. In कर्मयोग I have to promote, in निदिध्यासनम् I have to eliminate.

What about ईश्वर अर्पण भावना during निदिध्यासनम्? Should it be promoted or eliminated? Since I don't have कर्म, how can I offer to भगवान् what does not belong to me? In the last class I said I cannot donate your car to somebody on the road. You will arrest me. Therefore ईश्वर अर्पण भावना is to be promoted in कर्मयोग. In निदिध्यासनम् ईश्वर अर्पण भावना is deliberately, vehemently, diligently, eliminated saying that this is a विपरीत भावना, it is a misconception to entertain ईश्वर अर्पण भावना. During कर्मयोग time I looked upon ईश्वर अर्पण भावना as a sacred भावना favorable to me, during कर्मयोग time I promoted ईश्वर अर्पण भावना as a sacred भावना favorable to me and during निदिध्यासनम् I should look upon ईश्वर अर्पण भावना as विपरीत भावना, unfavorable to me. What is seen as favorable is to be seen as unfavorable, an obstacle, a misconception. It will be taking me away from मोक्ष. To go to Delhi I am taking Cheran express. So during निदिध्यासनम् entertaining ईश्वर अर्पण भावना is a retrogressive step. What a powerful argument! During निदिध्यासनम् entertaining ईश्वर अर्पण भावना is not a progressive step, it is a retrogressive step. During कर्मयोग ईश्वर अर्पण भावना deserved 'well-done' whereas during निदिध्यासनम् ईश्वर अर्पण भावना does not deserve 'well-done', deserves only मूढमते.

Similarly भोक्तृत्व भावना; I have to tell all the seven now. भोक्तृत्व भावना, भगवान् is giving me कर्मफलम् and I am a भोक्ता, I should never encourage in निदिध्यासनम्. I have to deliberately eliminate, where is the question of कर्मफल भोग for me. What should be the thought promoted? Not that I am exhausting my प्रारब्ध; I am exhausting my प्रारब्ध is anti-निदिध्यासनम्. The thought that I am exhausting my प्रारब्ध is anti-निदिध्यासनम्. What is the logic? When I say I am exhausting my प्रारब्ध, I am looking upon myself as a भोक्ता, but भोक्तृत्व भावना is anti-निदिध्यासनम्. Therefore stop using the expression I am exhausting my प्रारब्ध and I hope I will do it soon. Those words should never come. Let the other people say, let ignorant world say I am exhausting the प्रारब्ध; world is allowed to say but I, as a निदिध्यासु, should never say that. But even if I say that in front of the world, because the world will not understand I may say that; in front of others I may say I am exhausting my प्रारब्ध because that is the language the world will understand, but within my own heart, as a निदिध्यासु I should wipe out the thought I am exhausting my प्रारब्ध. Remember निदिध्यासनम् is not a joke. It is a serious shift in format. Normally I say triangular format to binary format. Here I am saying in a different language, never use the expression I am exhausting प्रारब्ध.

And therefore only I do not have फल सम्बन्ध.

Therefore only there is no question of प्रसाद भावना. Where is the question of प्रसाद? I should see प्रसाद भावना

as favorable as a कर्मयोगि, but as a निदिध्यासु प्रसाद भावना I should deliberately eliminate, not because स्वामिजि said, but because of the understanding प्रसाद is for the receiver of कर्मफलम्, भोक्ता is the receiver of कर्मफलम्, I am अभोक्ता, therefore I don't receive कर्मफलम्, where is the question of प्रसाद भावना? So the sixth भावना is also eliminated. All the heroes of कर्मयोग will become villains in निदिध्यासनम्, सप्त भावनाs are favorable heroes during कर्मयोग, sacred सप्त भावनाs. शङ्कराचार्य will not say सप्त भावनाs and all. This is my coinage. शङ्कराचार्य only uses a simple word, मिथ्या ज्ञानम्, ईश्वर अर्पण भावना is मिथ्या ज्ञानम्, misconception, false notion. No doubt I promoted when you were in कर्मयोग level, but now I want to say all these are मिथ्या ज्ञानम्. And the word मिथ्या ज्ञानम् means that it is an obstacle to मोक्ष, that means eliminate all the सप्त भावनाs.

And what is the seventh and most powerful भावना? दासोऽहम् is the भावना as a कर्मयोगि. Every कर्मयोगि is a *Vishishtadvaitin*. That is why we are never against विशिष्टाद्वैतम्, विशिष्टाद्वैतम् is synonymous with कर्मयोग. But the moment a person has done sufficient श्रवणमननम् and has decided to change the mindset, that new direction is called निदिध्यासनम्, the new direction is called विद्वत् सन्न्यास, the new direction is called format-conversion and in that format-conversion the most powerful conversion is दासोऽहम् विशिष्टाद्वैत भावना should be changed, from दासोऽहम् to सोऽहम्. It will be frightening and the moment that is said, ninety percent of the students will say it is tough स्वामीजी therefore we are not yet ready. Once you say that

गुरु is disarmed. Once you say we are not ready, that is why in the गीता I said, आत्मकृपा is the most important कृपा; आत्मकृपा means one's own grace. You know what is one's own grace? Self-confidence. And once I don't have self-confidence, I do not have my own grace, and if I do not have my grace, ईश्वर is helpless. शास्त्रम् is helpless, poor गुरु, even if he shouts like a bear, is also helpless. Initially the गुरु will get frustrated until he becomes mature, because he is also practicing निदिध्यासनम् through the class. And after some time, गुरु also gets relaxed and he keeps telling whichever student feels confident, let him or her go to सोऽहम् भावना, others we wish and hope and pray that someday, in some जन्म, they will go from triangular to binary. But one day we have to come to सोऽहम् भावना. Therefore, कर्मयोग is सप्त भावना प्रवृत्तिः, निदिध्यासनम् is सप्त भावना निवृत्तिः. How can they ever have a common destination and when they do not have common destination, how can you compare them? This is the thesis of शङ्कराचार्य. His PhD thesis. This is otherwise called ज्ञानकर्म समुच्चय खण्डनम्. Another language is ज्ञानकर्म समुच्चय खण्डनम् is the thesis, that is said here. Look at this line.

अत्र उच्यते – see the contradiction between निदिध्यासनम् and कर्मयोग. What is that? आत्मविदः – an आत्मविद्. What is the आत्मविद् now? निदिध्यासु, a person who has practiced श्रवणम् and मननम् for a length of time and who has entered the निदिध्यासनम् realm. So आत्मविदः is विद्वत् सन्न्यासिनः, निदिध्यासोः. निवृत्त-मिथ्या-ज्ञानत्वात् –

since he has negated the सप्त कर्मयोग भावना as false notion. निवृत्त means negated. Since the निदिध्यासु has negated all the सप्त कर्मयोग भावना as what; previously we had said that the सप्त कर्मयोग भावना is sacred, sacred, sacred; and now he no more wants to see them as sacred भावना, he has negated them as what; मिथ्या-ज्ञानत्वात् – मिथ्या ज्ञानम् means what? misconception. In ब्रह्मसूत्र language, अध्यासः. अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः. So since he has negated the सप्त कर्मयोग भावना as false notion, कर्मयोगस्य असम्भवः – he can never practice कर्मयोग. He may perform the पञ्चमहायज्ञ alright, but he can never perform them with this ईश्वर अर्पण प्रसाद भावना, he cannot entertain that. What will be his attitude? गुणाः गुणेषु वर्तन्ते. Body is doing certain actions in keeping with its local designation, I have no सम्बन्ध with either the कर्म or कर्मफल. पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि. Therefore कर्मयोगस्य असम्भवः means what? कर्मयोग is not possible. For whom? Very careful, निदिध्यासुः. And who will decide whether you are निदिध्यासु or not? Who has to decide? Not me. I may say you are निदिध्यासु, but if you decline to take that position, I cannot help. If you say I am not ready for that, then continue in triangular format, continue in कर्मयोग, continue in विशिष्टाद्वैतम्. The day you are ready, I used the expression in नैष्कर्म्यसिद्धि, N S A – निश्चय सङ्कल्प अभ्यास; one day you have to take a निश्चय and सङ्कल्प hereafter I am no more a कर्मयोगि, I don't want to promote सप्त भावनाs, from today onwards I want to eliminate सप्त भावनाs. Everyone has to take the सङ्कल्प, that is विद्वत् सन्न्यास with कावि or

without काषाय. काषाय वस्त्रम् is not important, but decision making. What decision? सप्त भावनाs promotion to सप्त भावनाs elimination. Therefore कर्मयोग is not possible, why? शङ्कराचार्य gives the reason. विपर्यय-ज्ञान-मूलस्य – because कर्मयोग is based on the promotion of the सप्त भावनाs. निदिध्यासु cannot practice that because कर्मयोग is based on the सप्त भावनाs. विपर्यय-ज्ञान-मूलस्य means मिथ्या-ज्ञान-मूलस्य, मिथ्या-ज्ञान-मूलस्य is equal to सप्त भावना मूलस्य and that is adjective to कर्मयोग, हेतु गर्भ विशेषणम्. You cannot eliminate सप्त भावनाs and promote सप्त भावनाs. Sometimes when a car stops because of some problem, people will call several members to support and push the car. Then four people will be pushing from behind and another four will be on the other side and pushing it in the opposite direction. Imagine four people pushing from the front and another four pushing from the back, what will happen? Similarly कर्मयोग is सप्त भावनाs promotion, निदिध्यासनम् is सप्त भावनाs elimination, how can you practice both? Decide one of these two. This is the सङ्ग्रह वाक्यम्. This is going to be elaborated hereafter.

जन्मादि-सर्व-विक्रिया-रहितत्वेन निष्क्रियम् आत्मानम् आत्मत्वेन यः वेति — तस्य आत्म-विदः सम्यग्-दर्शनेन अपास्त-मिथ्या-ज्ञानस्य निष्क्रियात्म-स्वरूपावस्थान-लक्षणं सर्व-कर्म-सन्न्यासम् उक्त्वा, तद्-विपरीतस्य मिथ्या-ज्ञान-मूल-कर्तृत्वाभिमान-पुरः-सरस्य सक्रियात्म-स्वरूपावस्थान-रूपस्य कर्मयोगस्य इह शास्त्रे तत्र तत्र आत्मस्वरूप-निरूपण-प्रदेशेषु सम्यग्-ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधाद् अभावः प्रतिपाद्यते

यस्मात् तस्माद् आत्मविदः निवृत्त-मिथ्या-ज्ञानस्य विपर्यय-
ज्ञान-मूलः कर्मयोगः न सम्भवति इति युक्तम् उक्तं स्यात् ।

A very long and involved sentence. The gist of this long sentence is निदिध्यासनम् and कर्मयोग have got diagonally opposite mindsets as their requirement. निदिध्यासनम् and कर्मयोग have got opposite mindsets as their requirement. Therefore one has to decide whether one is a कर्मयोगि or निदिध्यासु. If this clarity is not there, there will be confusion. And शङ्कराचार्य wants to say this. This contradiction between these two because of opposite mindsets, the contradiction between these two is not my thesis; but this is what कृष्ण himself has propounded in the भगवद्गीता, but in spite of कृष्ण's own teaching people managed to talk about ज्ञानकर्म समुच्चय. This is the gist.

Now because the sentence is very long I am going to split it into several small sentences. Those who are संस्कृत students for them this elaboration will be relevant, those who are non-संस्कृत students the gist is this only. But for the other people the details we have to understand by splitting into several sentences. The first sentence should be जन्मादि-
सर्व-विक्रिया-रहितत्वेन निष्क्रियम् आत्मानम् आत्मत्वेन
निदिध्यासुः वेति. After वेति put a full stop. And यः must be equal to निदिध्यासुः. So this is the description of a निदिध्यासु. Who is a निदिध्यासु? The one who wants to practice निदिध्यासनम्. And this निदिध्यासु has already completed श्रवणम् and मननम्; that is the assumption. Since he has done श्रवणम् and मननम्, वेति, वेति means he has

learnt. What has he learnt? आत्मानम् आत्मत्वेन – he has learnt to claim the आत्मा as himself. आत्मानम् means the आत्मा, आत्मत्वेन means as himself. Instead of claiming body as himself, instead of claiming mind as himself, instead of claiming even विदाभास as himself, he has learnt to claim the चित् आत्मा as himself. And what type of आत्मा? निष्क्रियम् आत्मानम्. That is the crucial word. The आत्मा which is अकर्ता, निष्क्रियम् means अकर्तारम्. And the अकर्ता refers to what? All the सप्त भावनाs. अकर्ता therefore कर्म सम्बन्ध रहितः, therefore ईश्वर अर्पण रहितः, therefore भोक्तृत्व रहितः, therefore फल सम्बन्ध रहितः, therefore प्रसाद रहितः, therefore दासत्व रहितः. The सप्त भावना रहितत्वम् is indicated by the innocuous word निष्क्रियम् – अकर्तारम् आत्मानम्. And why is it अकर्ता? जन्मादि-सर्व-विक्रिया-रहितत्वेन – because आत्मा is free from all the six modifications, like जन्म etc. अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति. इति षड्विकार रहितस्य. विकार रहितत्वेन is हेतौ तृतीया; because आत्मा is निर्विकारः, आत्मा is अकर्ता. And निदिध्यासन's aim is claiming the अकर्ता आत्मा as myself. And therefore, should he see the सप्त भावनाs as a friend or enemy? He should learn to see as an enemy. He should not tell this outside, because society will be perturbed. If I say ईश्वर अर्पण भावनम् is your enemy, the world will say I am a नास्तिक. That is why Vishishtadvaitins condemned शङ्कराचार्य as a नास्तिक, because we say ईश्वर अर्पण भावना is your enemy. How can you tell that? Therefore this is a secret lesson which should be kept within this class only. May you all note whatever शङ्कराचार्य is

telling now, whatever I am telling you now they are all top secret lessons, never tell outside ईश्वर अर्पण भावना is an inimical thought but you can tell outside ईश्वर अर्पण भावना is a sacred attitude, but within yourselves you should eliminate that idea and replace it with the idea that that very भावना is inimical to me if I am interested in आत्मज्ञान निष्ठा. That is why वेदान्त was taught secretly in गुरुकुलम्, because what *Vedantin* has to say is: negate everything which the society values, negate everything which all religious people value. That teacher wearing all the sacred marks; just see! he has to apply विभूति, कुङ्कुमम् and चन्दनम्; and what does he teach? ईश्वर अर्पण भावना is an inimical thought. Are you able to see the seriousness of the situation? Therefore he says, जन्मादि-सर्व-विक्रिया-रहितत्वेन निष्क्रियम् आत्मानम् आत्मत्वेन निदिध्यासुः वेत्ति.

Then the next sentence. तस्य आत्मविदः सम्यग्-दर्शनेन अपास्त-मिथ्या-ज्ञानत्वम् अस्ति. Instead of ज्ञानस्य we will put ज्ञानत्वम् अस्ति and make another small sentence. And what does it mean? तस्य आत्मविदः – that निदिध्यासु. What does he practice? अपास्त-मिथ्या-ज्ञानत्वम् – he regularly negates the seven भावनाs of कर्मयोग, which is painful to him because, previously he has developed the सप्त भावनाs as a sacred भावनाs and practiced that. The same sacred भावनाs he has to negate now. It is exactly like taking medicine. When the doctor has prescribed these three tablets, you have to take three times a day for five days. And he has taken the medicine. And then the fever or whatever is gone. Imagine the patient says, these tablets have blessed me. They

were very very sacred and important, each tablet costs Rs. Five hundred. Therefore they are costly and valuable and I have diligently taken them; and we have special tablet box also morning column is there, some keep alarm also, because they forget, because old age, therefore so sacred was every tablet; imagine, after five days he argues with the doctor, these are sacred tablets therefore I shall use them lifelong. Therefore what is sacred once will become inimical later. सप्त भावनाs are sacred tablets until you come to निदिध्यासनम्, but thereafter they are no more sacred, they have to be negated. Who says? कृष्ण and शङ्कर. That is why I am boldly saying. That is my courage. My courage is drawn from कृष्ण and शङ्कर. Therefore अपास्त-मिथ्या-ज्ञानत्वम् means निदिध्यासु negates the सप्त भावनाs as false notion. बहुव्रीहि. कर्मयोग भावना रूपाणि सप्त मिथ्या ज्ञानानि अपास्तानि येन सः is निदिध्यासु. And how did he deliberately negate the सप्त भावनाs? सम्यग्-दर्शनेन – by the right understanding gathered through श्रवणम् and मननम्, that I am neither कर्ता nor भोक्ता, I have neither कर्म सम्बन्ध nor फल सम्बन्ध. So अपास्त-मिथ्या-ज्ञानत्वम् अस्ति. And therefore if these सप्त भावनाs are inimical to me, then I have to eliminate सप्त भावनाs. Then as a part of निदिध्यासनम्, what भावना should I promote? If the सप्त भावनाs I should eliminate, they should be replaced by some other healthy भावनाs. What are the healthy भावनाs to be promoted? Very simple; the opposite of all these seven. I am not कर्ता, I have no कर्म सम्बन्ध, ईश्वर अर्पणम् is irrelevant to me, I am not भोक्ता, I have no फल सम्बन्ध, प्रसाद भावना is not relevant

to me. That does not mean you should not take तिरुपति लड्डु! Remember when तिरुपति लड्डु comes, thoroughly eat; do not stop that. But there is no question of प्रसाद भावना because the eating, the eaten and the eater belong to अनात्मा. Eater and eaten belong to अनात्मा. I have no सम्बन्ध. And therefore, what is the भावना? प्रसाद भावना is non-relevant to me. And finally, what? दास भावना is also non-relevant to me. These seven counter भावनाs I have to deliberately practice every moment, पश्यन् शृण्वन्. You know where it comes? In the गीता? You know which chapter? Fifth chapter? You know what chapter we have entered into? Therefore, may you practice counter भावनाs to सप्त भावनाs. That is called what? He says, निष्क्रियात्म-स्वरूप-अवस्थान-लक्षणं सर्व-कर्म-सन्न्यासम् उक्तवान् भगवान्. उक्त्वा is there, you may change that into भगवान् उक्तवान्. So भगवान् taught the counter सप्त भावनाs to a निदिध्यासु. भगवान् taught the seven counter भावनाs or counter seven भावनाs भगवान् himself taught. What is that? नैव किञ्चित् करोमि. Such a powerful statement. नैव किञ्चित् करोमि ॥ गीता ५-८ ॥ गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ गीता ३-२८ ॥ And this counter सप्त भावना शङ्कराचार्य calls निष्क्रियात्म-स्वरूप-अवस्थान-लक्षणम्. In literal translation it means abiding in the real अकर्ता आत्मा. Literally it means abiding in the अकर्ता आत्मा as myself. निष्क्रियात्म-स्वरूपम् means अकर्ता आत्मा, अवस्थानम् means abiding. Abiding does not mean sitting in one corner, here abiding means entertaining seven counter भावनाs. Abiding is equal to deliberately entertaining seven counter भावनाs. And what is that called?

निदिध्यासनम् which is otherwise called सर्व-कर्म-सन्न्यासम् known as विद्वत् सन्न्यासः. I have equated निदिध्यासनम् with विद्वत् सन्न्यास. You have to tie up all these discussions. So विद्वत् सन्न्यास or निदिध्यासनम् practicing the seven counter भावनाs is prescribed for whom? A *Vedantic* student who is a senior *Vedantic* student. In fact, in front of the junior student he has to watch his behavior. You know, I know स्वामिजि from 87, therefore all those so called senior students should practice the counter भावनाs and for them कर्मयोग is absolutely irrelevant, where is the question of comparing them?

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

जन्मादि-सर्व-विक्रिया-रहितत्वेन निष्क्रियम् आत्मानम्
आत्मत्वेन यः वेति — तस्य आत्म-विदः सम्यग्-दर्शनेन अपास्त-
मिथ्या-ज्ञानस्य निष्क्रियात्म-स्वरूपावस्थान-लक्षणं सर्व-कर्म-
सन्न्यासम् उक्त्वा, तद्-विपरीतस्य मिथ्या-ज्ञान-मूल-कर्तृत्व-
अभिमान-पुरः-सरस्य सक्रियात्म-स्वरूपावस्थान-रूपस्य
कर्मयोगस्य इह शास्त्रे तत्र तत्र आत्मस्वरूप-निरूपण-प्रदेशेषु
सम्यग्-ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधाद् अभावः प्रतिपाद्यते
यस्मात्, तस्माद् आत्मविदः निवृत्त-मिथ्या-ज्ञानस्य विपर्यय-
ज्ञान-मूलः कर्मयोगः न सम्भवति इति युक्तम् उक्तं स्यात् ।

In this important introduction to the fifth chapter of the गीता, शङ्कराचार्य is differentiating विविदिषा सन्न्यास and विद्वत् सन्न्यास. He wants to point out that विविदिषा सन्न्यास is an optional discipline a person can take to or even one can skip also. Spiritual growth and साधनस are very much possible even without entering into विविदिषा सन्न्यास throughout the life. And if a person wants to take to विविदिषा सन्न्यास, its position is after कर्मयोग and before entering ज्ञानयोग. The position of विविदिषा सन्न्यास is between कर्मयोग and ज्ञानयोग, which means a person has to follow कर्मयोग for some time and thereafter enter into विविदिषा सन्न्यास if he wants to and having entered विविदिषा सन्न्यास, one should come to ज्ञानयोग. Thus optional विविदिषा सन्न्यास is sandwiched between कर्मयोग and ज्ञानयोग. By ज्ञानयोग I mean श्रवणम् and मननम्. Then शङ्कराचार्य wants to point out that while विविदिषा सन्न्यास

is an optional सन्न्यास, विद्वत् सन्न्यास is not at all optional, it is a compulsory discipline everybody will have to go through. And then what is the position of विद्वत् सन्न्यास? The position is विद्वत् सन्न्यास should come after श्रवणम् and मननम्; while विविदिषा सन्न्यास should come before श्रवण मननम् optionally, विद्वत् सन्न्यास should compulsorily come after श्रवणमननम्. And this विद्वत् सन्न्यास alone is otherwise known as निदिध्यासनम्. So for all practical purposes विद्वत् सन्न्यास and निदिध्यासनम् can be taken as synonymous. And therefore विद्वत् सन्न्यासि can be called निदिध्यासुः. And the primary aim of विद्वत् सन्न्यास or निदिध्यासु is not making a change in the external set up. The aim of विद्वत् सन्न्यासि or निदिध्यासु is not primarily changing the external set up, a निदिध्यासु can continue to be a गृहस्थ or a निदिध्यासु can be a monastic person. विद्वत् सन्न्यास or निदिध्यासनम् is primarily bringing about a mindset change, which I have been terming as changing the mindset from triangular format to binary format. The mindset change is the primary goal of विद्वत् सन्न्यास or निदिध्यासनम् with a corresponding external change or not, but mindset change is compulsory. Then what is this mindset change? That alone शङ्कराचार्य is highlighting in this important paragraph. And that mindset change is as a कर्मयोगि, whatever सप्त भावनाs he valued and promoted before, he should learn to see the very सप्त भावनाs as obstacles to मोक्ष. सप्त भावनाs which were seen as मोक्ष साधकम् before must be deliberately seen as मोक्ष बाधकम्. साधकत्वं बुद्धि should be replaced with बाधकत्वं बुद्धि.

साधकम् means favorable, बाधकम् means obstacle. And what are the सप्त भावनाs? They are कर्तृत्व भावना, कर्म सम्बन्ध भावना, ईश्वरार्पणभावना, भोक्तृत्व भावना, फल सम्बन्ध भावना, प्रसाद भावना and दासत्व भावना. These सप्त भावनाs which I considered as holy I must see as unholy, I should see them as सप्त विपरीत भावनाs. And when we define निदिध्यासनम्, निदिध्यासनम् is defined as विपरीत भावना निवृत्तिः and what are the विपरीत भावनाs if somebody asks, these सप्त भावनाs are the विपरीत भावनाs, I have to deliberately eliminate them and entertain the opposite भावना. Opposite भावना means अकर्तृत्व भावना, कर्म असम्बन्ध भावना, अभोक्तृत्व भावना, फल असम्बन्ध भावना. Therefore अनर्पण भावना, अप्रसाद भावना and दासत्व भावना must be replaced by स्वामित्व भावना. Very very tough and frightening for many people because it is almost rejection of religious life. It is almost rejection of religious life. Why? We insist upon the negation of the सप्त भावनाs, वेदान्त does not reject the continuation of the physical activities; the कर्मs can continue, even the पञ्चमहायज्ञs can continue; physically no change need be made, even temple visit, application of विभूति, everything can continue; change is where? Only भावना change. We need not bring about a change in the external religious life. Like all the शङ्कराचार्यs in the मठs doing पूजा for three hours or five hours, no cessation of external religious life, but change of internal mindset, सप्त भावनाs must be replaced by the opposite सप्त भावनाs. And therefore he says, विद्वत् सन्न्यास and कर्मयोग are opposed to each other, because विद्वन्

सन्न्यास requires negation of सप्त भावनाs as मिथ्या ज्ञानम्. कर्मयोग requires promotion of सप्त भावनाs as spiritual साधन. This is the important difference in not external conditions but inner attitude, which alone is going to come in the fifth chapter as पश्यन् शृण्वन् स्पृशन् जिघ्रन्, they all continue at the शरीर त्रय level; but भावना is अहम् नैव किञ्चित् करोमि, नादते कस्यचित्पापम् ॥ गीता ५-१५ ॥ I am not acquiring any पुण्यम् or पापम्, न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ गीता ५-१५ ॥ I am neither acquiring पुण्यम् nor acquiring पापम्, because I am incapable of acquiring पुण्यम् or पापम्, because they are associated with कर्तृत्व भोक्तृत्व भावना which I do not have. These are all not शङ्कराचार्य's invented philosophy, but that is what कृष्ण says in the fifth chapter. Body mind continues to do पूजा and गृहस्थ duties, but internal भावना is नादते कस्यचित्पापं न चैव सुकृतम् विभुः. Therefore no question of I exhausting प्रारब्ध. Because to talk about exhaustion of प्रारब्ध is कर्मयोग भावना. In निदिध्यासनम् that word is deadly obstacle because the moment you say that I have accepted I am कर्ता and भोक्ता, that thought I should not touch with a barge pole. This is what शङ्कराचार्य says. We are in the midst of that long sentence. For the sake of convenience I divided into small sentences. The first sentence is निदिध्यासुः or विद्वत् सन्न्यासि,

जन्मादि-सर्व-विक्रिया-रहितत्वेन निष्क्रियम् आत्मानम् आत्मत्वेन वेति. The next sentence is तस्य आत्मविदः सम्यग्-दर्शनेन अपास्त-मिथ्या-ज्ञानत्वम् अस्ति. Then the next sentence is तस्य विद्वत् सन्न्यासिनः निष्क्रियात्म-स्वरूप-

अवस्थान-लक्षणं सर्व-कर्म-सन्न्यासम् उक्तवान् भगवान्. So भगवान् has prescribed for that senior student. I have given a new name senior student; you can decide who is senior or junior, they are many students who are eternally juniors; (eternally sixteen - like मार्कण्डेय, they are ever junior students.) You decide, those who feel they are senior ready for entering निदिध्यासनम्, for them सर्व-कर्म-सन्न्यासम् उक्तवान् means विद्वत् सन्न्यासम् उक्तवान् means निदिध्यासनम् उक्तवान् means negation of सप्त भावनाs, seeing them as मिथ्या ज्ञानम्. मिथ्या ज्ञानम् means misconception. Religious attitude is considered a misconception in वेदान्त, because religious attitude goes with दासत्व भावना, Vedantic attitude goes with सोऽहम् भावना. Are you enjoying? I am. Ok. Upto उक्त्वा we saw, full stop. Then we have to go to the next line. The word उक्त्वा should be converted to उक्तवान् भगवान्.

Then the next sentence is तद्-विपरीतस्य मिथ्या-ज्ञान-मूल-कर्तृत्वाभिमान-पुरः-सरस्य सक्रियात्म-स्वरूपावस्थान-रूपस्य कर्मयोगस्य is there, that we will convert into nominative case. तद्-विपरीतः कर्मयोगः. तद्-विपरीतः means निदिध्यासन विपरीतः कर्मयोगः. कर्मयोग साधन is diagonally opposite to निदिध्यासन साधन. तद्-विपरीतः is equal to निदिध्यासन विपरीतः is equal to विद्वत् सन्न्यास विपरीतः is कर्मयोगः. विपरीतः means diagonally opposite. Opposite in what sense? Very careful. It is not opposite at the external level. A निदिध्यासु may do पूजा daily, a कर्मयोगि also may do पूजा daily. Externally there will be no difference, both will apply विभूति and do शिव पञ्चायतन

पूजा or सन्ध्यावन्दनम्. But they are diagonally opposite in what respect? कर्मयोगि will promote सप्त भावनाs whereas निदिध्यासु will deliberately negate सप्त भावनाs. That is the विपरीतम्. And in what way is it विपरीतम्? शङ्कराचार्य says, मिथ्या-ज्ञान-मूल-कर्तृत्वाभिमान-पुरः-सरस्य – because कर्मयोग is associated with कर्तृत्व-अभिमानम्. पुरः-सर means associated with. At the time of पूजा and सङ्कल्प a कर्मयोगि should entertain the thought ‘I am a साधक and through this पूजा I want to get पुण्यम्, through this पुण्यम् I want to get चित्तशुद्धि and thereafter I have to get मोक्ष’ thus he has to entertain I am a साधक notion. But a निदिध्यासु will never claim I am a साधक, because during श्रवणम् and मननम्, the गुरु has shouted like a bear तत्त्वमसि, तत्त्वमसि, तत्त्वमसि. Therefore शिष्य out of sympathy for the teacher, he doesn’t want to entertain I am a साधक but I am a सिद्धः. So निदिध्यासु has got सिद्धत्व भावना, कर्मयोगि has got साधकत्व भावना. Is this साधकत्व भावना मिथ्या ज्ञानम् or सम्यग् ज्ञानम्? मिथ्या ज्ञानम्. Are you all साधकs or सिद्धs? Anyway I do not want to wait to hear the answer! Therefore कर्तृत्व-अभिमान-पुरः-सरस्य – कर्मयोगि promotes कर्तृत्व अभिमानम्, साधकत्व अभिमानम्, which is मिथ्या ज्ञानम्, तद्-विपरीतस्य – which is opposed to निदिध्यासन साधन. And सक्रिय-आत्म-स्वरूप-अवस्थान-रूपस्य – कर्मयोग which involves सक्रिय-आत्म-स्वरूप-अवस्थानम् – abiding as कर्ता जीवात्मा. Abiding means claiming oneself as कर्ता जीवात्मा. सक्रियात्म means कर्ता जीवात्मा, अवस्थानम् means claiming all the time. And as even I claim I am a जीवात्मा, the पञ्च अनात्मा अभिमानम् also will be there and the main

अभिमानम् being family अभिमानम्, therefore any पूजा means family member will come, their problems will come, therefore special prayers for them. All of them are promoted in 'अहम् जीवः अस्मि' and the मोक्ष that is thought of is also dying soon never to come back. These all are the ugly thoughts of a कर्मयोगि. Initially you won't call it ugly thoughts, but they are unfortunate thoughts. This is the कर्मयोग opposed to निदिध्यासनम्. Therefore what is the sentence? कर्मयोगः तद्-विपरीतः भवति, मिथ्या-ज्ञान-मूल-कर्तृत्व-अभिमान-पुरः-सरः भवति, सक्रिय-आत्म-स्वरूप-अवस्थान-रूपः भवति. All the षष्ठी should be converted into प्रथमा and add a भवति. And शङ्कराचार्य says this difference between कर्मयोग and निदिध्यासनम् is not my invention, कृष्ण Himself has said this throughout the गीता for a discerning commentator. Therefore he says इह शास्त्रे तत्र तत्र आत्मस्वरूप-निरूपण-प्रदेशेषु सम्यग्-ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधाद् अभावः प्रतिपाद्यते. So this is another sentence. इह शास्त्रे – in this गीता शास्त्रम् तत्र तत्र – in various occasions, तत्र तत्र means here and there, in various positions, in various occasions in the गीता, that means in several chapters, आत्मस्वरूप-निरूपण-प्रदेशेषु – where the nature of आत्मा and the निदिध्यासनम् topic is discussed; प्रदेशेषु means in those places of the भगवद्गीता. And what are those places? आत्मस्वरूप-निरूपण-प्रदेशेषु – where the आत्मस्वरूप is talked about and निदिध्यासनम्, internalization of आत्मस्वरूपम् is talked about, in all such places कृष्ण adds a corollary, which a discerning student can observe, a very important observation, which the ज्ञानकर्म

समुच्चयवादि neglected to note. And what is that very important note? **अभावः प्रतिपाद्यते**; कर्मयोगस्य you have to add. कर्मयोगस्य **अभावः** – the impossibility of कर्मयोग for a निदिध्यासन student. Even during श्रवणम्, कर्मयोग may exist; even during मननम् perhaps कर्मयोग may exist, but entry into निदिध्यासनम् means serious वेदान्त; for senior student entry into निदिध्यासनम् means rejection of कर्मयोग. Therefore the sentence is निदिध्यासोः कर्मयोगस्य **अभावः** – impossibility, **प्रतिपाद्यते**.

And when I say, very very important note, कर्मयोगस्य **अभावः** is not कर्म अभावः. We are making a difference between कर्मयोग and कर्म. कर्मयोग is impossible for a निदिध्यासनम् student, कर्म is very much possible, which means along with निदिध्यासनम् all the religious activities can happily co-exist, but कर्मयोगस्य **अभावः**. Then what is the difference? कर्मयोगस्य **अभावः** means the कर्म becomes कर्मयोग only when सप्त भावनाs are entertained. When you enter निदिध्यासन साधन, you can continue the daily पूजा, but you should discontinue सप्त भावनाs. Even if verbally you say ममोपात समस्त दुरितक्षयद्वारा, and also गोत्रम्, सूत्रम् and all those things one may even orally say that, but before the पूजा and after the पूजा he reminds himself all these are absolutely irrelevant to me. Before the पूजा and after the पूजा, before every one of the पञ्चमहायज्ञ, and after every one of the पञ्चमहायज्ञ he deliberately says all these are absolutely irrelevant to me, their role is लोकसङ्ग्रहमेवापि, I am not a beneficiary of any one of the कर्मs. Why? नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥ गीता ५-१५ ॥ Why? मयि

एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १-१९ ॥ These are all the dramas in the bubble called cosmos. Bubbles come, bubbles go, I am bubbly ब्रह्मन्; bubbly means आनन्दम् ब्रह्म. These are all लीला. This is the भावना to be entertained before every लौकिक or वैदिक कर्म. Therefore निदिध्यासनम् and कर्मयोग can never internally coexist. And that he puts in a technical language. सम्यग्-ज्ञान-मिथ्या-ज्ञान विरोधात् – because of the diagonally opposite nature of मिथ्या ज्ञानम्. मिथ्या ज्ञानम् means the सप्त भावनाs of a कर्मयोगि and सम्यग् ज्ञानम् means the सप्त भावनाs of a निदिध्यासु. सम्यग् ज्ञानम् is the सप्त भावनाs of a निदिध्यासन कर्ता and मिथ्या ज्ञानम् is the सप्त भावनाs of a कर्मयोगि. How to arrive at the सप्त भावनाs of निदिध्यासु? Very simple. If it is कर्ता भावना; for him अकर्ता भावना, भोक्ता भावना – अभोक्ता भावना, कर्म सम्बन्ध भावना – कर्म असम्बन्ध भावना, फल सम्बन्ध भावना – फल असम्बन्ध भावना. Thus सप्त भावनाs of निदिध्यासन कर्ता is called सम्यग् ज्ञानम्. The सप्त भावनाs of कर्मयोगि is called मिथ्या ज्ञानम्. Therefore शङ्कराचार्य says सम्यग्-ज्ञान-मिथ्या-ज्ञान विरोधात्, how can they co-exist. ज्ञानकर्म समुच्चय, ज्ञानयोग or कर्मयोग समुच्चय how is it possible. And not only are the सप्त भावनाs opposite to each other, the consequences also are opposed to each other. The consequence of one सप्त भावनाs is triangular format, the consequence of the other सप्त भावनाs is binary format. To put in another language, the consequence of कर्मयोगि's सप्त भावनाs is मोक्ष which is something to come in the future. With one सप्त भावनाs, मोक्ष is in future. With the other सप्त भावनाs, मोक्ष is my स्वरूपम्. न धर्मो न चार्थो न

कामो न मोक्षः ॥ निर्वाण षट्कम्-३ ॥ as a पुरुषार्थ it does not exist, as स्वरूपम् it is there. चिदानन्दरूपः शिवोऽहम् शिवोऽहम् is निदिध्यासनम्. How are you mixing them up? It is not possible. That is the next sentence.

Then comes the last portion. यस्मात्, तस्माद् – because of the सप्त भावनाs विरोधात्, आत्मविदः – for a विद्वत् सन्न्यासि. And throughout you should remember, the word विविदिषा सन्न्यासि invariably involves an ochre robe, a विद्वत् सन्न्यासि may be with an ochre robe or need not be with an ochre robe. विद्वत् सन्न्यास need not go with ochre robe, that means a गृहस्थ also can be a विद्वत् सन्न्यासि. The difference is internal. Therefore आत्मविदः means विद्वत् सन्न्यासिनः or निदिध्यासोः, for the निदिध्यासन student, निवृत्त-मिथ्या-ज्ञानस्य – who is practicing the negation of the सप्त भावनाs of कर्मयोग. The निदिध्यासु, who is practicing the deliberate negation of the सप्त भावनाs of कर्मयोग. And what does he name the सप्त भावनाs? मिथ्या ज्ञानम् – he looks upon it as मिथ्या ज्ञानम्, therefore unholy for him, therefore it is an obstacle to be deliberately avoided. So आत्मविदः निवृत्त-मिथ्या-ज्ञानस्य – who is practicing the negation of the सप्त भावनाs of कर्मयोग, बहुव्रीहि समास; निवृत्तम् मिथ्या ज्ञानम् यस्मात् सः, पञ्चमी बहुव्रीहि, for him, कर्मयोगः न सम्भवति – for that person कर्म is possible but कर्मयोग is not possible. And what type of कर्मयोग? विपर्यय-ज्ञान-मूलः – कर्मयोग which requires the sevenfold misconception. विपर्यय-ज्ञान-मूलः is बहुव्रीहि; adjective to कर्मयोग, विपर्यय ज्ञानम् is the same as मिथ्या ज्ञानम्. विपर्यय ज्ञानम् मूलम् यस्य. इति – this particular differentiation between

निदिध्यासनम् and कर्मयोग. That is why we say entry into निदिध्यासनम् is a very very deliberate action, which a student has to take one day or the other. In नैष्कर्म्यसिद्धि class, I used the expression N S A – निश्चय सङ्कल्प and अभ्यास. निश्चय means you have to take a decision one day or the other, because without निदिध्यासनम् वेदान्त is incomplete and therefore निश्चय you take five decades, does not matter, you should come to decision and thereafter, decision for what? Entry into निदिध्यासनम् way of life. You are giving word to a गुरु and thereafter सङ्कल्प. विषु पुण्य काले. What is that? Hereafter I will not allow this सप्त भावनाs to enter my mind; as even it enters, like an allergy I will eliminate. Such a सङ्कल्प one should take. I am not asking you to take now, but one day every student should take or in one जन्म or the other. And after सङ्कल्प, अभ्यास, especially problems in family come because of प्रारब्ध upheavals, there also negating the सप्त भावनाs. It is a very major decision. That is what याज्ञवल्क्य said to मैत्रेयी. I want to practice the सप्त भावनाs निवृत्ति and with you around me I do not think सप्त भावनाs will ever come, therefore मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि ॥ बृहदारण्यकोपनिषत् २-४-१ ॥ I want to get out of the house to enter into सप्त भावना निवृत्ति project. OK. इति युक्तम् उक्तं स्यात् – what a champion of सन्न्यास. I mean the internal निश्चय is वेदान्त. It is not a joke. Attending the class is possible, writing notes is possible, the final निदिध्यासनम् is a drastic radical step in the spiritual life of a student. Tough but it is compulsory. Continuing;

केषु केषु पुनः आत्म-स्वरूप-निरूपण-प्रदेशेषु आत्मविदः कर्म-
अभावः प्रतिपाद्यते? इति ।

So in the previous paragraph शङ्कराचार्य said कृष्ण has talked about the absence of कर्मयोग. For whom? Not for all. For the निदिध्यासनम् student the absence of कर्मयोग has been talked about in various occasions in the भगवद्गीता. Then the student is surprised by the statement, because all the people whenever they think of गीता, they think of only action. भगवद्गीता is known as a scripture of action. In fact various political leaders have claimed that we get inspiration from the गीता because कृष्ण is repeatedly asking अर्जुन to get up and fight. गीता means get up and fight. That is what all over India all the people are गीता followers. Fight for what, they do not know. They remember this much: गीता means get up and fight. Family they do that, companies they do that, all political parties also do that. Therefore गीता means कर्म कर्म, and शङ्कराचार्य claims that कृष्ण has talked about absence of कर्म or कर्मयोग. I think you are seeing things, you are hallucinating, where do we find negation of कर्मयोग in the गीता? We see promotion of कर्मयोग, where is the negation of कर्मयोग as मिथ्या ज्ञानम्, where do we find, I am not able to see, may you tell me those occasions. Therefore here the समुच्चयवादि is asking a question to शङ्कर. केषु केषु प्रदेशेषु – what are those places in the भगवद्गीता, आत्म-स्वरूप-निरूपण-प्रदेशेषु – which you claim as निदिध्यासन प्रदेशः. So the places of promoting निदिध्यासनम्, otherwise promoting आत्मस्वरूप ध्यानम्. So in which place, कर्म-अभावः – the impossibility of कर्मयोग

प्रतिपाद्यते – has been talked about. What are those places in the **गीता**, where the impossibility of **कर्मयोग** has been talked about; for whom? Very careful, not for all. That is why I repeatedly say, these are all portions, they are all secret portions, we should never talk about these outside, because all over the world we have to promote **सप्त भावना कर्मयोग**, we must publicize outside the periphery of this class and I am very serious about it; whatever I am talking about or **शङ्कराचार्य** is talking about, these are all for senior advanced students who have done **श्रवणम्** and **मननम्** for a length of time; never talk about this in the family or outside. When they are having this **सप्त भावना**s, you should say: wonderful, practice this, it is very very beautiful. Not only that, even **काम्य कर्म**s we are encouraging outside. Therefore remember, these portions are targeted towards a very very limited prepared set of students. That is why traditional **मठम्**s, they never encourage talking about this in classes. They say in public never talk about these portions, because it will look like negation of religion, negation of **भक्ति**, negation of **पूजा**; it will be misunderstood. In the third chapter **कृष्ण** said, **न बुद्धि-भेदम् जनयेत्**. This is directed towards a limited number of people, therefore never talk about the **सप्त भावना**s of **कर्मयोग**. That they are obstacles to **मोक्ष** is the teaching for limited senior students. **सप्त भावना**s of **कर्मयोग** are obstacles to **मोक्ष** is a teaching for limited senior students. But all over the world, what should you say? **सप्त भावना**s are holy **भावना**s which are favorable for **मोक्ष**. This difference a student must know. That is why the teacher

will privately tell the student in गुरुकुलम् keep it within the आश्रम, that is why राज-विद्या-राज-गुह्यम्. It is secret because, कर्मयोग भावना is you have to criticize in advanced वेदान्त. That is what शङ्कराचार्य is doing now with a lot of caution and fear. Therefore the word आत्मविदः means what: for the निदिध्यासनम् student only this is prescribed. And what is the occasion is the question. इति शिष्यः पप्रच्छ. शङ्कराचार्य quotes all those occasions.

अत्र उच्यते — ‘अविनाशि तु तत् विद्धि’ [गीता २-१७] इति प्रकृत्य ‘य एनं वेति हन्तारम्’ [गीता २-१९] ‘वेदाविनाशिनं नित्यम्’ [गीता २-२१] इत्यादौ तत्र तत्र आत्मविदः कर्म-अभावः उच्यते ।

अत्र उच्यते, अत्र means with regard to this question of the student regarding the negation of कर्मयोग for a निदिध्यासन student, उच्यते – I am giving the reference quotations from the गीता. So he takes some of the quotations taken from the second chapter. The first quotation ‘अविनाशि तु तत् विद्धि’ [गीता २-१७], इति प्रकृत्य – beginning from that. ‘य एनं वेति हन्तारम्’ [गीता २-१९], I am not going to the details of the श्लोकs, because it is second chapter and we are supposed to have studied and I have got full confidence in your memory or notes. Ok. There we have seen the details. And ‘वेदाविनाशिनं नित्यम्’ [गीता २-२१], इत्यादौ – in all such places. And what about third chapter? शङ्कराचार्य does not quote. He gives it as our homework. And since you may not have time for homework, if you take the third chapter, what is the important quotation?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कार-विमूढ-आत्मा कर्ता अहम् इति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

two important श्लोकs. This is the third chapter.

Then in the fourth chapter, in fact, many श्लोकs are there mainly from eighteenth verse upto twenty-fourth. Eighteenth verse is

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ॥ गीता ४-१८ ॥

then later

ज्ञानाग्निदग्धकर्माणम् ॥ गीता ४-१९ ॥, then finally the gem, the icing on the cake, whatever it is, the icing श्लोक is

ब्रह्म-अर्पणं ब्रह्म हविः ॥ गीता ४-२४ ॥

the निदिध्यासन कर्ताs भावना is सर्व ब्रह्ममयं रे रे सर्व ब्रह्ममयम् as सदाशिव ब्रह्मेन्द्र sang, किं वचनीयं किमवचनीयं ।, किं पठनीयं किमपठनीयं । सर्व ब्रह्ममयं रे रे. रे रे he is calling. सर्व ब्रह्ममयम्. Who is कर्ता, who is भोक्ता, सञ्चितम्, आगामि कर्म, they are all नामरूपs dancing, don't get obsessed with that. So that is another place. Thus तत्र तत्र – in the second chapter, third chapter and fourth chapter; not that fifth chapter we cannot quote, but we are not quoting the fifth chapter because we are going to see that hereafter. In all such places, आत्मविदः – for the निदिध्यासनम् student, कर्म-अभावः – should be understood as कर्मयोग अभावः, very careful; not that पूजा should be dropped, पूजा can continue, पूजा सङ्कल्प can also continue, but before पूजा and after

पूजा सप्त भावना निवृत्ति. Two minutes निदिध्यासनम् before पञ्चमहायज्ञ and two minutes निदिध्यासनम् after पञ्चमहायज्ञ. And similarly if you have an exchange with a family member, a disturbing emotional exchange with a family member, after the exchange two minutes निदिध्यासनम्. Thus निदिध्यासनम् must be sprinkled like कुङ्कुमम् flower, so here and there you keep on sprinkling; that is *Vedantic* way of life. And if I do that will I get मोक्ष स्वामिजि? I don't want to say anything. तत्र तत्र कर्म-अभावः उच्यते.

Then पूर्वपक्षि comes and ज्ञानकर्म समुच्चयवादि comes and raises the question. The question is you say in the गीता निदिध्यासनम् is talked about, but along with the निदिध्यासनम् कर्मयोग is also talked about. Why are you blacking out the कर्मयोग? So कृष्ण does talk about कर्मयोग also interspersed with निदिध्यासनम्. In fact the fourth chapter itself ends with तस्मात् युद्धस्व. The fourth chapter ending is interesting one.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोतिष्ठ भारत ॥ गीता ४-४२ ॥

Therefore अर्जुन may you get ज्ञानम् and practice निदिध्यासनम् and उतिष्ठ योगम् आतिष्ठ – get up and practice कर्मयोग. Therefore कृष्ण himself at the end of the fourth chapter talks about निदिध्यासन कर्मयोग समुच्चय. How do you say कर्मयोग cannot go with निदिध्यासनम्? कृष्ण is talking about that. This is the question of the student. For

which शङ्कराचार्य again has to explain, which he does in the next paragraph, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अत्र उच्यते — ‘अविनाशि तु तत् विद्धि’ [गीता २-१७] इति प्रकृत्य
‘य एनं वेत्ति हन्तारम्’ [गीता २-१९] ‘वेदाविनाशिनं नित्यम्’
[गीता २-२१] इत्यादौ तत्र तत्र आत्मविदः कर्म-अभावः उच्यते ।

We are seeing the introductory भाष्यम् to the fifth chapter of the गीता and in this introductory भाष्यम् शङ्कराचार्य is analyzing the topic of सन्न्यास. Therefore it happens to be some kind of a सन्न्यास भाष्यम्. And शङ्कराचार्य chooses to analyze सन्न्यास because the fifth chapter begins with a question from अर्जुन and the question is regarding सन्न्यास and Lord कृष्ण also talks about सन्न्यास in his reply. Therefore the first six verses of the fifth chapter are dealing with सन्न्यास topic. And this enquiry into सन्न्यास is necessitated because सन्न्यास is of two types – one is विविदिषा सन्न्यास and the other is विद्वत् सन्न्यास. And Lord कृष्ण does talk about both types of सन्न्यास in the गीता but कृष्ण does not specify which one is विविदिषा सन्न्यास and which one is विद्वत् सन्न्यास. Without adding the relevant adjective, Lord कृष्ण loosely uses the word सन्न्यास. And since कृष्ण does not add the relevant adjective, it is our duty to add the appropriate adjective in the appropriate context. In some places when कृष्ण says सन्न्यास, we should add विविदिषा and in some other places we should add विद्वत्. And if we should add the appropriate adjective in appropriate places we should know the difference between them. It is not answering any one of

the question by guessing. We cannot guess and add the adjective. It should be appropriate and relevant. Therefore शङ्कराचार्य analyses and distinguishes the विविदिषा सन्न्यास and विद्वत् सन्न्यास. And this is important because, in the fourth chapter, especially in the later portion, कृष्ण is talking about विद्वत् सन्न्यास and in the fifth chapter beginning portion, कृष्ण is talking about विविदिषा सन्न्यास. Thus when there is a switch over from the fourth chapter to the fifth chapter, there is a change from विद्वत् to विविदिषा सन्न्यास, but no such indications are given. Therefore we should be alert to know the difference. And the difference is being analyzed which we have been seeing.

विविदिषा सन्न्यास is a spiritual discipline in which a seeker is trying to gain आत्मज्ञानम्. विविदिषा सन्न्यासि's goal is ज्ञानम्. And this ज्ञानम् he wants to attain by practicing श्रवणमनन साधन. Therefore विविदिषा सन्न्यास is श्रवणमनन प्रधान discipline. विविदिषा सन्न्यास is श्रवणमनन प्रधान and the goal is ज्ञानम्. Whereas for विद्वत् सन्न्यास the goal is ज्ञाननिष्ठा. And विद्वत् सन्न्यासि is a person who has already gone through श्रवणमनन प्रधान life and his aim is through निदिध्यासनम्, he wants to convert ज्ञानम् into ज्ञाननिष्ठा. Therefore विद्वत् सन्न्यास is निदिध्यासन प्रधान life and the goal is ज्ञाननिष्ठा.

Now are you seeing the difference? विविदिषा सन्न्यास is श्रवणमनन प्रधान, the goal is ज्ञानम्. विद्वत् सन्न्यास is निदिध्यासन प्रधान, the goal is ज्ञाननिष्ठा. This is point number one, we have already understood.

And the second important and crucial point is what we are entering into now. What is that? शङ्कराचार्य says during श्रवणमनन प्रधान life, when the goal is ज्ञानम्, कर्मयोग can optionally accompany. During श्रवणमनन प्रधान life, when the goal is ज्ञानम्, कर्मयोग can optionally accompany in various degrees, because कर्मयोग also will help in attaining ज्ञानम् and in श्रवणमनन प्रधान life my goal is ज्ञानम्, and कर्मयोग will help me, therefore it can optionally accompany. If कर्मयोग is reduced, no harm; if कर्मयोग is increased, no harm; this is the status of श्रवणमनन प्रधान life. So what is the point? During श्रवणमनन प्रधान life कर्मयोग can optionally accompany. Whereas, here alone underline, *whereas in निदिध्यासन प्रधान life when the goal is ज्ञाननिष्ठा, कर्मयोग cannot accompany. On the other hand, कर्मयोग is a positive obstacle in converting ज्ञानम् into ज्ञाननिष्ठा.* Very important. In converting ज्ञानम् into ज्ञाननिष्ठा through a निदिध्यासन प्रधान life, कर्मयोग should be seen as an obstacle, because during निदिध्यासनम् the mindset that is promoted is one thing and during कर्मयोग the mindset that is promoted is diagonally opposite. So कर्मयोगि's mindset and निदिध्यासन कर्ता's mindset; another name for निदिध्यासनम् कर्ता is विद्वत् सन्न्यासि; विद्वत् सन्न्यासि's mindset and कर्मयोगि's mindset are diagonally opposite. Therefore, they can never co-exist, because they will cancel. This is the topic that शङ्कराचार्य is focusing on now. What is the topic? निदिध्यासनम् and कर्मयोग are mutually opposed, not externally, the opposition is not felt at the external level or at the physical

level but the opposition is tangibly solidly felt at भावना level. भावना विरोधः. Therefore every spiritual seeker should necessarily ask a question am I at निदिध्यासनम् level or कर्मयोग level. If he is a कर्मयोगि, निदिध्यासन doesn't take place, if he is a निदिध्यासन कर्ता, कर्मयोग cannot take place, should not come anywhere around. Why? भावना विरोधात्. Whereas at विविदिषा सन्न्यास level we allowed कर्मयोग discussion. But at विद्वत् सन्न्यास or निदिध्यासनम् level it cannot be. Now the question is: in what way do you say the mindset is opposite? How do you say भावना विरोध is there? For that only I introduced कर्मयोग is associated with सप्त भावनाः, whereas निदिध्यासन is associated with the opposite of the सप्त भावनाः. And what are the सप्त भावनाs?

1) In कर्मयोग I should promote the thought that I am a कर्ता. कर्तृत्व भावना number one.

2) Number two I have got कर्म सम्बन्ध. कर्म सम्बन्ध भावना is number two. For whom? कर्मयोगि.

3) Number three भावना is this कर्म which belongs to me, I am offering to the Lord, ईश्वर अर्पणभावना.

4) Number four when the कर्मफलम् comes, I have to promote भोक्तृत्व भावना. I am a भोक्ता, this thought is to be promoted by कर्मयोगि. This is the fourth भावना.

5) The fifth भावना is I am associated with कर्मफलम्, कर्मफलम् is coming towards me. This is called फल सम्बन्ध भावना.

6) Then the sixth भावना is what? When I am receiving the कर्मफलम्, I should take it as ईश्वर प्रसाद. प्रसाद भावना I should promote.

7) And the seventh and most powerful भावना is: through this कर्मयोग I am worshiping my master, भगवान्. And who am I? I am a humble simple दासः.

Thus दासत्व भावना I have to promote. कर्तृत्व भावना, कर्म सम्बन्ध भावना, ईश्वर अर्पण भावना, भोक्तृत्व भावना, फल सम्बन्ध भावना, प्रसाद भावना and then capping it all, दास भावना. These seven भावनाs I have to promote as a कर्मयोगि. But when I come to निदिध्यासनम्, what am I supposed to promote? When I come to निदिध्यासनम्, have I already completed श्रवणम् and मननम् or not? When I come to निदिध्यासनम् श्रवणम् or मननम् are over or not? They are over. And during श्रवणम् and मननम् what have I learnt? I have learnt all these seven भावनाs are misconceptions. What is the learning? All the seven भावनाs are मिथ्या भावना, अध्यास भावना. Why are they all मिथ्या? Because I am अकर्ता, I have learnt; the teacher has croaked like a crow repeatedly I am अकर्ता. And what सम्बन्ध do I have? असङ्गो ह्ययं पुरुषः ॥ बृहदारण्यकोपनिषत् ४-३-१७ ॥ there is no सम्बन्ध for me, neither कर्म सम्बन्ध nor फल सम्बन्ध. And when I have no कर्म how can I do ईश्वर अर्पणम्? So is ईश्वर अर्पणम् सम्यग्-ज्ञानम् or मिथ्या ज्ञानम्? ईश्वर अर्पण भावना is मिथ्या ज्ञानम्. And when I have no कर्मफलम् coming, where is the question of प्रसाद at all. Therefore प्रसाद भावना is also मोहः, delusion. ईश्वर अर्पण is delusion,

ईश्वर प्रसाद भावना is delusion. And what about दास भावना? How can I look upon myself as दासः, when I have studied कैवल्योपनिषत् three courses, and when I have written seven note books and when I have repeated मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत् १-१९ ॥ is it a joke or a fact. I have studied them as a fact, because वेदान्त is a प्रमाणम्, महावाक्यम् is a प्रमाण वाक्यम्; it is not अर्थवादः; there is तात्पर्यम् in the महावाक्यम्; उपक्रमादि षड्लिङ्गैः I have analyzed in the तत्तु समन्वयात् सूत्र; I have analyzed and come to the conclusion that I am not a दासः but I am सर्व अधिष्ठानम् ब्रह्म and through निदिध्यासनम् I want to promote what भावना? Through निदिध्यासनम् I want to promote सर्व अधिष्ठान ब्रह्म भावना and when I want to claim I am सर्वाधिष्ठानम् ब्रह्म, how can I allow दास भावना anywhere near. Therefore, all the सप्त भावनाs should not be promoted in निदिध्यासनम्. On the other hand, we should bring all the सप्त भावनाs in mind, because the वासना is there; even when I sit in निदिध्यासनम्, I have got the सप्त भावनाs, as वासना they continue. Therefore during निदिध्यासनम् the सप्त भावना वासनाs should be seen as विपरीत भावना, they should be seen as delusion and as delusion I do not want to entertain them and I have to practice what? The opposite, I am अकर्ता, I do not have कर्म सम्बन्ध, I do not have ईश्वरार्पणम्, I am अभोक्ता, I do not have फल सम्बन्ध, I do not have प्रसादम्, I am not दासोऽहम्, I am: do you remember? Instead of दासोऽहम् I should promote सोऽहम्.

देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्मात्यं
सोऽहं भावेन पूजयेत् ॥

न तु दासोऽहम् भावेन, सोऽहम् भावेन पूजयेत्. Therefore what is the topic? निदिध्यासनम् कर्मयोग विरोधः. What is the subject matter? निदिध्यासनम् कर्मयोग विरोधः. In कर्मयोग सप्त भावना प्रवृत्तिः, in निदिध्यासनम् सप्त भावना निवृत्तिः.

And having said this much, that he elaborated in the big paragraph. Now having established निदिध्यासन कर्मयोग विरोधः, otherwise निदिध्यासनम् can be called by what name? विद्वत् सन्न्यास कर्मयोग विरोधः. शङ्कराचार्य says that this विरोध is not my invention, Lord कृष्ण himself has established निदिध्यासन कर्मयोग विरोधः in the गीता in several places, in the second, in the third, in the fourth chapters. And he quoted the second chapter verses as sample, which we saw before. ‘अविनाशि तु तत् विद्धि’ [गीता २-१७] and ‘य एनं वेति हन्तारम्’ [गीता २-१९] ‘वेदाविनाशिनं नित्यम्’ [गीता २-२१] etc., are the श्लोकs where कृष्ण says, ‘य एनं वेति हन्तारम्’,

वेदाविनाशिनं नित्यं य एनमजमन्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ गीता २-२१ ॥

Where is the question of निदिध्यासनम् and कर्म going together at all? नायं हन्ति न हन्यते ॥ गीता २-१९ ॥ is the statement. नायं हन्ति means कर्म सम्बन्ध अभावः, न हन्यते means कर्म फल सम्बन्ध अभावः. And therefore शङ्कराचार्य said wherever कृष्ण talks about ज्ञानम् or निदिध्यासनम्, there कृष्ण is negating कर्म. तस्य कार्यम् न विद्यते. So ज्ञान

प्रकरणे कर्म निषेधः वर्तते. In the topic of ज्ञानम्, negation of कर्म is talked about. Upto this we had seen.

Now पूर्वपक्षि comes and argues. हे शङ्कर, you say in ज्ञान प्रकरणम् कर्म is negated by कृष्ण. I do admit that in several ज्ञान प्रकरणम्s कर्म is negated. But in several other places, in ज्ञान प्रकरण itself कर्म has been talked about also. In several ज्ञान प्रकरणम्s कर्म has been negated, I do admit; but in several ज्ञान प्रकरणम्s कर्म has been talked about also; which means there is no विरोधः. Then how do you say there is विरोध between ज्ञाननिष्ठा and कर्मयोग अभ्यास. This is the question by पूर्वपक्षि, which we will enter now.

ननु च कर्मयोगः अपि आत्मस्वरूप-निरूपण-प्रदेशेषु तत्र तत्र प्रतिपाद्यते एव, तद् यथा — ‘तस्माद् युध्यस्व भारत’ [गीता २-१८] ‘स्वधर्मम् अपि चावेक्ष्य’ [गीता २-३१] ‘कर्मणि एवाधिकारः ते’ [गीता २-४७] इत्यादौ । अतः च कथम् आत्मविदः कर्मयोगस्य असम्भवः स्याद्? इति ।

ननु च – he is introducing the objection by the पूर्वपक्षि. And what does he say? आत्मस्वरूप-निरूपण-प्रदेशेषु – in several areas of the भगवद्गीता. प्रदेश means what? areas of the भगवद्गीता. आत्मस्वरूप-निरूपण-प्रदेशेषु – where आत्मस्वरूपम् is talked about, i.e., ज्ञानयोग is talked about, श्रवणमनननिदिध्यासनम्s are talked about in several such places, कर्मयोगः अपि प्रतिपाद्यते – कृष्ण does talk about कर्मयोग also. That means what? ज्ञानयोग is talked about along with कर्मयोग also. And ज्ञानयोग includes निदिध्यासनम्; that means निदिध्यासनम् is talked about along with कर्मयोग also. Therefore there should not be any

contradiction between them, that is why कृष्ण is talking about them. तत्र तत्र प्रतिपाद्यते – in several places they are talked about. And if you want sample, what is the sample? ‘तस्माद् युध्यस्व भारत’ [गीता २-१८]. Very very typical quotation by पूर्वपक्षि. Remember पूर्वपक्षि also reads the भगवद्गीता thoroughly. And if you study the second chapter from the twelfth verse upto the twenty-fifth verse the main topic is ज्ञानयोग.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ गीता २-१६ ॥

अविनाशि तु तद्विद्धि etc., talks about ज्ञानयोगम् which includes निदिध्यासनम् also. And having talked about that in the next verse eighteenth verse itself, कृष्ण says ‘तस्माद् युध्यस्व भारत’ may you fight which means may you do your duty, which means may you follow कर्मयोग. Thus between the twelfth and twenty-fifth verse, कृष्ण is talking about both ज्ञानम् and कर्म, ज्ञानयोग and कर्मयोग that means they are not opposed to each other. And another quotation is ‘स्वधर्मम् अपि चावेक्ष्य’ [गीता २-३१] and another verse is ‘कर्मणि एवाधिकारः ते’ [गीता २-४७]. In all these verses, कृष्ण is combining both ज्ञानयोग and कर्मयोग which means they can co-exist. इत्यादौ; इत्यादौ सप्तमी विभक्ति, should go with आत्मस्वरूप-निरूपण-प्रदेशेषु and the verb is प्रतिपाद्यते. इत्यादौ आत्मस्वरूप-निरूपण-प्रदेशेषु प्रतिपाद्यते. And therefore, now the question is what? अतः च – because they are co-existing in the भगवद्गीता teaching, कथम् असम्भवः स्याद्? – how can you talk about the impossibility, असम्भवः

means the impossibility of कर्मयोगस्य – the कर्मयोग, कर्मयोगस्य असम्भवः means the impossibility of कर्मयोग or the impossibility of the co-existence of कर्मयोग. For whom? आत्मविदः – for an आत्मवित्. And here you have to carefully note. आत्मवित् means विद्वत् सन्न्यासि. And विद्वत् सन्न्यासि means निदिध्यासन कर्ता. आत्मविदः means विद्वत् सन्न्यासिनः. विद्वत् सन्न्यासि means निदिध्यासन कर्ता. How can you say निदिध्यासनम् and कर्मयोग are opposed to each other? Don't ask me what is निदिध्यासनम्? निदिध्यासनम् is Vedantic meditation. इति – upto this is पूर्वपक्षि's question. And what is the question? How can निदिध्यासनम् and कर्मयोग be opposed to each other? This is the पूर्वपक्ष. शङ्कराचार्य gives a very elaborate answer.

अत्र उच्यते — सम्यग्-ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधात् ।

In fact, this is a very long sentence. For the sake of convenience they have printed in several paragraphs. In fact, the sentence is completed where you know? “निश्चीयते इति स्थितम्.” स्थितम् is the end of the sentence, which sentence begins from सम्यग्-ज्ञान onwards. After अत्र उच्यते you have to put an en dash and the सम्यग्-ज्ञान sentence gets over in स्थितम् there. You can imagine what a long sentence. In संस्कृत it is possible. Ok. अत्र उच्यते – with regard to this objection from the पूर्वपक्षि, उच्यते – the reply is given. And what is the reply? शङ्कराचार्य says, निदिध्यासनम् and कर्मयोग are opposed to each other because of several reasons. निदिध्यासनम् and कर्मयोग are opposed to each other because of several reasons. And what are the reasons I

am going to enumerate शङ्कराचार्य says. What is the first reason he gives? The reason is: विरोधात् – because of the following contradiction. And what is that? सम्यग्-ज्ञान-मिथ्या-ज्ञान – because of the contradiction between right knowledge and wrong knowledge. What a nice expression. Because of the contradiction between right knowledge and wrong knowledge. सम्यग्-ज्ञानम् means right knowledge, मिथ्या-ज्ञानम् means wrong notion, misconception; not only right knowledge and wrong notion are opposed to each other, – तत्-कार्य-विरोधात् – their consequences are also opposed. Right knowledge and wrong notion are opposed to each other and their consequences also are opposed to each other. Ok. Right knowledge and wrong knowledge may be opposed to each other but, what about निदिध्यासनम् and कर्मयोग? शङ्कराचार्य says, निदिध्यासनम् is promotion of right knowledge. कर्मयोग is promotion of, are you bold enough to say? I am seeing whether you have got the courage at least now. कर्मयोग is promotion of wrong notion. कर्मयोग is promotion of wrong notion. Therefore निदिध्यासने सम्यग्-ज्ञानस्य प्रवृत्तिः कर्मयोगे मिथ्या-ज्ञानस्य प्रवृत्तिः. And you are looking at me. You are not supposed to look at me. Why? Because in कर्मयोग I have to say: I am a कर्ता. Is it right knowledge or wrong notion? Wrong notion. I am a भोक्ता. And I have some कर्म to dedicate to भगवान्. Is that right knowledge and wrong notion? It is wrong notion. I have got कर्मफलम् coming to me as प्रसाद. All wrong notion! I don't have कर्म, I don't have कर्मफलम्. That is the right knowledge. Therefore कर्मयोग is मिथ्या ज्ञानम्,

निदिध्यासनम् is सम्यग्-ज्ञानम्. One is solidified ignorance, another is solidification of knowledge. I want to confirm my knowledge. At that time how can I say: O Lord! I am offering the पूजा to you. I can never say. When I am promoting निदिध्यासनम् I can never say ॐ तत्सत् ब्रह्मार्पणमस्तु. How can I dedicate any पूजा to ब्रह्मन् when I want to promote the thought that I am ब्रह्मन्. In कर्मयोग I am dedicating my पूजा to some ब्रह्मन्. But in निदिध्यासनम् I say I am that ब्रह्मन्. How can पूजा dedication and निदिध्यासनम् go together? You may do पूजा, that is is a different thing; but you can never do पूजा with ईश्वर अर्पण भावना. You can do पूजा only with गुणाः गुणेषु वर्तन्ते, इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, लोकसङ्ग्रहमेवापि, that भावना alone can be there. One who has entered निदिध्यासनम् should and can never do any पूजा saying that I am doing the पूजा dedicating to भगवान्. It is not possible, if I am promoting निदिध्यासनम्. How can you talk about निदिध्यासन कर्मयोग combination? युष्मदस्मद् प्रत्ययगोचरयोः विषयविषयिणोः तमःप्रकाशवत् विरुद्धस्वभावयोः. I hope you are enjoying the argument. I am. Continuing.

‘ज्ञानयोगेन साङ्ख्यानाम्’ [गीता 3-3] इति अनेन साङ्ख्यानाम् आत्म-तत्त्व-विदाम् अनात्म-वित्-कर्तृक-कर्मयोग-निष्ठातः निष्क्रियात्म-स्वरूप-अवस्थान-लक्षणायाः ज्ञानयोग-निष्ठायाः पृथक्-करणात्।

Another brilliant argument. So if निदिध्यासनम् and कर्मयोग are diagonally opposite and therefore one cannot promote both of them – either you are a कर्मयोगि or you are

a निदिध्यासन कर्ता, you cannot be both simultaneously – if that is the teaching of the गीता, how does कृष्ण talk about both of them in one and the same भगवद्गीता? It must be followable, that is why कृष्ण is talking about both. And if both cannot be followed, how can कृष्ण talk about both in the गीता? I hope you are understanding the question. शङ्कराचार्य says since both cannot be followed by one and the same person, कृष्ण does not prescribe both of them to one and the same person. कृष्ण is prescribing them to two different spiritual seekers. He wants us to choose one of them asking the question where do I stand. Do I say I am निदिध्यासनम् कर्ता, that is I look at myself I have done श्रवणम् and मननम् sufficiently. Suppose some students are saying I have attended so many courses and so many notes and so many CDs I have done, I have gone through श्रवणमनन, I have श्रवणमनन संस्कार, now I am a निदिध्यासन कर्ता, if I am looking upon myself as निदिध्यासन कर्ता, कृष्ण looks at me as a साङ्ख्य person and कृष्ण says may you promote निदिध्यासनम्, may you negate कर्मयोग सप्त भावनाs. For you कर्मयोग भावनाs are to be abolished. You should not promote them.

And suppose you say, I have not come to निदिध्यासनम्, I am only at the श्रवणमनन level and I have not yet received the knowledge completely, then कृष्ण says may you be a कर्मयोगि, claim yourselves to be कर्मयोगि, for you निदिध्यासनम् does not exist because you have not completed श्रवणमनन properly. Therefore for a कर्मयोगि, निदिध्यासनम् does not exist, श्रवण मननम् can exist, but for

a निदिध्यासक or निदिध्यासु, कर्मयोग does not exist. कृष्ण himself has said this. And where did he say that?

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

साङ्ख्यानाम्, for those people who have got श्रवणमनन संस्कृत mind, for those साङ्ख्य people the साधन is निदिध्यासनम्, ज्ञानयोगेन means निदिध्यासन प्रधानम् is their lifestyle. For them what is not there? कर्मयोग doesn't exist. Even if they do the पूजा, they should not have कर्मयोग भावना. So साङ्ख्यानाम् श्रवणमनन संस्कृत अन्तःकरणानाम्, ज्ञानयोगेन निष्ठा, निदिध्यासनेन निष्ठा भवति; कर्मयोग is not for them. But कर्मयोगेन योगिनाम् – whereas for the other people, who have not completed श्रवणमनन, who are not श्रवणमनन संस्कृत people, for them, कर्मयोग is prescribed, निदिध्यासनम् is not for them because it will clash. It is like taking two tablets. One is constipation tablet and another is diarrhea tablet because of the reasoning, both are mentioned in the same homeopathy book. Mr. X is a homeopathy person. Therefore he does not the go to the doctor. He has got the book. For these symptoms this medicine. Even though in one and same book both tablets are prescribed, I should not blindly say I should follow, therefore morning two tablets. So remember निदिध्यासनम् is अहम् अकर्ता tablet, कर्मयोग is अहम् कर्ता tablet. How can you swallow both tablets and when you swallow both tablets the effect of both will lead to some other problem also. Therefore he says, 'ज्ञानयोगेन साङ्ख्यानाम्' [गीता ३-३] इति

अनेन. अनेन श्लोकेन – so through this श्लोक, साङ्ख्यानाम् – for the साङ्ख्य people. And who are the साङ्ख्य people? निदिध्यासनम् कर्तृणाम्, श्रवणमनन संस्कृत अन्तःकरणानाम्, those who have practiced consistent and systematic listening of *Vedantic* scriptures for a length of time under the guidance of a hopefully competent आचार्य! I do not know whether the आचार्य is competent or not! Hopefully competent आचार्य, those who have done enough श्रवण and मननम् for *Vedantic* students, senior serious *Vedantic* students, आत्म-तत्त्व-विदाम् – who have received the knowledge and who are working for ज्ञाननिष्ठा. आत्म-तत्त्व-विदाम् means ज्ञाननिष्ठा सम्पादकानाम्, those who are practicing निदिध्यासनम्, those who have done श्रवणम् and मननम्; and their journey is not from अज्ञानम् to ज्ञानम्, their journey is from ज्ञानम् to ज्ञाननिष्ठा. For those people, आत्म-तत्त्व-विदाम्, then come to the fourth line, ज्ञानयोग-निष्ठायाः पृथक्-करणात् – for those people ज्ञानयोग-निष्ठायाः, ज्ञानयोग निष्ठा means निदिध्यासन साधनम्, for such people, निदिध्यासन साधनम्, पृथक्-करणात् – have been separated. From what? कर्मयोग-निष्ठातः – have been separated from कर्मयोग lifestyle. And how has the teacher separated? He has told the student, you are practicing निदिध्यासनम्, you have to promote अहम् अकर्ता भावना, you should not promote ईश्वर अर्पणभावना. ईश्वर अर्पणभावना is opposed to अहम् अकर्ता भावना. Therefore if you are practicing that may you carefully avoid all the सप्त भावनाs of कर्मयोग. You need not drop the पञ्चमहायज्ञ, may you continue to do them if you are a गृहस्थ, but in your mind you

should remember these are all not relevant for me in any way, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, they are not relevant. I am not a साधक अनात्मा, I am siddha आत्मा. I am not a मुमुक्षु अनात्मा, I am मुक्त आत्मा. This thought must be in the background even when पूजा is being done. I do not look upon the पूजा as my साधन for मोक्ष, because when I am practicing निदिध्यासनम् मोक्ष is not my goal, मोक्ष is my nature. When I am practicing निदिध्यासनम्, what do I practice? My nature is मोक्ष is निदिध्यासनम्, therefore I don't look upon मोक्ष as a साध्यम्, therefore the पूजा is not my साधन. Then why पूजा? This पूजा will benefit the family, the world etc. What benefit do I get? I do not require any benefit, because अहम् अकर्ता आत्मा अरिम. Because I have done श्रवण and मननम् and I am practicing निदिध्यासनम्. So clear! Why are you confused? शङ्कराचार्य sees no confusion. But we see only confusion. **कर्मयोग-निष्ठातः** – from कर्मयोग the निदिध्यासनम् has been separated. And what type of कर्मयोग? **अनात्म-वित्-कर्तृक** – the कर्मयोग which is practiced by an अज्ञानि. That is one who has not completed श्रवण मननम्. **अनात्म-वित्-कर्तृक-कर्मयोग**. And therefore कृष्ण is never prescribing निदिध्यासनम् and कर्मयोग for one and the same person. He says you choose your साधन according to your level. And how do I know my level? You ask the question: Am I understanding स्वामिजि's teaching or not. And if you say स्वामिजि I am understanding, then, you can say I am ready for निदिध्यासनम्. And suppose you say: I do not understand even a bit and स्वामिजि keeps on saying something. Then don't worry, even attending the class will

become another type of कर्मयोग. Therefore no problem. Therefore you should know where you stand. And therefore कृष्ण has prescribed them for different साधकs. This is the second argument. Then what is the third argument. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘ज्ञानयोगेन साङ्ख्यानाम्’ [गीता ३-३] इति अनेन
साङ्ख्यानाम् आत्म-तत्त्व-विदाम् अनात्म-वित्-कर्तृक-कर्मयोग-
निष्ठातः निष्क्रियात्म-स्वरूप-अवस्थान-लक्षणायाः ज्ञानयोग-
निष्ठायाः पृथक्-करणात् ।

As I said in the last class, the first six श्लोकs of the fifth chapter of the गीता deal with the topic of सन्न्यास and there are two types of सन्न्यास – विविदिषा and विद्वत्; and Lord कृष्ण uses the word सन्न्यास generally without differentiating which one is विविदिषा and which one is विद्वत् and therefore we should be able to differentiate and add the appropriate adjective at the time of studying the गीता. And therefore we should know the difference between विद्वत् and विविदिषा सन्न्यास. And therefore in this introduction शङ्कराचार्य is differentiating both of them. विविदिषा सन्न्यास is a सन्न्यास, it is an आश्रम and formal सन्न्यास taken for श्रवणम् and मननम्, whereas विद्वत् सन्न्यास is a सन्न्यास which is taken internally or externally, careful, विद्वत् सन्न्यास is a सन्न्यास, which is taken internally or externally for the sake of निदिध्यासनम्. And शङ्कराचार्य wants to say विविदिषा सन्न्यास and कर्मयोग are similar साधनs, because both are meant for श्रवणम् and मननम्. Therefore विविदिषा सन्न्यास and कर्मयोग can be compared, because both of them are similar साधनs, both of them have got similar objective, the objective being effective श्रवणम् and मननम्. Whereas, विद्वत् सन्न्यास and कर्मयोग are not

similar साधनs, they don't have similar objective, not only do they not have similar objectives they are diagonally opposite also. Therefore in this big paragraph, शङ्कराचार्य is showing how विद्वत् सन्न्यास or निदिध्यासनम् and कर्मयोग are diagonally opposite in nature. And he is giving several arguments, which we started with “सम्यग्-ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधात्”. The first argument he gave was कर्मयोग involves promotion of सप्त भावनाs, whereas निदिध्यासनम् involves negation of सप्त भावनाs. सप्त भावना प्रवृत्तिः कर्मयोगः, सप्त भावना निवृत्तिः निदिध्यासनम्. And do not ask me what are सप्त भावनाs, I will run away. That is argument one. And the second argument which he gave as “ज्ञानयोगेन साङ्ख्यानाम् [गीता ३-३] इति अनेन साङ्ख्यानाम्”. Because निदिध्यासनम् and कर्मयोग are diagonally opposite only, Lord कृष्ण himself prescribes them for two different sets of people. ज्ञानयोगेन साङ्ख्यानाम्, there साङ्ख्यानाम् means निदिध्यासुनाम्, ज्ञानयोगेन – for them, the निदिध्यासनम् is साधन which is discouraging सप्त भावनाs. कर्मयोगेन योगिनाम् means योगिs will have to encourage सप्त भावनाs. साङ्ख्यs, what is the definition of साङ्ख्य? Those who have completed श्रवणमननम्. श्रवणमनन संस्कृतानाम् साङ्ख्यानाम् सप्त भावना निवृत्ति is encouraged. Thus कृष्ण himself differentiates निदिध्यासनम् and कर्मयोग by prescribing them for two different types of people. Pre-श्रवणमनन सप्त भावनाs promotion, post-श्रवणमनन सप्त भावनाs demolition. Therefore they are diagonally opposite. This is the second argument. Upto this we saw in the last class.

Now we have to enter the important third argument, we will read and as I said the whole thing is one grammatical sentence. We will read.

कृत-कृत्यत्वेन आत्मविदः प्रयोजनान्तराभावात् ।

‘तस्य कार्यं न विद्यते’ [गीता ३-१७] इति कर्तव्यान्तराभाव-
वचनात् च ।

A निदिध्यासुः or a विद्वत् सन्न्यासि has to practice निदिध्यासनम्. And the definition of निदिध्यासनम् is internalization of the महावाक्यम् message अहम् ब्रह्म अस्मि. And I have to internalize the महावाक्यम्, because I am supposed to have studied the महावाक्यम् during my श्रवणम् and मननम्. Therefore you should remember, विद्वत् सन्न्यासि or a निदिध्यासुः has done श्रवणम् and मननम् repeatedly for years. And during the श्रवण मननम्, what has he done? He has refuted himself as अहङ्कार by practicing भागत्याग लक्षण, he has learnt I am not the अहङ्कार but I am the अहङ्कार विलक्षण आत्मा or साक्षि. Therefore during श्रवणम् and मननम्, he has learnt about भागत्याग लक्षण. भागत्याग लक्षण means what? Rejection of अहङ्कार as myself. And therefore I have learnt अहङ्कार is मिथ्या, अहङ्कार is neither me nor is अहङ्कार mine, as we are seeing in नैष्कर्म्यसिद्धि. In the last class only, सुरेश्वराचार्य asked in भागत्याग लक्षण what should be rejected and he said अहङ्कार has to be rejected. अहङ्कार is मिथ्या, मिथ्या अहङ्कार is neither me nor mine. Taking अहङ्कार as myself is विपरीत भावना. And in निदिध्यासनम् what should I do? Disclaim the विपरीत भावना, disclaim the अहङ्कार and

claim I am the साक्षि, आत्मा. That is why we say purpose of निदिध्यासनम् is विपरीत भावना निवृत्तिः, which means disclaiming अहङ्कार and claiming आत्मा or साक्षि. And in this there is a very important corollary that we have to note. What is that corollary? Until we came to महावाक्यम्, we have taken ourselves as अहङ्कार. Until we came to महावाक्यम्, for many people even after महावाक्यम्, but assuming that we are all good students, until we came to महावाक्यम् we took or mistook ourselves to be अहङ्कार and during the time that we take or mistake ourselves as अहङ्कार, शास्त्र has given a temporary definition of मोक्ष. A provisional definition of मोक्ष is given assuming that we are अहङ्कार. शास्त्र gives a temporary provisional definition of मोक्ष assuming that we are अहङ्कार and that definition of मोक्ष is जीवन्मुक्ति सहित विदेहमुक्ति is a provisional definition of मोक्ष based on the mistake that I am अहङ्कार. *Therefore we should clearly note that both जीवन्मुक्ति and विदेहमुक्ति are provisional definitions based on the false assumption that I am अहङ्कार.* And why do we say जीवन्मुक्ति and विदेहमुक्ति are provisional definitions? That also we should know. जीवन्मुक्ति is defined as कर्मद्वय निवृत्ति. Removal of two कर्मस, except the third कर्म. And what are the two कर्मस to be removed? As a जीव I have three कर्मस – सञ्चित, आगामि, and प्रारब्ध. And as a जीवन्मुक्त or when I become a जीवन्मुक्त, of the three कर्मस I will be free from two. Which two? सञ्चित and आगामि कर्मद्वय निवृत्ति, when it happens I am called जीवन्मुक्त. And when I exhaust the प्रारब्ध, the third कर्म, I will get कर्मत्रय निवृत्ति: which is

called विदेहमुक्ति. So कर्मद्वय निवृत्तिः जीवन्मुक्ति, कर्मत्रय निवृत्तिः, विदेहमुक्ति. And this कर्मद्वय निवृत्ति and कर्मत्रय निवृत्ति are definitions of मोक्ष assuming that I am अहङ्कार. Now during महावाक्यम् I have falsified अहङ्कार and my goal is disclaiming अहङ्कार. Not only is अहङ्कार मिथ्या, that should be underlined, that मिथ्या अहङ्कार is neither me nor mine, therefore once अहङ्कार is disclaimed the word कर्मद्वय निवृत्तिः has become irrelevant. When I disclaim अहङ्कार through महावाक्यम् because the purpose of महावाक्यम् is disclaiming अहङ्कार, the moment I disclaim अहङ्कार, कर्म's have become irrelevant, कर्मत्रयम् have become irrelevant. Therefore कर्मद्वय निवृत्तिः itself has become irrelevant, which means जीवन्मुक्ति is non-relevant once I assimilate or once I start assimilating महावाक्यम्. Therefore corollary of महावाक्य assimilation is making जीवन्मुक्ति non-relevant. Corollary of assimilating the महावाक्यम् is disclaiming अहङ्कार; are you following? Disclaiming अहङ्कार means कर्मद्वय निवृत्तिः is no more relevant, because कर्मद्वयम् is from the standpoint of अहङ्कार. If कर्मद्वय निवृत्ति जीवन्मुक्ति is irrelevant, what about विदेहमुक्ति? कर्मत्रय निवृत्ति is विदेहमुक्ति and that is relevant only as long as I am अहङ्कार. Disclaiming अहङ्कार means non-relevantification (my English), making विदेहमुक्ति also non-relevant. Therefore the purpose of महावाक्यम् is dismissing अहङ्कार and making both जीवन्मुक्ति and विदेहमुक्ति non-relevant, that should be part of महावाक्यम् assimilation or निदिध्यासनम्. And if जीवन्मुक्ति or विदेहमुक्ति are non-relevant, what is relevant?

नित्यमुक्ति alone is relevant. And this नित्यमुक्ति I have to claim as the nature of me, the आत्मा. नित्यमुक्ति I should claim as my very nature, the आत्मा's nature. And once I have claimed नित्यमुक्ति, is it a साध्यम् or सिद्धम्. Is नित्यमुक्ति साध्य or सिद्ध? I hope you know this much संस्कृत. साध्य means something to be accomplished, सिद्ध means something already accomplished. Therefore नित्यमुक्ति is सिद्धम्. Now see the significance of निदिध्यासनम्. When I mistook myself as अहङ्कार, मुक्ति I understood as जीवन्मुक्ति and विदेहमुक्ति. And when I looked upon मुक्ति as जीवन्मुक्ति and विदेहमुक्ति, as अहङ्कार मुक्ति was a साध्यम्. I have to gain it. I have to first gain जीवन्मुक्ति and even if I have gained जीवन्मुक्ति, my hope is what? I will gain विदेहमुक्ति. As अहङ्कार मुक्ति was a साध्यम्. And once I came to महावाक्यम् and I understood I am no more अहङ्कार, मुक्ति as साध्य जीवन्मुक्ति and साध्य विदेहमुक्ति has become irrelevant. Before महावाक्यम्, [the very important corollary, I have not said this in my गीता मूलम्, I have reserved it for गीता भाष्यम्, if you come to the गीता भाष्यम्] when I mistook myself as अहङ्कार, the मुक्ति was a साध्यम् for me. साध्यम् means what? To be accomplished in the form of जीवन्मुक्ति and विदेहमुक्ति. But after coming to महावाक्यम्, I am no more अहङ्कार, I am आत्मा. मुक्ति is no more साध्यम् in the form of जीवन्, विदेहमुक्ति, but मुक्ति is सिद्धम् in the form of my स्वरूपम्, आत्मस्वरूपम्. Thus what is the process of निदिध्यासनम्? Disclaiming अहङ्कार, making साध्य जीवन्मुक्ति and साध्य विदेहमुक्ति as non-relevant. Point number one. Disclaiming अहङ्कार is

number one process. Making the साध्य जीवन्मुक्ति and साध्य विदेहमुक्ति as non-relevant is the second purpose. And the third purpose of निदिध्यासनम् is what? Claiming myself as the आत्मा, for which मुक्ति is not साध्यम्, it is सिद्धम् स्वरूपम्, the नित्यमुक्ति. And therefore when I am practicing निदिध्यासनम्, I should never see मोक्ष as a साध्यम् or goal. When I do निदिध्यासनम्, I should never see मोक्ष as a साध्यम् or goal, and if I don't see मोक्ष as a साध्यम् or goal, I am not a साधक because साधक is one who has a साध्यम्. So a निदिध्यासु practices negating his साधक status. See the significance of निदिध्यासनम्. निदिध्यासु practices refutation of his साधक status. Why? I am a साधक only as long as मोक्ष is a साध्यम्. Therefore in निदिध्यासनम्, I have to practice what? साधकत्व निवृत्तिः. Like सप्त भावना निवृत्तिः, निदिध्यासनम् is practicing साधकत्व निवृत्तिः, whereas in कर्मयोग I have to look upon myself as a साधक. In कर्मयोग, I have to see myself as a साधक. In निदिध्यासनम्, I have to negate my साधक status. Therefore how can निदिध्यासनम् and कर्मयोग be similar. Are you able to follow? निदिध्यासनम् is साधकत्व निवृत्तिः, कर्मयोग is साधकत्व प्रवृत्तिः and therefore they are opposite. Look at this innocent but profound line. आत्मविदः पुरुषस्य. आत्मविद् means श्रवणमनन संस्कृत पुरुषः, the one who has gone through श्रवणम् and मननम् and the one who has entered निदिध्यासनम् is called आत्मविद्, विद्वत् सन्न्यासि or निदिध्यासुः, Vedantic meditator, कृत-कृत्यत्वेन is कृत-कृत्यः which means the one who does not look upon मोक्ष as a साध्यम्. When I was अहङ्कार, for me, मोक्ष was

जीवन्मुक्ति and विदेहमुक्ति and therefore I looked upon मोक्ष as a साध्यम्, but now I am doing निदिध्यासनम्, negating अहङ्कार therefore I don't have मोक्ष as a कृत्यम्. कृत्यम् means साध्यम्. And कृत-कृत्यः means the one who does not have मोक्ष as a साध्यम् to be accomplished, but for whom मोक्ष is an accomplished thing. कृत-कृत्यः means the one for whom मोक्ष is accomplished. Accomplished as अहङ्कार or आत्मा? As अहङ्कार मोक्ष will be नित्य साध्यम्. But as आत्मा it is नित्य सिद्धम्. Therefore प्रयोजनान्तराभावात् – he doesn't have anything to accomplish. That means he does not look upon himself as a साधक. Therefore कर्मयोग and निदिध्यासनम् are diagonally opposite. If you put in simple language, how do you put? कर्मयोगि promotes साधकत्व भावना, I am साधक notion; निदिध्यासनम् promotes I am सिद्ध आत्मा भावना. So कर्तव्यान्तर अभाव वचनात्. And शङ्कराचार्य says that it is not my view, कृष्ण himself says: 'तस्य कार्यं न विद्यते' [गीता ३-१७], he does not have any more goals, even मोक्ष is not a goal for a निदिध्यासन कर्ता. Continuing;

‘न कर्मणाम् अनारम्भात्’ [गीता ३-४] ‘सन्न्यासः तु महाबाहो दुःखम् आप्नुम् अयोगतः’ [गीता ५-६] इत्यादिना च आत्मज्ञान-अङ्गत्वेन कर्मयोगस्य विधानात्।

So in these two paragraphs, शङ्कराचार्य points out that कर्मयोग is prescribed as a pre-श्रवणमनन साधन. कर्मयोग is prescribed only as a pre-श्रवणमनन साधन or maximum during श्रवणमनन also it is allowed. कर्मयोग is pre-श्रवणमननम् or during श्रवणमननम् as साधन; but

कर्मयोग is no more post-श्रवणमनन साधन, that means after श्रवणमननम्, the moment the निदिध्यासनम् has become relevant कर्मयोग has become non-relevant. What is the reason? All these arguments you should remember. कर्मयोग has to promote सप्त भावनाs, निदिध्यासनम् has to negate सप्त भावनाs. कर्मयोग has to promote साधकत्व भावना, निदिध्यासनम् has to negate साधकत्व भावना. Therefore, until श्रवणमननम् are complete कर्मयोग is prescribed he says. ‘न कर्मणाम् अनारम्भात्’ [गीता ३-४], and ‘सन्न्यासः तु महाबाहो दुःखम् आप्नुम् अयोगतः’ [गीता ५-६] which श्लोक we will be seeing later. So in these two श्लोकs, इत्यादिना च कर्मयोगस्य विधानात् – कर्मयोग is prescribed only before entering निदिध्यासनम्, कर्मयोग is ok before श्रवणम्, कर्मयोग is ok even during श्रवणम्, कर्मयोग is ok even during मननम्, but once a person decides to enter निदिध्यासनम्, in my pet language, निदिध्यासनम् is shifting the format from triangular to binary, triangular format is relevant only before निदिध्यासनम्. Even जीवन्मुक्ति and विदेहमुक्ति are relevant only in triangular format. Once you come to binary format neither जीवन्मुक्ति nor विदेहमुक्ति is relevant, नित्यमुक्ति alone is relevant. Therefore कर्मयोग has been विधानात् – has been prescribed. As what? आत्मज्ञान-अङ्गत्वेन – as a support for श्रवणम् and मननम्. अङ्ग means a support, for आत्मज्ञानम् – for gaining आत्मज्ञानम् through श्रवणम् and मननम्. And once I have done sufficient श्रवणम् and मननम् and once I have taken सङ्कल्प for निदिध्यासनम्, कर्मयोग has to be discarded. शङ्कराचार्य says that also कृष्ण himself

emphasizes. Where does कृष्ण say that? शङ्कराचार्य gives the support. We will read.

‘योगारूढस्य तस्यैव शमः कारणम् उच्यते’ [गीता ६-३] इति अनेन च उत्पन्न-सम्यग्-दर्शनस्य कर्मयोग-अभाव-वचनात् ।

So these two together should be taken as one argument. So ‘योगारूढस्य तस्यैव शमः कारणम् उच्यते’ [गीता ६-३] is भगवद्गीता sixth chapter third श्लोक. And there Lord कृष्ण very clearly says: until one completes श्रवणम् and मननम् for sufficient length of time, कर्मयोग is very important. ‘आरुरुक्षोः मुनेः योगम्’, योगम् there means निदिध्यासनम्, because the sixth chapter is निदिध्यासनम् chapter. Therefore योगम् आरुरुक्षोः means the one who wants to come to निदिध्यासनम्; until he comes to the निदिध्यासनम् कर्मयोग is very important along with श्रवणम् and मननम् also. Whereas योगारूढस्य – once he has done sufficient श्रवण मननम् and he wants to enter निदिध्यासनम्, then what is his role? तस्यैव योगारूढस्य ध्यान योगारूढस्य निदिध्यासनम् योगारूढस्य विद्वत् सन्न्यास योगारूढस्य तस्यैव शमः कारणम् उच्यते – withdrawal from कर्मयोग totally by entering विविदिषा सन्न्यास or by reducing the कर्मयोग, शमः उच्यते, शमः means withdrawal from कर्म. And that itself makes it clear that कर्मयोग and निदिध्यासनम् are diagonally opposite. Proceeding into निदिध्यासनम् is withdrawal from कर्मयोग. Therefore they are diagonally opposite; supported by कृष्ण, The word शमः indicates withdrawal from कर्मयोग. Therefore, कर्मयोग-अभाव-वचनात् – for a निदिध्यासन कर्ता कर्मयोग is no more relevant. Continuing;

‘शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम्’ [गीता ४-२१] इति च शरीर-स्थिति-कारण-अतिरिक्तस्य कर्मणः निवारणात्।

And the same idea is stated in another context also. Same idea means what? निदिध्यासनम् and कर्मयोग are diagonally opposite. And remember I am using the word निदिध्यासनम् but शङ्कराचार्य will call it विद्वत् सन्न्यास because here the subject matter is differentiating विद्वत् सन्न्यास and विविदिषा सन्न्यास. So when I say निदिध्यासनम् and कर्मयोग are opposite, you have to convert into विद्वत् सन्न्यास and कर्मयोग are diagonally opposite. This is the subject matter that शङ्कराचार्य reinforces. He says in ‘शारीरं केवलं कर्म’ fourth chapter twenty-first verse, there also कृष्ण says कर्मणः निवारणात् – Lord कृष्ण is recommending the reduction of कर्म or कर्मयोग. कर्मणः निवारणात् means negation, discouragement, dissuasion from कर्मणः except minimum कर्म required for शारीरम्. शरीर-स्थिति मात्रम्. So he says शरीर-स्थिति-कारण-अतिरिक्तस्य – other than the minimum कर्म required for the maintenance of the body, if he is a सन्न्यासि. If he is a गृहस्थ निदिध्यासन कर्ता, the minimum कर्म required for family duties or family maintenance, whatever is required, other than those कर्मs all the other कर्मs have been negated by कृष्ण indicating विद्वत् सन्न्यास and कर्मयोग are diagonally opposite. Therefore they cannot be compared at all. Continuing;

‘न एव किञ्चित् करोमीति युक्तः मन्येत तत्त्व-वित्’ [गीता ५-८] इति अनेन च शरीर-स्थितिमात्र-प्रयुक्तेषु अपि दर्शन-श्रवणादि-

कर्मसु आत्म-याथात्म्य-विदः 'करोमि'-इति-प्रत्ययस्य समाहित-
चेतस्तया सदा अकर्तव्यत्व-उपदेशात्।

Another very important point. शङ्कराचार्य's discussion is विद्वत् सन्न्यास or निदिध्यासनम् can never go along with कर्मयोग, that means a person who has entered निदिध्यासनम् has to note this. These are all special instructions for those students who feel I have done enough of श्रवणम् and मननम्, I am ready for entering निदिध्यासनम्, those Vedantic meditation students, they have to note these points very very importantly. For them they should say: for me कर्मयोग is no more relevant. Therefore they should withdraw from कर्म and कर्मयोग. And in the previous paragraph कृष्ण has said that we cannot totally renounce कर्म because certain minimum कर्म's will be required. Even for a सन्न्यासि निदिध्यासु minimum कर्म in the form of शरीर यात्रा मात्रम् कर्म will be required. And suppose he is a गृहस्थ निदिध्यासन कर्ता, not only शरीर-स्थितिमात्र कर्म the other कर्म's like पञ्चमहायज्ञs will continue. Will continue because he is a गृहस्थ and therefore he should not renounce them. So naturally the question will come, when a निदिध्यासन कर्ता does पञ्चमहायज्ञ, because it is inevitable and that is because he is a गृहस्थ, what should be his भावना? It cannot be called कर्मयोग, because we have said निदिध्यासनम् and कर्मयोग are diagonally opposite. Therefore what should he do? शङ्कराचार्य says the difference is not external, the difference is totally internal. When he does पञ्चमहायज्ञ, as I said the सप्त भावनाs of कर्मयोग he deliberately avoids. The सप्त भावनाs I am not

repeating; the सप्त भावनाs he should deliberately avoid, because the moment he deliberately entertains them he will become कर्मयोगि, then it will be opposed to निदिध्यासनम् and निदिध्यासनम् will become ineffective. कर्मयोग will blunt निदिध्यासनम्. Therefore I should carefully avoid सप्त भावनाs if I am serious about my निदिध्यासनम्. And not only सप्त भावना निवृत्तिः, even साधकत्व भावना I should avoid. I can do पञ्चमहायज्ञs but I should not look upon myself as a साधक and through this I am doing साधन and मोक्ष is my goal, you should never think. The moment he looks upon himself as साधक, पञ्चमहायज्ञ as साधन and जीवन्मुक्ति and विदेहमुक्ति as साध्य, then I am fattening the अहङ्कार. I am validating the अहङ्कार. The more I promote अहङ्कार, महावाक्यम् will become weaker. The more I promote अहङ्कार, महावाक्यम् will weaken; निदिध्यासनम् will become ineffective. If महावाक्यम् should be effective, निदिध्यासनम् must be effective. I should not look upon myself as साधक, I should look upon पञ्चमहायज्ञ as साधन, I should never look upon मोक्ष as साध्य. This deliberate attitudinal change is important when निदिध्यासन कर्ता performs his duties in the world. And शङ्कराचार्य says कृष्ण has said this. And what does he say? ‘न एव किञ्चित् करोमीति युक्तः मन्येत तत्त्व-वित्’ [गीता ५-८]. तत्त्व-वित् means the निदिध्यासन कर्ता, विद्वत् सन्न्यासि, who has done a reasonable amount of श्रवणम् and मननम्, three courses, fifteen note books and claims himself to be a sincere serious senior student; all those serious sincere senior students are here called तत्त्व-वित्. When those students are doing नित्य

पूजा, they should not say O God! Give me जीवन्मुक्ति at the earliest, विदेहमुक्ति at the earliest, they should never say. Who says? कृष्ण says. I am not saying. शङ्कराचार्य is not saying. कृष्ण is telling all of us. न एव किञ्चित् करोमीति, I am not an अहङ्कार seeking जीवन्मुक्ति and विदेहमुक्ति, I am अकर्ता आत्मा, who enjoys नित्यमुक्ति as my स्वरूपम्. This is the तम्बुरा श्रुति. I am not an अहङ्कार seeking जीवन्मुक्ति and विदेहमुक्ति. जीवन्मुक्ति is कर्मद्वय निवृत्ति, विदेहमुक्ति is कर्मत्रय निवृत्ति. All these words you remember. Very important. I do not seek कर्म निवृत्ति because कर्ता अहङ्कार has to seek कर्म निवृत्ति. I have already falsified and repeatedly saying अहङ्कार मिथ्यात्वम् and how can I say I am a साधक. So it is an unholy thought. I should never be proud of I am a साधक thought if I am student of you can fill up the blank, I should never claim I am a साधक. Now look at this. न एव किञ्चित् करोमीति – I do not do anything at all, इति अनेन – by this श्लोक, शरीर-स्थितिमात्र-प्रयुक्तेषु अपि कर्मसु – even when unavoidable कर्मसु are performed by this Vedantic meditator, even when unavoidable कर्मसु are performed either for the maintenance of the body or as the duty of a गृहस्थ. कृष्ण calls them लोकसङ्ग्रह कर्म. Therefore he says शरीर-स्थितिमात्र-प्रयुक्तेषु means the कर्मसु meant for the maintenance of the body, you have to add, if one is a सन्न्यासि, or to perform the duties as a गृहस्थ and it includes पञ्चमहायज्ञ. निदिध्यासनम् can go with पञ्चमहायज्ञ but that पञ्चमहायज्ञ can never be called कर्मयोग, it can be called कर्मयोग only when you entertain सप्त भावनाs, whereas in निदिध्यासनम् I

avoid the सप्त भावनाs. Then what is my भावना? पश्यन् शृण्वन् स्पृशन् जिघ्रन्, इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, गुणाः गुणेषु वर्तन्ते, अहम्, not साधक, अहम् नैव किञ्चित् करोमि भावना भेदः. Therefore he says, दर्शन-श्रवणादि-कर्मसु – in कर्मs like seeing hearing etc., आत्म-याथात्म्य-विदः – for a senior Vedantic student like you, who has done श्रवणम् and मननम्; आत्म-याथात्म्य-विदः means निदिध्यासनम् कर्तुः and whose mind is श्रवणमनन संस्कृत अन्तःकरणम्, who has received the knowledge through श्रवणम् and मननम्. I have said in the मूलम् class itself, निदिध्यासनम् is not for gaining knowledge but only for eliminating habitual विपरीत भावना that I am the अहङ्कार. So आत्म-याथात्म्य-विदः, निदिध्यासन कर्ता, or another word is विद्वत् सन्न्यासिनः. आत्म-याथात्म्य-वित् is equal to निदिध्यासन कर्ता is equal to विद्वत् सन्न्यासि is equal to श्रवणमनन संस्कृत, who has done sufficient श्रवणम् and मननम्. अकर्तव्यत्व-उपदेशात्, कृष्ण gives the instruction that they should entertain the thought I am अकर्ता. उपदेश means कृष्ण instructs all the senior students to practice this निदिध्यासनम्. What is the निदिध्यासनम्? I am अकर्ता. When? Even when the activities are going on. And when should it be done? सदा – not fifteen minutes of meditation; सदा means all the time, because कृष्ण's expression is पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्, गच्छन्, स्वपन्, श्वसन्, प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन् निमिषन् even while batting the eyelid I should entertain the thought. So सदा अकर्तव्यत्व-उपदेशात् that is the निदिध्यासनम्. And how? समाहित-चेतस्तया – with lot of alertness; समाहित-चेतस्तया means with an alert mind, प्रत्ययस्य, प्रत्यय means

this thought, प्रत्यय means वृत्ति. And what वृत्ति? 'करोमि'-इति-प्रत्ययस्य – the thought I am doing पञ्चमहायज्ञ as a साधक, I am doing पञ्चमहायज्ञ as a साधक, this thought अकर्तव्यत्व, अकर्तव्यत्व means don't entertain. Very careful; this thought do not entertain; इति उपदेशात् – कृष्ण is instructing a निदिध्यासन कर्ता. So in short, with an alert mind I should say I am not a कर्ता, how can I look upon myself as a कर्मयोगि. Suppose I say I am a कर्मयोगि in the morning and then in between I do निदिध्यासनम्. How? कर्मयोग will cancel निदिध्यासनम्, निदिध्यासनम् will cancel कर्मयोग. I will get benefit of neither, because while I do कर्मयोग I promote सप्त भावनाs and during निदिध्यासनम् I will negate सप्त भावनाs; thus like the monkey which plants a sapling and pours water and the next day it wants to find out whether the root is well entrenched. Therefore it plucks out. Therefore to claim that I am a good कर्मयोगि means I am not listening to वेदान्त properly. And to say that जीवन्मुक्ति and विदेहमुक्ति are my goal is going against महावाक्य. जीवन्मुक्ति and विदेहमुक्ति language is only until we come to महावाक्यम्; outside world you can say I am seeking because the world has not come to महावाक्य, but in our parlance we have to abolish जीवन्मुक्ति and विदेहमुक्ति and replace it with नित्यमुक्ति, which is my nature.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘न एव किञ्चित् करोमीति युक्तः मन्येत तत्त्व-वित्’ [गीता ५-८]
इति अनेन च शरीर-स्थितिमात्र-प्रयुक्तेषु अपि दर्शन-श्रवणादि-
कर्मसु आत्म-याथात्म्य-विदः ‘करोमि’-इति-प्रत्ययस्य समाहित-
चेतस्तया सदा अकर्तव्यत्व-उपदेशात् ।

In this big introductory portion of the fifth chapter of the गीता, शङ्कराचार्य is differentiating विद्वत् सन्न्यास and विविदिषा सन्न्यास and the word विद्वत् सन्न्यास can be replaced by निदिध्यासनम् also, because विद्वत् सन्न्यास is associated with निदिध्यासनम् साधन only. And in these portions that we have seen, शङ्कराचार्य established through several गीता references that निदिध्यासनम् and कर्मयोग are diagonally opposed to each other, because both of them are meant to promote different types of mindset. कर्मयोग is to promote सप्त भावनाs, whereas निदिध्यासनम् is meant to deliberately negate, not even forget, deliberately negate the सप्त भावनाs. Thus सप्त भावना प्रवृत्तिः is कर्मयोग mindset, सप्त भावना निवृत्तिः is निदिध्यासनम् mindset. Therefore they are opposed to each other. And therefore what is the conclusion he wants to make? That we have to see in the next paragraph. All the गीता references we saw in the previous paragraphs. Now शङ्कराचार्य wants to make the conclusion based on all these गीता references. We will read the conclusion.

आत्म-तत्त्व-विदः सम्यग्-दर्शन-विरुद्धः मिथ्या-ज्ञान-हेतुकः
कर्मयोगः स्वप्ने अपि न सम्भावयितुं शक्यते यस्मात् ।

Because of the various गीता references given above, शङ्कराचार्य makes the conclusion, तस्मात्, therefore, आत्म-तत्त्व-विदः – a person who is श्रवणमनन संस्कृत अन्तःकरण. Literally the word आत्म-तत्त्व-वित् means a ज्ञानि, but in this context we should understand आत्म-तत्त्व-वित् as a person who has practiced श्रवणमननम्, therefore he has got the ज्ञानम् but he has not yet practiced निदिध्यासनम्, therefore he has not got ज्ञाननिष्ठा. Therefore here आत्म-तत्त्व-वित् means ज्ञान सहितः परन्तु ज्ञाननिष्ठा रहितः. आत्म-तत्त्व-वित् means ज्ञान सहितः, he has received the knowledge through श्रवणम् and मननम्, but he has not yet got ज्ञाननिष्ठा. And what is the obstacle to ज्ञाननिष्ठा? विपरीत भावना or habitual identification is the obstacle and that विपरीत भावना is to be negated by निदिध्यासनम्. Therefore the word आत्म-तत्त्व-विदः means the one who is working for ज्ञाननिष्ठा, the one who is a निदिध्यासुः, the one who is a विद्वत् सन्न्यासि. Therefore the final meaning of आत्म-तत्त्व-विदः is निदिध्यासुः or another word is विद्वत् सन्न्यासि. For a विद्वत् सन्न्यासि practicing निदिध्यासनम्, कर्मयोगः स्वप्ने अपि न सम्भावयितुं शक्यते – he cannot think of कर्मयोग even in dream. What is the reason? For कर्मयोग he has to promote सप्त भावनाs, for निदिध्यासनम् he has to refute सप्त भावनाs. Therefore कर्मयोगः स्वप्ने अपि न सम्भावयितुं शक्यते. And what is the reason? He says मिथ्या-ज्ञान-हेतुकः – because कर्मयोग is based upon the सप्त भावनाs which are all misconceptions. कर्मयोग is based on सप्त भावनाः which are based on मिथ्या ज्ञानम्. And how? I should not enter into it but I am worried; कर्मयोग requires अहम् कर्ता भावना,

कर्तृत्व भावना, कर्म फल सम्बन्ध भावना, ईश्वर अर्पणभावना, भोक्तृत्व भावना, फल सम्बन्ध भावना, प्रसाद भावना and दास भावना. All the seven are against *Vedantic* teaching, because *Vedantic* teaching is I am अकर्ता and I am अभोक्ता; therefore ब्रह्मज्ञानम् and सप्त भावनाs are diagonally opposed. Therefore he says मिथ्या-ज्ञान-हेतुकः. See how boldly he says. Based on ignorance; in simple language, कर्मयोग is based on ignorance. Therefore मिथ्या-ज्ञान-हेतुकः. But the aside note we have to add is even though it is based on ignorance, कर्मयोग is required in the beginning stage. Even though कर्मयोग is based on ignorance, even though कर्मयोग is based on misconception still कर्मयोग is required in the initial stages. Therefore मिथ्या-ज्ञान-हेतुकः; adjective to कर्मयोगः. And another important adjective he gives सम्यग्-दर्शन-विरुद्धः. Very powerful adjective, bold adjective. And this कर्मयोग is diagonally opposed to right knowledge or निदिध्यासनम्. सम्यग्-दर्शन-विरुद्धः you can understand as निदिध्यासनम् विरुद्धः, opposed to निदिध्यासनम् in which he should avoid दासोऽहम् भावना. This much you can remember, कर्मयोग requires दासोऽहम् भावना, निदिध्यासनम् requires सोऽहम् भावना. And how can दासोऽहम् and सोऽहम् be mutually friendly? It is never possible. Therefore सम्यग्-दर्शन-विरुद्धः, निदिध्यासनम् विरुद्धः कर्मयोगः स्वप्ने अपि न सम्भावयितुं शक्यते. Therefore, it cannot be imagined even in स्वप्न. यस्मात्, that word यस्मात् indicates the sentence is not yet complete. Where did we start the sentence, do you remember? If you remember, great! The sentence was started from “अत्र उच्यते — सम्यग्-

ज्ञान-मिथ्या-ज्ञान-तत्-कार्य-विरोधात्” in that paragraph it started. And that is why he retains the word सम्यग्-ज्ञान and मिथ्या-ज्ञान in this paragraph also to indicate the continuity. And that sentence which started there and here also the word यस्मात् indicates the sentence continues – and because of these reasons. And where will the sentence be over? “निश्चीयते इति स्थितम्”. In the next paragraph only the sentence will be over. We will read the continuity.

तस्माद् अनात्मवित्-कर्तृकयोः एव सन्न्यास-कर्मयोगयोः निःश्रेयस-करत्व-वचनम्; तदीयात् च कर्म-सन्न्यासात् पूर्वोक्त-आत्मवित्-कर्तृक-सर्व-कर्म-सन्न्यास-विलक्षणात्, सति एव कर्तृत्व-विज्ञाने कर्मैक-देश-विषयाद्, यम-नियमादि-सहितत्वेन च दुरुन्धेयात् — सुकरत्वेन च कर्मयोगस्य विशिष्टत्व-अभिधानम्, इति ।

So until now शङ्कराचार्य said that निदिध्यासनम् and कर्मयोग are diagonally opposed to each other, because of opposite mindsets. Remember, विरोधः is not at the external level, विरोधः is experienced in terms of the mindset or भावना that we are supporting to promote. It is an internal opposition at the mental level that शङ्कराचार्य talked about between निदिध्यासनम् and कर्मयोग. And therefore, what is the bottom-line? The contextual message we have to clearly receive. निदिध्यासन and कर्मयोग are opposed to each other from that what शङ्कराचार्य wants to say is not that one has to be rejected or the other has to be rejected, both निदिध्यासन and कर्मयोग are साधनs required for all. But the idea is they are two साधनs so different that they are

meant for two different levels of seekers. कर्मयोग is also extremely relevant for one level of seeker, निदिध्यासनम् is also extremely relevant for another level of seeker. They cannot come as two optional साधनs for one and the same type of seeker. For one level of seeker कर्मयोग will be relevant and when कर्मयोग is relevant, for him निदिध्यासन will not be relevant. Similarly for another seeker, निदिध्यासनम् will be extremely relevant and when निदिध्यासनम् is relevant, कर्मयोग will not be relevant. Therefore these two साधनs are relevant for two different levels of seekers. And since they are meant for two different types of seekers, they are not available as two options for one and the same seeker. That is the bottom line; they do not present themselves to one type of seeker as two different options, they do not present themselves as two different options for one and the same seeker is the bottom line. Bottom line is important contextually. निदिध्यासनम् and कर्मयोग will never come as two different options for one and the same seeker. Once this message is received, now शङ्कराचार्य wants to say that on the other hand विविदिषा सन्न्यास and कर्मयोग will come as two options. विविदिषा सन्न्यास and कर्मयोग will come as two options for one and the same seeker, as opposed to the previous विद्वत् सन्न्यास and कर्मयोग. विद्वत् सन्न्यास and कर्मयोग will not come as two options for one and the same seeker, whereas विविदिषा सन्न्यास and कर्मयोग will come as two options to be chosen by one and the same seeker at one and the same level. This is what he wants to say in this paragraph that we read now.

And how? I will give you the gist of this paragraph then we will see the meaning. How will they come as two options for one and the same seeker? Because शङ्कराचार्य wants to say, विविदिषा सन्न्यास is also श्रवणमनन अङ्गम्. विविदिषा सन्न्यास is also a supportive discipline for practicing श्रवणमननम्. Because in विविदिषा सन्न्यास, a person enters सन्न्यास आश्रम for what purpose? For practicing श्रवणम् and मननम्, ज्ञान उत्पत्ति अर्थम् विविदिषा सन्न्यास will be supportive. He can do गुरुकुल वास and practice श्रवणमननम्. Therefore विविदिषा सन्न्यास is ज्ञानयोग अङ्गम्, श्रवणमनन अङ्गम् for a person who wants to enter श्रवणमननम्. And शङ्कराचार्य says कर्मयोग is also श्रवणमनन अङ्गम्. कर्मयोग is also an अङ्गम् for श्रवणमनन, because कर्मयोग also polishes the mind for what purpose? Effective श्रवणमननम्, कर्मयोग is also श्रवणमनन अङ्गम् by polishing the mind. Therefore before entering श्रवणमननम् the seeker has got a choice. And what is the choice? He can enter विविदिषा सन्न्यास or कर्मयोग. And when we use the word कर्मयोग we are and शङ्कराचार्य is referring to classical कर्मयोग; that we have to remember. Nowadays कर्मयोग will mean social service which can be practiced by anyone. But in tradition when you say कर्मयोग, it is classical कर्मयोग. Classical कर्मयोग means वैदिक कर्म beginning from अग्निहोत्र, औपासनम्; etc. And that means what? classical कर्मयोग means गृहस्थ आश्रम. Classical कर्मयोग means गृहस्थ आश्रम because a गृहस्थ alone can perform all the वैदिक कर्मस. And therefore when a person has completed ब्रह्मचर्य आश्रम and he wants to follow श्रवण

and मननम् practicing चित्तशुद्धि, श्रवणम् and मननम् he wants to follow practicing चित्तशुद्धि and for that ब्रह्मचारि two options are available. The ब्रह्मचारि can enter विविदिषा सन्न्यास and practice श्रवणमननम् or that ब्रह्मचारि can enter गृहस्थ आश्रम and practice श्रवणमननम्. And therefore विविदिषा सन्न्यास and गृहस्थ आश्रम, कर्मयोग should be understood as गृहस्थ आश्रम, are two options available for one and the same seeker for practicing श्रवणम् and मननम्. Do not add निदिध्यासनम् here. निदिध्यासनम् is later. For practicing श्रवणमनन he has got two options. What is that? Either enter गृहस्थ आश्रम and practice श्रवणमननम् or enter विविदिषा सन्न्यास and practice श्रवणमननम्. And since these two options are available, what are two options, विविदिषा सन्न्यास and कर्मयोग are two options, the question will come, which one is better. Which one is better? A person cannot say I will enter both. He cannot say that he will enter गृहस्थ आश्रम and विविदिषा सन्न्यास because विविदिषा सन्न्यास is avoidance of गृहस्थ आश्रम, whereas classical कर्मयोग is entry into गृहस्थ आश्रम. विविदिषा सन्न्यास is avoidance of गृहस्थ आश्रम for गुरुकुल वासम्, whereas classical कर्मयोग, very important, classical कर्मयोग is entry into गृहस्थ आश्रम. Therefore विविदिषा सन्न्यास and कर्मयोग or classical गृहस्थ आश्रम are two options available for one and the same seeker who wants to practice श्रवणम् and मननम्. And for that seeker both cannot be taken simultaneously, therefore one has to compare which one I should take. Therefore, शङ्कराचार्य says तस्मात् – therefore, अनात्मवित्-कर्तृकयोः एव सन्न्यास-कर्मयोगयोः –

therefore the comparison is available only between अनात्मवित्-कर्तृक सन्न्यास and कर्मयोग; अनात्मवित्-कर्तृक सन्न्यास means I have told before, विविदिषा सन्न्यास. We have ruled out विद्वत् सन्न्यास or निदिध्यासनम् in the previous portion; now having negated विद्वत् सन्न्यास, शङ्कराचार्य is bringing in विविदिषा सन्न्यास, and he does not use the word विविदिषा सन्न्यास, he uses the अनात्मवित्-कर्तृक सन्न्यास. So अनात्मवित्-कर्तृक सन्न्यास, विविदिषा सन्न्यास and कर्मयोगयोः – and the कर्मयोग alone are two options available for one and the same seeker. And what type of seeker? The one who wants to practice श्रवणम् and मननम्. श्रवणमनन अभ्यास अङ्गत्वेन, as its अङ्गम् two options are given. So ब्रह्मचारि is asked do you want to enter गृहस्थ आश्रम and study वेदान्त. Practicing the पञ्चमहायज्ञs for वित्तशुद्धि which will promote श्रवणमननम् or do you want to enter a गुरुकुलम् instead of the house and there also practice श्रवणम् and मननम्. गृहस्थ also has to practice श्रवणम् and मननम् and विविदिषा सन्न्यासि also has to practice श्रवणम् and मननम्. For a गृहस्थ श्रवण and मननम् is supported by पञ्चमहायज्ञ and for a विविदिषा सन्न्यासि श्रवणमननम् is supported by गुरु शुश्रूषा and विविदिषा सन्न्यासि has to keep a दण्ड. For a विद्वत् सन्न्यासि दण्ड is optional. For विविदिषा सन्न्यास दण्ड is compulsory. And दण्ड कर्माणि are there. He will also have पारायणम्. गृहस्थ will do the पारायणम् of विष्णु सहस्रनाम etc. For what? Effective श्रवणमननम् but विविदिषा सन्न्यासि will do the पारायण of भगवद्गीता, उपनिषत् etc. पारायणम् will be remodeled. And the

गृहस्थाश्रमि will do ॐ नमः शिवाय, ॐ नमो नारायणाय etc. Whereas विविदिषा सन्न्यासि will do the जपम् of अहम् ब्रह्मास्मि etc. The जप mantras are different, जप is common to both. पारायण portions are different, पारायण is common. Perhaps गृहस्थ will have to do service to the wife or service to the husband; some service is required; or service to children, parents have to do service to the children. Idea is what? Do some service. For what? वित्तशुद्धि. Whereas विविदिषा सन्न्यासि also will have to do service but not to family members, but the गुरु or some time suppose one of the शिष्यs fall sick, because शिष्यs can fall sick then the गुरु says that you go and serve him. So there also for वित्तशुद्धि, what is required? He has to stay in the room of the co-student, give the medicine, food, etc. The idea is also what? Here also कुलम् is there, there also कुलम् is there; here also service, there also service; here also जप, there also जप; here also पारायणम्, there also पारायणम्. Two different infrastructures but common साधनs are involved. But along with common साधनs what is the same? श्रवणम् and मननम्. You are coming from home and doing श्रवणम् and मननम्. There the student will go to the lecture hall and do श्रवण and मननम्. Therefore the comparison is possible between विविदिषा सन्न्यास and classical कर्मयोग, because as accessories of ज्ञान, ज्ञान अङ्गत्वेन, everything is common between them. He says, विविदिषा सन्न्यास कर्मयोगयोः – these two are comparable, they are similar and therefore Lord कृष्ण compares विविदिषा सन्न्यास and कर्मयोग. Where? शङ्कराचार्य is analyzing a particular श्लोक. You

would have forgotten that. You know where he introduced the topic? OK. That I will give you reference. “प्रतिवचन-वाक्यार्थ-निरूपणेन अपि प्रष्टुः अभिप्रायः एवम् एव इति गम्यते ।” in that sentence शङ्कराचार्य has promised a topic. What is the topic you know? By analyzing कृष्ण’s answer in the second verse of the fifth chapter also we can know the difference between विद्वन् सन्न्यास and विविदिषा सन्न्यास. There he has introduced the second verse of the fifth chapter. Even though we are still in the introduction of the fifth chapter only, in the introduction he has mentioned about the analysis of the second verse. So therefore throughout the analysis we should remember we are now in the second verse of the fifth chapter, analyzed in the Introduction. Therefore शङ्कराचार्य says, विविदिषा सन्न्यास and कर्मयोग निःश्रेयस-करत्व-वचनम् – both of them are said to be a means for the pursuit of मोक्ष. निःश्रेयस-करत्व-वचनम् means they are presented as a means for the attainment of मोक्ष. And presented where? In the fifth chapter, second verse. That is why he says निःश्रेयस-करत्व-वचनम्, here वचनम् means कृष्णस्य वचनम्. And has कृष्ण said like that? For that we have to go to the second verse, सन्न्यासः कर्म-योगः च निःश्रेयसकरौ उभौ ॥ गीता ५-२ ॥ is कृष्ण’s words, निःश्रेयसकर is the word used by कृष्ण. Now शङ्कराचार्य quotes कृष्ण saying विविदिषा सन्न्यास and कर्मयोग or गृहस्थ आश्रम are two options for a seeker. And what is the advantage? Both are ideal infrastructures only, both of them can promote श्रवणम् and मननम्. In गृहस्थ आश्रम you do service to the family; there you do service to the गुरु. Doing

service pursuing श्रवणम् and मननम् is common to both the कर्मयोगि and the विविदिषा सन्न्यासि. Therefore which is better, you can analyze. निःश्रेयस-करत्व-वचनम् कृष्ण says. And thereafter in that श्लोक itself, in the second half of the श्लोक what does कृष्ण say? In the first half of the श्लोक, कृष्ण compares विविदिषा सन्न्यास and कर्मयोग and says both of them can lead to मोक्ष, therefore you can choose any of these two. And once the choice comes, the question will be there, which one is better for me or which one is better for the majority. Between which and which? विविदिषा सन्न्यास and कर्मयोग. कर्मयोग is otherwise called गृहस्थ आश्रम. And when you compare, कृष्ण says, compared to विविदिषा सन्न्यास, better than serving a गुरु in गुरुकुल, कृष्ण says for majority of people, it is better to enter गृहस्थ आश्रम and serve the spouse and children. Service is compulsory while you are doing श्रवणम् or मननम्, whether you serve your गुरु and co-disciples, i.e., brothers and sisters, in fact they are called spiritual brothers, गुरुभाई they call, either you serve गुरु or serve the गुरुभाई or you serve the spouse and your own brothers and sisters. And between them which is better? कृष्ण says better to go to गृहस्थ आश्रम and serve the family and it gives an opportunity to serve the society also. This is the message of the second half. कर्मयोग i.e., गृहस्थ आश्रम is better than विविदिषा सन्न्यास. Now that शङ्कराचार्य says कर्मयोगस्य विशिष्टत्व-अभिधानम् – after comparing कर्मयोग and विविदिषा सन्न्यास and after mentioning that both will support मोक्ष pursuit, कृष्ण says कर्मयोगस्य विशिष्टत्वम्, कृष्ण talks about the superiority,

विशिष्टत्वम् means superiority. अभिधानम् means कृष्ण's statement. Of what? कर्मयोगस्य – of कर्मयोग. कर्मयोगस्य विशिष्टत्व-अभिधानम्. Why? सुकरत्वेन – because it is easier. So कर्मयोग you take as गृहस्थ आश्रम, because गृहस्थ आश्रम is easier. Why do we say गृहस्थ आश्रम is easier? Because it is closer to our natural desires. गृहस्थ आश्रम is easier because it is closer to natural desires. Generally human beings want to get married, desire for marriage, association with a स्त्री or a पुरुष, it has got an instinctive support also. Therefore attraction for the opposite gender is natural. Therefore if शास्त्र says get married, in fact, even if शास्त्रम् does not say, you will get married. If you think marriage is because of शास्त्रविधि, in all other places where वेद is not there, there will be no marriage. Even animals get married and therefore गृहस्थ आश्रम is easier because it is in keeping with the instincts of living beings and there are so many worldly desires and they talk about companionship, another type of psychological need; somebody to claim as “मेरा (mine)”. स्वामि शुद्धानन्द will nicely say, marriage starts with मेरा मेरि. You belong to me and me alone. You should not belong to anyone. Jealous. Spouse. And the other one says मेरि. How long? For a few years! Thereafter what happens! मारा मारि. मारा means he hit me. मारि means I also didn't keep quiet, I hit him. So मेरा मेरि to मारा मारि is marriage, somebody said. Joke aside, everybody wants companionship. There is an instinctive desire and for many human beings, fatherhood is a cherished thing, I want to be a father. And especially for women, motherhood is a

cherished thing. So motherhood is desired, instinctive desire is there, there is a desire for companionship and therefore serve the family. Enjoy the benefit of the family and as a price for enjoying the benefit you pay in the form of service, which will help in चित्तशुद्धि and parallelly only make sure that once a week at least attend the class. Therefore सुकरत्वेन विशिष्टत्व-अभिधानम्. Whereas विविदिषा सन्न्यास is दुष्करम्. And what is that विविदिषा सन्न्यास? शङ्कराचार्य describes the विविदिषा सन्न्यास in several words. And what are the descriptions? These all involve संस्कृत language. If you are not bothered about the language and grammar, trouble is lesser. Only concepts you have to find. But if you are getting into the language, it is all involved, but interesting. And what is विविदिषा सन्न्यास?

He says तदीयात् च कर्म-सन्न्यासात् refers to विविदिषा सन्न्यास. तदीयात् च कर्म-सन्न्यासात् should be understood by संस्कृत students as अनात्मवित्-कर्तृकात् कर्म-सन्न्यासात्. And अनात्मवित्-कर्तृक कर्म सन्न्यास means विविदिषा सन्न्यास is inferior to कर्मयोग, गृहस्थ आश्रम. This is description number one of विविदिषा सन्न्यास.

Then the second description of विविदिषा सन्न्यास is पूर्वोक्त-आत्मवित्-कर्तृक-सर्व-कर्म-सन्न्यास-विलक्षणात्. Means what? This विविदिषा सन्न्यास which is different from the विद्वत् सन्न्यास discussed before आत्मवित्-कर्तृकः कर्म सन्न्यास means विद्वत् सन्न्यास, विलक्षण means different from, पूर्वोक्त means discussed before. So what does it mean? A विविदिषा सन्न्यास which is different from the

विद्वत् सन्न्यास which was discussed before, is the second description of विविदिषा सन्न्यास.

And what is the third description of the विविदिषा सन्न्यास? सति एव कर्तृत्व-विज्ञाने. A technical difference. In विविदिषा सन्न्यास a person has entered गुरुकुलम् for the sake of श्रवणम् and मननम् and therefore he has not yet studied वेदान्त. And therefore he has not asked the question whether I am कर्ता or अकर्ता etc., he has not analyzed. Therefore विविदिषा सन्न्यासि continues to think that I am a कर्ता. Therefore विविदिषा सन्न्यास goes along with कर्तृत्वम्, because even though he is a सन्न्यासि alright, since he has not studied वेदान्त he looks upon himself as what? कर्ता only. Even though he has got दण्ड, he does गुरु शुश्रूषा, he does all kinds of things, he has काषाय वस्त्रम् also, he has got कर्तृत्व विज्ञानम्. Therefore विविदिषा सन्न्यास is कर्तृत्व विज्ञान सहितम्. Whereas in विद्वत् सन्न्यास a person has already completed श्रवणमननम् and he is at the level of निदिध्यासन, therefore he has negated कर्तृत्वम्. He has negated कर्तृत्वम् by महावाक्य विचार and भागत्याग लक्षण. Do not ask what is भागत्याग लक्षण? I will have to take another सन्न्यास! Another सन्न्यास because already I have taken one सन्न्यास. Therefore through महावाक्य विचारम् and भागत्याग लक्षण he has falsified अहङ्कार and कर्तृत्वम् and therefore विद्वत् सन्न्यास is कर्तृत्व ज्ञान रहितम्, विविदिषा सन्न्यास is कर्तृत्व ज्ञान सहितम्. Therefore शङ्कराचार्य says सति एव कर्तृत्व-विज्ञाने. It is along with कर्तृत्व विज्ञानम्. And do not ask me what is कर्तृत्वम्?

Doership. OK. So this is another description of विविदिषा सन्न्यास. That which is endowed with कर्तृत्व भावना.

And another technical difference. So all these topics I have avoided in my मूलम् गीता class. All these things I have avoided, because once you come to भाष्यम् it is an involved analysis. If I introduce these topics for a beginner, instead of getting interested in गीता, he will get वैराग्यम् and I won't have students. And therefore I trimmed several portions, but in भाष्यम् I need not trim any portion because you are all advanced intelligent निदिध्यासन students and therefore you do understand and you will keep coming to the class, therefore I can give you all these headaches.

And what is the next technical difference between विविदिषा सन्न्यास and कर्मयोग? Very important. He says विविदिषा सन्न्यास emphasizes यम-नियमादि अष्टाङ्ग योग seriously. विविदिषा सन्न्यास involves serious practice of यम and नियम, undiluted, uncompromised practice of यम-नियम whereas in गृहस्थ आश्रम यम-नियमs are a diluted version. This is the advantage. There is another point. So कर्मैक-देश-विषयात् I will explain later. यम-नियमादि-सहितत्वेन. The word यम and नियम are technical words we have seen before also in a different context. In पतञ्जलि योगसूत्र यमs are defined as five, नियमs are defined as five; five don'ts and five do's. This is in पतञ्जलि योग सूत्र. But in our स्मृति ग्रन्थs यमs and नियमs are many also. In certain स्मृति ग्रन्थs यम is said to be ten, नियम is said to be ten. Ten यमs and ten नियमs. And in उद्भव गीता we saw twelve

नियमs and twelve यमs. For उद्भव गीता students I will give reference also. In उद्भव गीता fourteenth chapter thirty-three and thirty-four verses twelve यमs and twelve नियमs are talked about. But we will take the पतञ्जलि basis itself, because it is less in number, easier. अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्, अपरिग्रहम्. These are five यमs. I am not translating, you can understand. अहिंसा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्, and अपरिग्रहम्. These are five don'ts. Five types of disciplines. If you say five don'ts problem can come. Take it as five types of disciplines. And five नियमs are शौच, सन्तोष, तपस्, स्वाध्याय, ईश्वर प्रणिधानम्. And I am not going to explain these ten because, then it will take another separate class. I am assuming that you have heard all of them elaborately in one context or other. In fact, in one of the new year talks I explained all these ten as ten commandments of Hinduism. So if you have forgotten study the ten commandments.

Here what I want to emphasize is ब्रह्मचर्यम् is compulsory in विविदिषा सन्न्यास. And ब्रह्मचर्यम् is a very tough discipline for most of the people. ब्रह्मचर्यम् is a compulsory discipline for विविदिषा सन्न्यास and for many people natural instinct being extremely powerful, for them ब्रह्मचर्यम्, sexual abstinence cannot be practiced, they cannot even imagine such a life and therefore विविदिषा सन्न्यास cannot be prescribed for all. And therefore शास्त्र says, गृहस्थ आश्रम is an आश्रम in which also ब्रह्मचर्य is a rule, but that is a diluted version. And therefore विविदिषा सन्न्यास is tougher, गृहस्थ आश्रम is easier.

And another discipline is what? सत्यम्. Never tell a lie, suppose I say this, all the गृहस्थs will laugh at me. स्वामिजि how can we survive? In fact, many times among family members themselves we have to manipulate. So mother gives permission to the son to do something and to cover it she says something else to the husband. Otherwise the father and son will be in quarrel. In fact, to avoid father-son quarrel many mothers have to manipulate. To avoid father-son confrontation. Therefore सत्यम् also for a गृहस्थ, a diluted version is allowed. Therefore very careful. Left and right lying is not allowed. Whereas in विविदिषा सन्न्यास there is no dilution, it is concentrated सत्यम्. Similarly अहिंसा for a गृहस्थ is a diluted version. In fact, पञ्चसूना गृहस्थस्य, when we are cleaning the house itself, स्वामिजि can we use mosquito bat. Therefore for a गृहस्थ mosquito bat may be permitted, but for a विविदिषा सन्न्यासि even if mosquito swamps are there, it may cause dengue or chikungunya, he cannot use a mosquito bat. He can use a non-violent solution. Likewise, यमs are tough. Therefore in गृहस्थ आश्रम a diluted version is allowed, whereas a विविदिषा सन्न्यास has to practice. Therefore कृष्ण says take to गृहस्थ आश्रम.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तस्माद् अनात्मवित्-कर्तृकयोः एव सन्न्यास-कर्मयोगयोः
निःश्रेयस-करत्व-वचनम्; तदीयात् च कर्म-सन्न्यासात् पूर्वोक्त-
आत्मवित्-कर्तृक-सर्व-कर्म-सन्न्यास-विलक्षणात्, सति एव
कर्तृत्व-विज्ञाने कर्मैक-देश-विषयाद्, यम-नियमादि-सहितत्वेन
च दुरुन्नुष्ठेयात् — सुकरत्वेन च कर्मयोगस्य विशिष्टत्व-
अभिधानम्, इति ।

शङ्कराचार्य, in this introductory भाष्यम् to the fifth chapter, is trying to give a very fine message which will be useful in interpreting the गीता श्लोकs and the message is so fine that often after completing study we may not know what exactly the message is. A lot of floating ideas independently hanging, but what exactly is the bottom-line, confusion may come. What शङ्कराचार्य is attempting is comparing two pairs of topics, the first pair of topics विद्वत् सन्न्यास and कर्मयोग he has taken as pair A and the second pair is विविदिषा सन्न्यास and कर्मयोग, this is pair B. And he wants to show that between these two pairs, pair A and pair B, there are two common features and there is one uncommon feature. What are the two common features?

When you take the first pair it is a mutually opposed pair, विद्वत् सन्न्यास and कर्मयोग are mutually contradictory. Similarly विविदिषा सन्न्यास and कर्मयोग also are mutually contradictory. Mutual contradiction is common for the first pair as well as the second pair. Why is there mutual contradiction? When you take विद्वत् सन्न्यास

and कर्मयोग, there is a contradiction because विद्वत् सन्न्यास, otherwise known as निदिध्यासनम्, involves discouragement of सप्त भावनाः whereas कर्मयोग involves encouragement of सप्त भावनाः. Thus भावना विरोधात्, भावना विरोध is internal contradiction between विद्वत् सन्न्यास and कर्मयोग. Thus भावना विरोधात्, first pair is mutually contradictory. The second pair is also mutually contradictory because of a different reason. The second pair is what? विविदिषा सन्न्यास and कर्मयोग. And why are they mutually contradictory? विविदिषा सन्न्यास involves पत्नि रहितत्वम्, in विविदिषा सन्न्यास wife should not be there. It is सन्न्यास आश्रम, whereas traditional कर्मयोग involves पत्नि सहितत्वम्. So विविदिषा सन्न्यास requires absence of wife, कर्मयोग involves presence of wife. Therefore one is सन्न्यास आश्रम, the other is गृहस्थ आश्रम. Thus आश्रम विरोधात्, विविदिषा सन्न्यास is सन्न्यास आश्रम, monastic life style, whereas traditional कर्मयोग is गृहस्थ आश्रम, householders' lifestyle. Monastic and householders' lifestyle are mutually contradictory at the external level. Therefore आश्रम विरोधात् विविदिषा सन्न्यास and कर्मयोग are mutually contradictory. Therefore mutual contradiction is the first common feature between pair A and pair B. I hope you are getting.

Then what is the second common feature? The second common feature is in the first pair, विद्वत् सन्न्यास and कर्मयोग, since they are mutually contradictory, you cannot have समुच्चय. समुच्चय means combination. समुच्चय अभावः, impossibility of combination is there in pair A. What

is pair A? विद्वत् सन्न्यास and कर्मयोग. Similarly in pair B also, combination is not possible because of mutual contradiction. What is the mutual contradiction? One is सन्न्यास आश्रम, another is गृहस्थ आश्रम. आश्रम विरोधात्, परस्पर विरोधः, परस्पर विरोधात् समुच्चय असम्भवः. A person cannot say I am both a गृहस्थ and सन्न्यासि. You cannot say because one requires पत्नि सहितत्वम्, another requires पत्नि रहितत्वम्. So therefore pair A mutually contradictory, pair B mutually contradictory; pair A combination is not possible, pair B also combination is not possible. In these two features, pair A and pair B are common.

But there is a dissimilarity between pair A and pair B. And it is this dissimilarity between pair A and pair B that शङ्कराचार्य wants to focus on in the introductory भाष्यम्. What is that? In the first pair विद्वत् सन्न्यास and कर्मयोग, is it possible to have a comparison to find out which is better? Can we do a comparative study to find out which is better? Is तारतम्य विचार possible or not is the question. He wants to say that in pair A, तारतम्य विचार is not possible. In pair A, विद्वत् सन्न्यास and कर्मयोग, तारतम्य विचार, तारतम्य विचार means which is better you cannot ask. Whereas in pair B, विविदिषा सन्न्यास and कर्मयोग, तारतम्य विचार is possible. Why? This is what शङ्कराचार्य is focusing on. When you take pair A विद्वत् सन्न्यास and कर्मयोग, तारतम्य विचार is not possible because these two are dissimilar topics. विद्वत् सन्न्यास and कर्मयोग are dissimilar topics. Why are they dissimilar? Because one is associated with ज्ञाननिष्ठा, the other one is associated with

ज्ञान उत्पत्ति. विद्वत् सन्न्यास is associated with what? ज्ञाननिष्ठा. कर्मयोग is associated with what? ज्ञान उत्पत्ति. Since they have got dissimilar objectives, dissimilar purposes, you cannot compare them and not only can you not compare, you cannot choose also whether this one is important, that one is important, they are not options available at the same time, and thus choice is also not there. विद्वत् सन्न्यास or निदिध्यासनम् is not a matter of choice, it is compulsory for all the people, because ज्ञाननिष्ठा is required for whom? For all spiritual seekers ज्ञाननिष्ठा is compulsory. Therefore विद्वत् सन्न्यास and कर्मयोग being dissimilar and not available for choice, you cannot make a comparison. Comparison is only when you have to choose one of the two. For comparison what are the two conditions? Two things must be similar for comparison and two things must be available for choice for comparison. विद्वत् सन्न्यास and कर्मयोग are not similar also, and they are not choseables also therefore तारतम्य विचार cannot be done with regard to pair A. Whereas तारतम्य विचार is possible with regard to pair B. What is pair B? विविदिषा सन्न्यास and कर्मयोग is pair B. There तारतम्य विचार is possible because both are similar. Similar in what sense? Both are meant for ज्ञान उत्पत्ति. विविदिषा सन्न्यास is also associated with ज्ञान उत्पत्ति, विविदिषा सन्न्यास is श्रवणमनन अङ्गम्. कर्मयोग or गृहस्थ आश्रम also is similar. That is also meant for ज्ञान उत्पत्ति, it is श्रवणमनन अङ्गम्. श्रवणमनन अङ्गरूप ज्ञान उत्पत्ति अङ्गरूप सामान्यात्, both are similar and you can compare सन्न्यास आश्रम is better or गृहस्थ आश्रम is better;

that comparison is possible. And not only because of similarity you can do comparison, there is a choice also between गृहस्थ आश्रम and सन्न्यास आश्रम. For श्रवणमननम् a person can enter गृहस्थ आश्रम and take to श्रवणमननम् also or a person can avoid गृहस्थ आश्रम and go to सन्न्यास आश्रम and do श्रवणमननम्. Therefore between गृहस्थ आश्रम and सन्न्यास आश्रम there is a choice. Therefore you can ask a question, I have completed ब्रह्मचर्य आश्रम, should I become a सन्न्यासि and do श्रवणमननम् or should I get married and attend गीता भाष्यम् class. And therefore शङ्कराचार्य wants to say, तारतम्य विचार is possible with regard to pair B, तारतम्य विचार is not possible with regard to pair A. And once this much is understood, from that शङ्कराचार्य wants to make a conclusion. Assuming that all these have been understood शङ्कराचार्य wants to make a conclusion. What is that? Wherever तारतम्य विचार is taking place in the गीता between सन्न्यास and कर्मयोग, that तारतम्य विचार must be pair A or pair B? Wherever तारतम्य विचार is taking place between सन्न्यास and कर्मयोग, that तारतम्य विचार must be pair B only. That is his argument. Pair B only. And in गीता fifth chapter second verse there is a तारतम्य विचार between सन्न्यास and कर्मयोग and since the तारतम्य विचार is there in verse two, that must be pair B only and since it is pair B, the सन्न्यास कर्मयोग तारतम्य should be विविदिषा सन्न्यास कर्मयोग तारतम्य only, it should not be विद्वत् सन्न्यास कर्मयोग तारतम्य. This is the message. So what is the bottom line of this enquiry? Wherever सन्न्यास कर्मयोग तारतम्य विचार is there, this is the bottom-line; wherever सन्न्यास

कर्मयोग तारतम्य विचार is there, तारतम्य विचार means comparative study to choose one of them, that तारतम्य विचार should be only विविदिषा सन्न्यास-कर्मयोग तारतम्य विचार and not विद्वत् सन्न्यास-कर्मयोग तारतम्य विचार. And that is what शङ्कराचार्य says in this long paragraph.

In the fifth chapter second verse कृष्ण is comparing विविदिषा सन्न्यास and कर्मयोग and not only is He comparing विविदिषा सन्न्यास and कर्मयोग, i.e., सन्न्यास आश्रम and गृहस्थ आश्रम, after comparing कृष्ण is voting for whom? कृष्ण is very smart, He knows vote bank politics very well. And therefore He joins the गृहस्थ आश्रम party, because कृष्ण himself is महागृहस्थ! With how many wives? Sixteen thousand and eight and अर्जुन also is महागृहस्थ. Wherever he goes he gets a wife! व्यास, the author is also a गृहस्थ. Therefore शङ्कराचार्य in this long paragraph says, कर्मयोगस्य विशिष्टत्व-अभिधानम् and traditional कर्मयोग is equal to गृहस्थ आश्रम. Therefore you replace the word कर्मयोग by गृहस्थ आश्रम. विशिष्टत्वम् means superiority to विविदिषा सन्न्यास. Not विद्वत् सन्न्यास but विविदिषा सन्न्यास. कर्मयोगस्य विशिष्टत्व-अभिधानम्, superiority of गृहस्थ आश्रम compared to सन्न्यास आश्रम. Why is गृहस्थ आश्रम superior? सुकरत्वेन च. सुकरम् means it is easily practisable. And दुरनुष्ठेयात्, विविदिषा सन्न्यास or सन्न्यास आश्रम means monastic lifestyle, विविदिषा सन्न्यास should be translated as monastic lifestyle; not आन्तर सन्न्यास but बाह्य सन्न्यास. Monastic lifestyle, physically renouncing family, putting on काषाय वस्त्रम् and living on भिक्षा and not possessing any money, property,

anything. Such a monastic lifestyle is inferior. Why? दुरुन्नुष्ठेयात् because it is difficult to implement. Monastic life is difficult. And why is it difficult? यम-नियमादि-सहितत्वेन – अहिंसा should be perfectly practiced, सत्यम् should not be compromised, speaking the truth must be absolutely implemented and ब्रह्मचर्यम् should be absolutely implemented and they are all not possible for a majority of the humanity, therefore यम-नियमादि-सहितत्वेन च विविदिषा सन्न्यास is difficult, कर्मयोग is easier. All these words I explained in the last class, only one word I had left out. What is that? कर्म-एक-देश-विषयात्. This is also an important difference between विद्वत् सन्न्यास and विविदिषा सन्न्यास. In विविदिषा सन्न्यास a person takes to सन्न्यास आश्रम and as a सन्न्यासि he has renounced many कर्मस. And what are the कर्मस? All the गृहस्थ आश्रम कर्मस, पञ्चमहायज्ञस he cannot do; in fact all the कर्मस which require a wife. Wife-requiring कर्मस he has renounced. Now does this विविदिषा सन्न्यासि who takes to सन्न्यास आश्रम renounce all the कर्मस or not is the question. शङ्कराचार्य says a विविदिषा सन्न्यासि never renounces all the कर्मस because even though he has renounced गृहस्थ आश्रम कर्मस, he has got सन्न्यास आश्रम कर्मस. Like what? I have told, दण्ड तर्पणम्, ॐकार जप, महावाक्य जप, गुरु शुश्रूषा; so many कर्मस are there, therefore विविदिषा सन्न्यासि has renounced कर्मस only partially. Therefore it is called कर्म-एक-देश सन्न्यास. कर्म-एक-देश सन्न्यास is विविदिषा सन्न्यास. And what do you mean by कर्म-एक-देश सन्न्यास? Only certain कर्मस are renounced, certain कर्मस are not renounced. Like all these

things: पारायणम्, गुरु शुश्रूषा, including minimum भिक्षा. Whereas शङ्कराचार्य wants to say, विद्वत् सन्न्यास is सर्व-कर्म-सन्न्यास, because in the case of विद्वत् सन्न्यास all the कर्मs are totally renounced. So naturally the question will come how can you say विद्वत् सन्न्यास is a renunciation of all the कर्मs. Because we know that a person can never renounce all the कर्मs because, minimum कर्मs will be required for survival. Minimum कर्मs like eating. Even eating one has to do, breathing one has to do, न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ॥ गीता ३-९ ॥ Then how do you say विद्वत् सन्न्यास is सर्व-कर्म-सन्न्यास? So this has to be carefully understood, because विद्वत् सन्न्यास is that in which a person practices 'no कर्म belongs to me' अभिमान त्यागः. विद्वत् सन्न्यास is not renouncing the activity. विद्वत् सन्न्यास is renouncing the अभिमान in the activity. Therefore a विद्वत् सन्न्यासि says I am not the body, I am not the sense organs, I am not the mind, therefore I am not the अहङ्कार, therefore no कर्म belongs to me, because कर्मs belong to अहङ्कार and I am not अहङ्कार and therefore even when the body is eating, विद्वत् सन्न्यासि will practice नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्श्नान्गच्छन्स्वपन्स्वसन् ॥ गीता ५-८ ॥

Therefore विद्वत् सन्न्यास is अकर्तृत्व सन्न्यास and since विद्वत् सन्न्यास is I am अकर्ता सन्न्यास, the विद्वत् सन्न्यासि will say even when he is violently active, running about all over the world, he will say I don't do anything. Therefore what is the definition of विद्वत् सन्न्यास? सर्व-कर्म-सन्न्यास.

And what is the definition of विविदिषा सन्न्यास? कर्म-एक-देश सन्न्यास. एक-देश means some कर्म. Therefore शङ्कराचार्य says कर्म-एक-देश-विषयात्. The विविदिषा सन्न्यास which is कर्म-एक-देश-विषय, this विविदिषा सन्न्यास is inferior to कर्मयोग because the comparative study is between विविदिषा सन्न्यास and कर्मयोग. This कर्म-एक-देश-विषय विविदिषा सन्न्यास is inferior to कर्मयोग. Why it is inferior? Because it is tough and therefore difficult to practice. This is the message he is giving in this whole discussion. And that is being concluded, we will read.

एवं प्रतिवचन-वाक्यार्थ-निरूपणेन अपि पूर्वोक्तः प्रष्टुः अभिप्रायः निश्चीयते इति स्थितम्।

And शङ्कराचार्य says that all these ideas कृष्ण does not explicitly say but if you analyze the second verse of the fifth chapter all these ideas are hidden. See! When we read the second verse of the fifth chapter we will never get all these ideas. All these ideas means all these classes that we have discussed now, शङ्कराचार्य says they are all the hidden message of the second verse of the fifth chapter. Therefore he says प्रतिवचन-वाक्यार्थ-निरूपणेन – by the analysis of कृष्ण's answer to अर्जुन's question given in the second verse of the fifth chapter. पूर्वोक्तः प्रष्टुः अभिप्रायः – कृष्ण's intention in His answer and from that अर्जुन's intention in his question; not only कृष्ण's intention in His answer, अर्जुन's intention in his question, प्रष्टुः अर्जुनस्य पूर्वोक्तः अभिप्रायः – that intention which I mentioned before. And अर्जुन's question is in which verse? Verse number one. So both अर्जुन's intention

and कृष्ण's intention निश्चीयते – are very very clear. And what is clear? विद्वत् सन्न्यास is not discussed in these verses at all, therefore don't bring विद्वत् सन्न्यास in this discussion; bring only विविदिषा सन्न्यास, otherwise called आश्रम सन्न्यास; that alone is the topic of discussion. इति स्थितम्.

And this idea शङ्कराचार्य himself introduced. I told you in the last class, he started this topic from “प्रतिवचन-वाक्यार्थ-निरूपणेन अपि” – by analyzing the second verse of the fifth chapter you can extract all the ideas he introduced. Then he showed how to extract and that he concludes. This is how the second verse of the fifth chapter should be analyzed and all these ideas should be extracted.

And thereafter शङ्कराचार्य wants to sum up the whole thing in these two paragraphs. That is the summary of this discussion.

‘ज्यायसी चेत् कर्मणः ते’ [गीता ३-१] इति अत्र ज्ञान-कर्मणोः सह असम्भवे ‘यत् श्रेय एतयोः तद् मे ब्रूहि’ [गीता ३-२] इति एवं पृष्टः अर्जुनेन भगवान् साङ्ख्यानां सन्न्यासिनां ज्ञानयोगेन निष्ठा पुनः कर्मयोगेन योगिनां निष्ठा प्रोक्ता इति निर्णयं चकार ।

शङ्कराचार्य wants to summarize in the two paragraphs. He says, Lord कृष्ण introduced the word सन्न्यास and कर्मयोग generally in the third chapter. In what context? In answering अर्जुन's question. अर्जुन asked the question.

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ गीता ३-१ ॥

was अर्जुन's question and कृष्ण gave the answer.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

was कृष्ण's answer. And while answering कृष्ण introduced कर्मयोग and सन्न्यास in general and while introducing सन्न्यास, कृष्ण did not mention विविदिषा or विद्वत्; that means he introduced the सन्न्यास topic generally. That is what we get in the third chapter. Therefore he says, 'ज्यायसी चेत् कर्मणः ते' [गीता ३-१] इति अत्र – in that question of अर्जुन in the third chapter, ज्ञान-कर्मणोः सह असम्भवे – since ज्ञानम् and कर्म cannot be combined. शङ्कराचार्य is mentioning अर्जुन's question, since ज्ञानम् and कर्म cannot be combined, 'यत् श्रेय एतयोः तद् मे ब्रूहि' [गीता ३-२] – may you tell me which one is better. The whole thing within quotation. This was अर्जुन's question. So in the third chapter question अर्जुन was asking the following, 'since ज्ञानम् and कर्म cannot be combined, which one is better', this was अर्जुन's question. एतयोः तद् मे ब्रूहि'. तद् means ज्ञान-कर्मणोः एकम् ब्रूहि'. इति एवं पृष्टः. कृष्ण was asked thus by अर्जुन. Then भगवान् निर्णयं चकार – there भगवान् gave the answer. And what was the answer? साङ्ख्यानां सन्न्यासिनां ज्ञानयोगेन निष्ठा योगिनां कर्मयोगेन निष्ठा – for साङ्ख्यस it is सन्न्यास called ज्ञानयोग, and for योगिस it is कर्मयोग. So thus there are two groups of people: साङ्ख्य and योगिस, for साङ्ख्यस सन्न्यास, for योगिस कर्मयोग. But there He did not clearly differentiate that there are two सन्न्यासs and that there are

subtle differences between विविदिषा and विद्वत् सन्न्यास, in the beginning of the third chapter कृष्ण did not make clear. But कृष्ण makes the difference between विद्वत् सन्न्यास and विविदिषा सन्न्यास in a later context. And what is that context? That he gives in the next paragraph.

‘न च सन्न्यसनाद् एव केवलात् सिद्धिं समधिगच्छति’ [गीता ३-४] इति वचनात् ज्ञान-सहितस्य सिद्धि-साधनत्वम् इष्टम् । कर्मयोगस्य च, विधानात् ।

Thus in a later context. What is that? Verse number four second line न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ गीता ३-४ ॥ कृष्ण makes a statement. These are called मीमांसा; very interesting analysis. There कृष्ण says अर्जुन! By mere सन्न्यास you will not get मोक्ष. There the word सन्न्यास is given an adjective ‘mere’. And whenever you give an adjective, the adjective is relevant only when you want to differentiate the noun from another noun. See how the thinking is going. Suppose on the table there is a pot and I want you to bring the pot. What should I say? Please bring the pot from there. That is enough. Suppose on the table there are two pots. One is a big pot and there is a small pot. And I say please bring the pot. Then you will definitely ask the question, which one? And therefore if my instruction must be clear, I should say which one and for that I have to add an adjective. And what is the purpose of the adjective? Differentiating one pot from the other. Therefore I should say big pot. Or some other adjective, blue, red color; some adjective. Therefore adjective is व्यावर्तकम्, it is required

only when there are two objects belonging to, not only two objects, suppose one is a pot and the other is a pen on the table. Then also I have to say only bring the pot. Only when there are two things belonging to the same species, समान जातिययोः व्यावर्तनार्थम् विशेषणम् अपेक्षितम्. If there is a pot and book I only need say bring the pot. But if there are two books or there are two pots, it is not enough, there an adjective is required. Therefore the moment an adjective is used you should understand there are two nouns; not only two nouns, but two nouns belonging to the same species. Now शङ्कराचार्य argues 'न च सन्न्यसनाद् एव'; that एवकार indicates mere सन्न्यास. And once you add 'mere' adjective that means कृष्ण is adding an adjective to the word सन्न्यास; सन्न्यास is a noun, by adding an adjective कृष्ण conveys there must be two things, not any two things, two things which belong to the same species, therefore two types of सन्न्यासs must be there. Only then 'mere' adjective will be valid. If there are no two सन्न्यासs He should only say सन्न्यसनाद् सिद्धिं समधिगच्छति. He need not use the word एव. And therefore what do we extract? There are two सन्न्यासs. And what are those two सन्न्यासs? ज्ञान सहित and ज्ञान रहित. That means विद्वत् and विविदिषा. And कृष्ण wants to say of these two, which will give liberation, which will not give liberation. And what is the message? विद्वत् सन्न्यसनाद् सिद्धिं समधिगच्छति, विविदिषा सन्न्यसनाद् एव, सिद्धिं न अधिगच्छति – by merely putting काषाय वस्त्रम् and महारुद्राक्षम् and दण्ड, merely by taking to सन्न्यास, अर्जुन you are not going to get the benefit. On the other hand,

ज्ञानम् is important. Therefore, कृष्ण has indirectly introduced ज्ञान सहित, ज्ञान रहित सन्न्यास द्वयम् by adding एवकार along with सन्न्यास in the third chapter fourth verse second line. Did you notice that? शङ्कराचार्य says I have noticed. And if you do not notice it, it is your problem. You have no right to write a commentary. A commentator must be so observant. He requires a penetrating vision. See the भाष्यकार. The more you study the भाष्यम्, you will feel frustrated by शङ्कराचार्य every second, later you feel that you do prostrations, you will never want to get up. Reverence for शङ्कराचार्य will increase in leaps and bounds the more you see the भाष्यम्. In fact, the भाष्यम् is meant to develop शङ्कराचार्य भक्ति. That is why all those आचार्यस who have studied the भाष्यम्, they won't accept 'even शङ्कर says' suppose I say, they will get deeply wounded. You are referring to शङ्कर as Tom Dick and Harry. They will say भगवत्पाद, आचार्य you should use. That reverence should be there. Anyway that is all aside. Look at the line. 'न च सन्न्यासनाद् एव केवलात् – by saying एव, एव means केवलात्, by mere सन्न्यास; mere means ज्ञान रहितम्, without studying वेदान्त; doing lot of social service; after taking to सन्न्यास spending the whole time serving the society. We never say service is useless but that is not the aim of सन्न्यास आश्रम. Therefore केवलात्, सिद्धिं समधिगच्छति' इति वचनात् – by making such a statement, qualified expression of एव, what does कृष्ण convey? ज्ञान-सहितस्य सिद्धि-साधनत्वम् – by saying ज्ञान रहित सन्न्यास will not give liberation, कृष्ण indirectly says ज्ञान सहित

सन्न्यास will give liberation. Therefore शङ्कराचार्य says ज्ञान-सहितस्य सन्न्यासस्य; we have to supply, ज्ञान सहित सन्न्यास, सिद्धि-साधनत्वम् – will give liberation. इष्टम्. After इष्टम् full stop. That is intended. And from that what is the lesson that we learn? There are two types of सन्न्यास, विद्वत् and विविदिषा सन्न्यास. Underline and keep it.

Then what is the next one you have to observe. कर्मयोगस्य च, विधानात्. Now कृष्ण has introduced a third topic also. What is the third topic? कर्मयोग also he has introduced. Where has He introduced कर्मयोग? In the third chapter itself.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥ गीता ३-८ ॥

Thus if you study the third chapter carefully we have got three topics, विद्वत् सन्न्यास, विविदिषा सन्न्यास and कर्मयोग and continuing;

ज्ञान-रहितः सन्न्यासः श्रेयान्, किं वा कर्मयोगः श्रेयान्? इति एतयोः विशेष-बुभुत्सया —

अर्जुन उवाच ।

Three topics are derived from the third chapter verse number three, four, and eight. If you carefully study these verses they will introduce three topics, विद्वत् सन्न्यास, विविदिषा सन्न्यास and कर्मयोग. Of these three topics now अर्जुन wants to make a comparative study between two topics. Of these three topics अर्जुन wants to make a तारतम्य विचार between two topics. What are those topics? सन्न्यास and कर्मयोग. And when I say सन्न्यास and कर्मयोग, which

one? Is तारतम्य विचार possible in pair A or pair B? You should not forget the pairs so soon. तारतम्य विचार is possible only in pair B. Therefore शङ्कराचार्य says अर्जुन wants to make a तारतम्य विचार between विविदिषा सन्न्यास and कर्मयोग, therefore kindly don't bring विद्वत् सन्न्यास in these portions at all. You will be unnecessarily confusing yourselves.

Now look at this line. ज्ञान-रहितः सन्न्यासः श्रेयान् – that is pair B. ज्ञान-रहितः सन्न्यासः means विविदिषा सन्न्यासः, which was called केवल सन्न्यास in the third chapter fourth verse. सन्न्यसनाद् एव, that एव. ज्ञान-रहितः सन्न्यासः श्रेयान्. किं वा कर्मयोगः? – or is it कर्मयोग? Or to put it in another language is सन्न्यास आश्रम better or is गृहस्थ आश्रम better? Between these two आश्रमs; स्वामि दयानन्दजी says between these two lifestyles, which lifestyle is better? Monastic lifestyle or householder's lifestyle? Life at home or life in an आश्रम? किं वा कर्मयोगः श्रेयान्? इति एतयोः विशेष-बुभुत्सया. विशेष means the superiority, एतयोः means between the two things of pair B, which I said in today's introduction. So एतयोः विशेष-बुभुत्सया; बुभुत्सा means desirous of knowing the superiority of these two. अर्जुन उवाच. Therefore enter the fifth chapter keeping विविदिषा सन्न्यास in mind, forgetting विद्वत् सन्न्यास, whereas in the fourth chapter all the important श्लोकs, कर्मणि अकर्म यः पश्येत्, all those श्लोकs they have been talking about विद्वत् सन्न्यास. Therefore don't get confused between विद्वत् सन्न्यास of the fourth chapter and विविदिषा सन्न्यास of the fifth chapter, don't mess up. In

fact, if शङ्कराचार्य did not raise this topic, you would have not seen the difference at all. We would have gone ahead and finished also, we would have said. In fact, such fineness and nuances are there, we come to know only when you go to भाष्यम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘न च सन्न्यसनाद् एव केवलात् सिद्धिं समधिगच्छति’ [गीता ३-४] इति वचनात् ज्ञान-रहितस्य सिद्धि-साधनत्वम् इष्टम् । कर्मयोगस्य च, विधानात् ।

ज्ञान-रहितः सन्न्यासः श्रेयान्, किं वा कर्मयोगः श्रेयान्? इति एतयोः विशेष-बुभुत्सया —

अर्जुन उवाच ।

With this paragraph which we completed in the last class, concludes his introduction to the fifth chapter, and in the introduction शङ्कराचार्य primarily introduced विविदिषा सन्न्यास and विद्वत् सन्न्यास and pointed out their differences. And the interesting point to be noted is शङ्कराचार्य does not use the word विविदिषा सन्न्यास and he does not use the word विद्वत् सन्न्यास; these are two popular terms which came later. The two concepts of विविदिषा and विद्वत् सन्न्यास शङ्कराचार्य has talked about but these two specific words शङ्कराचार्य doesn't use. And the differences between these two can be remembered in three points:

The first difference is विविदिषा सन्न्यास is an optional discipline before श्रवणम् and मननम्, whereas विद्वत् सन्न्यास is a discipline after श्रवणम् and मननम्. This is difference one. विविदिषा सन्न्यास; the adjective optional is important; is an optional discipline before श्रवणम् and

मननम्, whereas विद्वत् सन्न्यास is a disciple after श्रवणम् and मननम्.

The second difference is that the विविदिषा सन्न्यास is an optional discipline meant for श्रवणम् and मननम्, whereas विद्वत् सन्न्यास is a discipline meant for निदिध्यासनम्. One is meant for श्रवणमननम्, another is meant for निदिध्यासनम्. If you want to put in another language, one is meant for ज्ञानम् and another is meant for ज्ञाननिष्ठा. This is the second difference.

The third difference. Renunciation of family life is compulsory for विविदिषा सन्न्यास, whereas renunciation of family life is not compulsory for विद्वत् सन्न्यास. This is the third difference. We have to carefully note, because many students repeatedly get this doubt. Note this third difference. Renunciation of family life is compulsory for विविदिषा सन्न्यास whereas renunciation of family life is not compulsory for विद्वत् सन्न्यास, which means निदिध्यासनम् can be practiced as a गृहस्थ also. That is the idea. These three differences शङ्कराचार्य brought out in this long introduction and concluding the introduction शङ्कराचार्य said that अर्जुन starts the fifth chapter by asking a question regarding विविदिषा सन्न्यास and कर्मयोग. The fifth chapter is a comparative study between विविदिषा सन्न्यास and कर्मयोग. Or to put in another language, सन्न्यास आश्रम and गृहस्थ आश्रम between these two which one is better. This is what अर्जुन wants to know. Therefore एतयोः गृहस्थ आश्रम सन्न्यास आश्रमयोः मध्ये, between these two आश्रमs, विशेष-

बुभुत्सया, which आश्रम is a better आश्रम. With a desire to know this. शङ्कराचार्य leaves the sentence incomplete. Therefore we have to complete the sentence अर्जुन उवाच. Now we will enter the chapter proper.

अथ पञ्चमोऽध्यायः ।

Verse 05-01

अर्जुनः उवाच ।

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरैकं तन्मे ब्रूहि सुनिश्चितम् ॥ गीता ५-१ ॥

अर्जुनः उवाच means अर्जुन asked. I will first give the gist of the verse. अर्जुन says, कृष्ण you are talking about सन्न्यास and कर्मयोग; and here the word सन्न्यास should be understood as विविदिषा सन्न्यास. Therefore हे कृष्ण You are talking about विविदिषा सन्न्यास also, You are talking about कर्मयोग also. विविदिषा सन्न्यास means giving up of *Vedic* rituals whereas कर्मयोग means performance of *Vedic* rituals; therefore these two are contradictory disciplines. And now my confusion is which one should I follow. Since I cannot perform the *Vedic* rituals and also renounce the *Vedic* rituals, I have to take to only one of them. Tell me should I continue in गृहस्थ आश्रम and do पञ्चमहायज्ञ or should I renounce गृहस्थ आश्रम and give up the पञ्चमहायज्ञ also. एकम् श्रेयः मे ब्रूहि – tell me which one is better for me. And don't tell vaguely, सुनिश्चितम् ब्रूहि. This is also Ok, that is also Ok, this has some advantages but there are some disadvantages, that has got some advantages but some

disadvantages also; it is confusing, tell me clearly which one I should follow. This is the gist. Now we will go to the भाष्यम्.

सन्न्यासं परित्यागं कर्मणां शास्त्रीयाणाम् अनुष्ठान-विशेषाणां शंससि कथयसि इति एतत् । पुनः योगं च तेषाम् एव अनुष्ठानम् अवश्य-कर्तव्यत्वं शंससि ।

सन्न्यासम् is in the मूलम् is equal to **परित्यागम्**. **परित्याग** means renunciation. **कर्मणाम्** is in the मूलम् is equal to **शास्त्रीयाणाम् अनुष्ठान-विशेषाणाम्**. This is a very important note to be made. When कृष्ण uses the word कर्म, does He mean the worldly actions or ritualistic actions. This is a doubt often asked by people. When कृष्ण uses the word कर्मयोग or when कृष्ण uses the word कर्म सन्न्यास, is the word कर्म referring to the worldly activities or does He refer to Vedic ritualistic नित्यनैमित्तिक कर्म. This doubt many students ask very often. शङ्कराचार्य answers the question here. कर्म in the भगवद्गीता primarily refers to religious ritualistic activities only. So शङ्कराचार्य makes it clear **शास्त्रीयाणाम् कर्मणाम्**. That is why शङ्कराचार्य even will say अग्निहोत्रादि कर्मणा, सन्ध्यावन्दनादि कर्मणा, that is the primary meaning of the word कर्म. But by extension, we will include the worldly activities also, even going to office is included in कर्मयोग but remember that is included by extension only. The primary meaning of कर्म is शास्त्र विहित पञ्चमहायज्ञs. What is the प्रमाणम्? शङ्कर भाष्यम्. So this part you should underline. **शास्त्रीयाणाम् कर्मणाम्** – Shastric कर्मs, **अनुष्ठान-विशेषाणाम्** – which are to be performed

regularly. Therefore सन्ध्यावन्दनम् and all will become primary कर्मs, of course for those people who have got the sacred thread. If they don't have sacred thread, then we will say स्मार्त कर्मs. We have got a स्मार्त गायत्री also, I have talked about. गायत्री is still possible, even without sacred thread. Only difference is what? Instead of श्रौत गायत्री, there is a स्मार्त गायत्री. I do not want to talk about that here. I have separately mentioned it. This can be practiced by all the people, Hindu, Christian, Muslim, men, women, all the people can do स्मार्त गायत्री. That will come under what? शास्त्रीय कर्म. Therefore शास्त्रीयाणाम् अनुष्ठान-विशेषाणाम्, अनुष्ठान means performance of duties. अनुष्ठान here means कर्म. विशेष means specific. अनुष्ठान विशेष means specific duties like गायत्री etc. सन्न्यासम् means renunciation of these specific duties, शंससि is in the मूलम् is equal to कथयसि. शंससि is equal to कथयसि. कथयसि means you are recommending. Who is telling whom? अर्जुन is addressing कृष्ण, हे कृष्ण you are recommending the renunciation of Vedic rituals. Where? In the भगवद्गीता, इति एतत् – this is the meaning of the first quarter of the श्लोक.

And having recommended the renunciation of Vedic rituals in certain places, in certain other places, what are You saying? The Vedic rituals should be performed. So in some other areas You are recommending the performance of Vedic rituals also, which means You are blowing hot and You are blowing cold also. That is अर्जुन's complaint. Therefore he says पुनः. पुनः means contrarily, contradicting yourselves,

shamelessly contradicting yourself in some other areas of the very same भगवद्गीता. पुनः – contrarily, योगं च is in the मूलम्, योग means what? तेषाम् एव अनुष्ठानम् – the performance of the very same Vedic rituals. तेषाम् means शास्त्रीय विशेषाणाम् अनुष्ठानम् – the very same Vedic rituals अनुष्ठानम्, which means अवश्य-कर्तव्यत्वम्. So योगम् is equal to तेषाम् अनुष्ठानम्, अनुष्ठानम् is equal to अवश्य-कर्तव्यत्वम् – compulsory performance of Vedic rituals. शंससि that also you are recommending. And where is this contradiction available? In fourth chapter forty-first verse, योगसन्न्यस्तकर्माणम्. The word सन्न्यस्तकर्माणम् means what? कृष्ण recommends renunciation of Vedic rituals. And fourth chapter forty-second verse second line, योगम् आतिष्ठ. कृष्ण recommends performance of Vedic rituals. Forty-one talks about renunciation of Vedic rituals, forty-two talks about performance of Vedic rituals. So you are talking about both of them. पुनः means contradicting yourselves, शंससि हे कृष्ण. No doubt in the first chapter I said I am confused, but even though I am confused I have got sufficient discrimination to see the contradiction in your teaching. Because the contradiction is so blatant, that even a confused person will spot this contradiction; हे कृष्ण, why are you confounding me, who is already confused. This is अर्जुन's complaint. Continuing;

अतः मे 'कतरत् श्रेयः' इति संशयः — किं कर्म-अनुष्ठानं श्रेयः? किं वा तद्-हानम्? इति ।

So this is a note added by शङ्कराचार्य indicating अर्जुन's feeling. अर्जुन's mental feeling is presented; अर्जुन doesn't present it in the श्लोक, but this is the idea running in अर्जुन's mind. What is running? अतः – because of this blatant contradiction of yours, asking me to do कर्म, asking me to renounce कर्म; because of this, मे संशयः – there is a doubt for me, मे संशयः भवति. भवति you have to supply and put a full stop. And what is my doubt? 'कतरत् श्रेयः' – which one is better? Doing rituals or renouncing rituals? Keeping the sacred thread or breaking or snapping the sacred thread? Remaining in the family or quitting the family. So कतरत् means which one of the two. When you want to say which one of the many we have to say कतमत्; when there are only two options, we should take कतरत्, when there are many options, we have to say कतमत्. Therefore कतरत् means which one of the two is better. This is the doubt running in my mind throughout the fourth chapter. This is the doubt running. And therefore I am asking you the question. किं कर्म-अनुष्ठानं श्रेयः? – is it better to continue in गृहस्थ आश्रम performing my Vedic rituals diligently, किं वा – or तद्धानम् श्रेयः?; श्रेयः you have to add. तद्धानम् means तस्य हानम्. You have to split as तत् plus हानम्. तत् standing for Vedic rituals, हानम् means renunciation. Or is it better to quit the family, snap the sacred thread, put on काषाय वस्त्रम् and attend the classes regularly instead of weekly. So तद्धानम् श्रेयः इति; इति should be connected with संशयः. इति संशयः. This doubt I have got. These are all what? The thoughts running in अर्जुन's mind, unexpressed thoughts but

शङ्कराचार्य is extracting अर्जुन's thoughts. Therefore what? Continuing;

प्रशस्यतरं च अनुष्ठेयम् । अतः च यत् श्रेयः प्रशस्यतरम् एतयोः
कर्म-सन्न्यास-कर्म-अनुष्ठानयोः यद् अनुष्ठानात् श्रेयः अवाप्तिः
मम स्याद् इति मन्यसे, तद् एकम् अन्यतरत् सह-एक-पुरुष-
अनुष्ठेयत्व-असम्भवाद् मे ब्रूहि सुनिश्चितम् अभिप्रेतं तव इति ॥
७-१ ॥

So प्रशस्यतरं च अनुष्ठेयम्. This is also the thought of अर्जुन which is not expressed but शङ्कराचार्य is reading अर्जुन's mind. What does अर्जुन think? Now I have two options: one is performance of *Vedic* rituals, another is renunciation of *Vedic* rituals. Of these two, I have to choose the better one. Always, whenever there are a choice, these are all fundamental laws, whenever there is a choice as an intelligent person I should choose the better one. Therefore अर्जुन says, प्रशस्यतरं च अनुष्ठेयम् – always the better option should be implemented. प्रशस्यतरम् means better option, अनुष्ठेयम् means should be implemented. This is a universal law. Even if you ask a baby, do you want this chocolate or that chocolate, even a baby uses its own babyish mind to find out which one is a better option. अतः च – therefore, यत् श्रेयः – which one of these two, i.e., कर्म सन्न्यास and कर्म अनुष्ठानम्. And the word कर्म सन्न्यास refers to विविदिषा or विद्वत्? कर्म सन्न्यास refers to विविदिषा सन्न्यास, and कर्मयोग between these two, यत् श्रेयः is in the मूलम्, third quarter, is equal to प्रशस्यतरम् – which one is better, एतयोः – between these two options. एतयोः is in the मूलम् is equal

to कर्म-सन्न्यास-कर्म-अनुष्ठानयोः; कर्म सन्न्यास meaning विविदिषा सन्न्यास-कर्म-अनुष्ठानयोः मध्ये. यद् अनुष्ठानात् – by following which, मम श्रेयः अवाप्तिः स्यात् – I will be able to reach the destination of मोक्ष. So the better one of these two by implementing which I will be able to attain श्रेयः. श्रेयः means मोक्ष. यद् अनुष्ठानात् means by following which one of these two I will have मोक्ष. इति मन्यसे – according to you. That means what? अर्जुन doesn't want to take the pain of choosing; therefore he says, suggest that which you consider as a better option for me. From this one is clear, generally people don't want to think. स्वामिजि, you yourself tell me. This is not a happy thing a गुरु wants to hear. गुरु's aim is शिष्य should make the decision. And why गुरु does want शिष्य to make the decision? Because making the decision is the indication of understanding the class. If the शिष्य says हे गुरो, you make the decision, indirectly what does it mean you know. हे गुरो, I have not understood whatever you told. So this is the indirect message. When शिष्य asks the गुरु to make the decision, गुरु will never be happy because it is an indirect declaration of the sad fact that शिष्य has not understood. And कृष्ण is also now facing the sad fact. What is that? अर्जुन is asking कृष्ण to make the decision. Therefore यद् अनुष्ठानात् – by implementing which option I will have मोक्ष that you decide, you consider, इति मन्यसे, तद् एकम् ब्रूहि – तत् that one course of action, either विविदिषा सन्न्यास or कर्मयोग, that course of action, एकम् is in the मूलम्, is equal to अन्यतरत्. एकम् is equal अन्यतरत् – one of these two. And why should I choose one of these two?

सह-एक-पुरुष-अनुष्ठेयत्व-असम्भवात्. So this point also makes it very clear. Suppose a गृहस्थ wants to become a विद्वत् सन्न्यासि, he can become a विद्वत् सन्न्यासि continuing in गृहस्थ आश्रम. Is it correct? Of these three differences, I said what is the third difference between विविदिषा सन्न्यास and विद्वत् सन्न्यास. The third difference is if a गृहस्थ wants to become a विविदिषा सन्न्यासि, he has to necessarily renounce family life. But if a गृहस्थ wants to become a विद्वत् सन्न्यासि, should he renounce family life or not? We have said renunciation of family life is not compulsory if the goal is विद्वत् सन्न्यास but if the goal is विविदिषा सन्न्यास one has to necessarily renounce गृहस्थ आश्रम. That is why अर्जुन says गृहस्थ आश्रम and विविदिषा सन्न्यास cannot go together. So he says एक-पुरुष-अनुष्ठेयत्व-असम्भवात् – since गृहस्थ आश्रम and विविदिषा सन्न्यास cannot be simultaneously followed, सह means simultaneously, अनुष्ठेयत्व means implementation. So simultaneous implementation of गृहस्थ आश्रम and विविदिषा सन्न्यास असम्भवात् – is not possible. Whereas simultaneous implementation of गृहस्थ आश्रम and विद्वत् सन्न्यास is possible. Therefore he says, एक-पुरुष-अनुष्ठेयत्व-असम्भवात् – one person cannot implement both. Therefore मे ब्रूहि – tell me सुनिश्चितम् is in the मूलम्, is equal to अभिप्रेतम्. अभिप्रेतम् means your opinion, your choice. अभिप्रेतम् means your choice. तव is there, your choice between विविदिषा सन्न्यास and गृहस्थ आश्रम. तव मे ब्रूहि – may you clearly tell me. इति – this is my question to you हे कृष्ण. This is अर्जुन's question. The अन्वय is, हे कृष्ण! कर्मणाम् सन्न्यासम् शंससि;

पुनः योगम् च (शंससि) । एतयोः (मध्ये) यत् श्रेयः (भवति) तत्
एकम् सुनिश्चितम् (मतम् त्वम्) मे ब्रूहि । Continuing;

Verse 05-02 Introduction;

स्वाभिप्रायम् आचक्षाणः निर्णयाय —

श्रीभगवान् उवाच ।

So **श्रीभगवान् उवाच** – भगवान् gave the answer. **निर्णयाय** – for choosing one of these two, for deciding one of these two for अर्जुन's benefit. As a गुरु, कृष्ण should not do that, but He does that. **निर्णयाय** निश्चयाय for choosing कृष्ण gives the answer, **स्वाभिप्रायम् आचक्षाणः** – expressing His own personal view, **आचक्षाणः** means expressing, **स्व-अभिप्रायम्** – कृष्ण's own personal view for the purpose of choosing one course of action for अर्जुन, **श्रीभगवान् उवाच** – भगवान् declares, and अर्जुन is eagerly waiting for कृष्ण's answer. And what is कृष्ण's answer, we will read.

Verse 05-02

सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥ गीता ५-२ ॥

I will give you the gist of this verse. In the first half of the verse कृष्ण says both are acceptable, without clearly choosing one of the two, He says, both are acceptable for pursuing मोक्ष. विविदिषा सन्न्यास is also acceptable, गृहस्थ आश्रम or कर्मयोग is also acceptable; these are two optional ways of life. The difference will be in गृहस्थ आश्रम since कर्मयोग is involved there will be heavy duties, family duties as well as religious duties will be heavily there; therefore duties

will saturate the कर्मयोग way of life. Whereas in विविदिषा सन्न्यास way of life, duties will be there as prescribed by the गुरु, but the duties will be heavily slashed; there will not be saturated duties, the duties will be highly limited only. Duties are common to गृहस्थ आश्रम also, सन्न्यास आश्रम also. In गृहस्थ आश्रम duty is indicated by sacred thread, in विविदिषा सन्न्यास आश्रम duty is indicated by the ढण्ड and कमण्डलु they carry. In both, duties are there but the proportion will be different. But both are acceptable. But what is common to both of them, which is very very important. Both should practice श्रवणम् and मननम्. In गृहस्थ आश्रम also amidst heavy duties श्रवणमनन should be practiced. In विविदिषा सन्न्यास आश्रम, among lighter duties, that is the advantage, among lighter duties श्रवणम् and मननम् should be practiced. A गृहस्थ should not complain 'I have heavy duties, therefore I won't do श्रवणम् and मननम्'. You have to find time. No excuses allowed. Marriage, festivals, etc., you should not say. How you find time is your job. And suppose you give too many excuses then what will गुरु say? What will गुरु say? You can imagine the answer. If you give too many excuses I will ask you to take to विविदिषा सन्न्यास so that you will not have complaint. You will find time. But if you do not want to take to विविदिषा सन्न्यास, you continue in गृहस्थ आश्रम, गृहस्थ आश्रम will be full of duties only. Don't give excuses, attend the class and at the time of attending the class don't keep the duties in the mind. You should find the quality time. Therefore proportion of duties will vary in गृहस्थ आश्रम and विविदिषा सन्न्यास आश्रम but what is common to both is श्रवणम् and मननम्, they are compulsory in

both. And ultimately ज्ञानम् comes because of what? श्रवणमनन will generate ज्ञानम् for a गृहस्थ also, who is backed by heavy duties, and श्रवणमननम् will produce ज्ञानम् for a विविदिषा सन्न्यासि also, who is backed by lighter duties. Both are backed by duties. Both have got श्रवणम् and मननम्. And what generates ज्ञानम् is श्रवणम् and मननम्. And after श्रवणमननम् both will have what सन्न्यास? After श्रवणमननम् both will have विद्वत् सन्न्यास, either remaining in गृहस्थ आश्रम or remaining outside गृहस्थ आश्रम; विद्वत् सन्न्यास is common to both. I hope there are no confusions. Therefore he says, निःश्रेयसकरो उभौ – both types of lifestyles. This is very important because many गृहस्थs doubt whether मोक्ष is possible in गृहस्थ आश्रम. This first line is very very important because कृष्ण gives an open certificate, a गृहस्थाश्रमि in गृहस्थ आश्रम can gain मोक्ष. So निःश्रेयसम् means मोक्ष, करो means conducive. So both गृहस्थ आश्रम and सन्न्यास आश्रम are conducive to मोक्ष साधन. उभौ means both.

And अर्जुन is not satisfied, because he wants कृष्ण to choose one of these two. Therefore अर्जुन is still eager. Not only is अर्जुन eager, he wants a particular answer from कृष्ण. And what answer does he want to listen to? *Many students listen to the class to confirm their already existing notion. In fact, many students attend the class for confirmation, not for learning because they have read so many books and they have heard so many lectures and they want only confirmation.* अर्जुन also wants what? अर्जुन wants कृष्ण to say सन्न्यास आश्रम is superior, so that अर्जुन can run away from the battlefield. Don't forget the battlefield. He has the toughest duty now. We also

talk of going to ऋषिकेश when? Not when everything is fine, and all the children and grandchildren have come from America for vacation. When all those people are there if I talk of सन्न्यास, you will punch my nose. Nobody wants to talk. When there are so many problems, people want to run away from them. We also talk of सन्न्यास आश्रम when there are problems. अर्जुन is facing a problem. He wants कृष्ण to choose सन्न्यास आश्रम. But to अर्जुन's utter disappointment, and for the happiness of majority of गृहस्थs, what does कृष्ण say? Between these two आश्रमs, हे अर्जुन, गृहस्थ आश्रम is better. तयोः तु – between those two आश्रमs, कर्म-सन्न्यासात् – better than विविदिषा सन्न्यास, कर्मयोगः, i.e., गृहस्थ आश्रम विशिष्यते. This is the gist. We will go to the भाष्यम्.

सन्न्यासः कर्मणां परित्यागः कर्मयोगः च तेषाम् अनुष्ठानं – तौ उभौ अपि निःश्रेयसकरौ निश्रेयसं मोक्षं कुर्वते ।

सन्न्यासः is in the मूलम्, is equal to **कर्मणां परित्यागः** – ritualistic renunciation of basic rituals known as विविदिषा सन्न्यास, **कर्मयोगः च** is in the मूलम्, is equal to **तेषाम् अनुष्ठानम्** – the performance of Vedic rituals continuing in गृहस्थ आश्रम. Thereafter you have to put an en dash. **तौ उभौ अपि** – both those lifestyles. दयानन्द स्वामिजि translates these two आश्रमs as two lifestyles, which have two different infrastructures. ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, सन्न्यास आश्रम and वानप्रस्थ आश्रम in English can be translated as lifestyles. दयानन्द स्वामिजि uses that expression. I use the expression infrastructure. They are four different types of infrastructures you are surrounded with. So **तौ उभौ अपि** –

both those infrastructures, **निःश्रेयसकरौ** – are conducive to मोक्ष. **निःश्रेयसकरौ** is in the मूलम्, शङ्कराचार्य comments on it **निःश्रेयसं मोक्षं कुर्वति** – both of them will lead to मोक्ष. If you read अष्टावक्र गीता, there we will see how जनक loudly proclaims that I am the greatest सन्न्यासि, and he goes one step further saying, whoever wants to renounce गृहस्थ आश्रम, he is ignorant. Whoever wants to renounce गृहस्थ आश्रम is ignorant, because the very idea of renunciation comes because of the notion that I am an owner. When I have the ज्ञानम् that I do not own anything, why I should use the word renunciation. The very word renunciation is redundant for a person who understands वेदान्त. The very word renunciation is meaningless because renunciation becomes relevant when I think I own. ज्ञानि knows I am नित्य असङ्गः, when I say I don't have a family where is the question of renouncing the family. Thus जनक gives tit for tat for अष्टावक्र, for every statement that अष्टावक्र says जनक goes one step further. He says the talk of renunciation is the sign of ignorance. He says, you come and talk to me about renunciation! So you have to read that. Therefore wherever you are, ज्ञानम् can give मोक्ष. **मोक्षं कुर्वति**. Continuing;

ज्ञानोत्पत्ति-हेतुत्वेन, उभौ यदि-अपि निःश्रेयसकरौ, तथा अपि तयोः तु निःश्रेयस-हेत्वोः कर्म-सन्न्यासात् केवलात् कर्मयोगः विशिष्यते इति कर्मयोगं स्तौति ॥ ५-२ ॥

यदि-अपि. यदि-अपि means even though. उभौ निःश्रेयसकरौ, उभौ means both सन्न्यास आश्रम and गृहस्थ आश्रम are equally conducive to liberation through

श्रवणमननम्; through श्रवणमननम् we have to supply. Even though both the आश्रमs are conducive to liberation through श्रवणमननम्. How? ज्ञानोत्पत्ति-हेतुत्वेन – by serving as a means of the rise of knowledge. Both serve as conducive infrastructures for the rise of knowledge. So ज्ञानोत्पत्ति-हेतुत्वेन; here also you should note the word, ज्ञान-उत्पत्ति-हेतु is विविदिषा सन्न्यास, ज्ञाननिष्ठा हेतु is विद्वत् सन्न्यास. That is why he uses the word ज्ञानोत्पत्ति-हेतुत्वेन – both the आश्रमs are निःश्रेयसकरौ – conducive to मोक्ष, तथा अपि – still, तयोः निःश्रेयस-हेत्वोः; तयोः is in the मूलम्, is equal to निःश्रेयस-हेत्वोः – between those two lifestyles conducive to मोक्ष; between those two infrastructures, सन्न्यास आश्रम infrastructure and गृहस्थ आश्रम infrastructure, between these two, कर्मयोगः विशिष्यते – कर्मयोग, which means the गृहस्थ आश्रम infrastructure, a householders lifestyle विशिष्यते – is better. Better than what? कर्म-सन्न्यासात् – than सन्न्यास. And what type of सन्न्यास? केवलात् सन्न्यासात् – that केवलात् adjective indicates विविदिषा सन्न्यासात्. केवलात् adjective is to indicate विविदिषा सन्न्यास. शङ्कराचार्य uses the word केवल सन्न्यास for विविदिषा सन्न्यास. कर्मयोग is superior. Naturally, अर्जुन will wonder how? Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-02 Continuing:

ज्ञानोत्पत्ति-हेतुत्वेन, उभौ यदि-अपि निःश्रेयसकरौ, तथा अपि
तयोः तु निःश्रेयस-हेत्वोः कर्म-सन्न्यासात् केवलात् कर्मयोगः
विशिष्यते इति कर्मयोगं स्तौति ॥ ५-२ ॥

In this second verse of the fifth chapter Lord कृष्ण is answering अर्जुन's question and अर्जुन's question was between विविदिषा सन्न्यास and कर्मयोग which one is better to choose. And I said the word विविदिषा सन्न्यास refers to सन्न्यास आश्रम and the word कर्मयोग refers to गृहस्थ आश्रम. Therefore अर्जुन's essential question is between सन्न्यास आश्रम and गृहस्थ आश्रम which one is better for a spiritual seeker. And for that कृष्ण is answering in this श्लोक. In the first half he said both आश्रमs are conducive for spiritual pursuit and even though both आश्रमs are conducive, गृहस्थ आश्रम is better or more conducive for spiritual साधन than सन्न्यास आश्रम. In the second paragraph शङ्कराचार्य is commenting upon that कर्म-सन्न्यासात् केवलात्. The adjective केवलात् indicates विविदिषा सन्न्यास or सन्न्यास आश्रम; compared to सन्न्यास आश्रम, कर्मयोगः, i.e., गृहस्थ आश्रम विशिष्यते – is better or more superior. And शङ्कराचार्य has difficulty in accepting this verdict of Lord कृष्ण. No doubt कृष्ण is भगवान् himself, and even though it comes from कृष्ण, that is शङ्कराचार्य's courage, he doesn't want to endorse this verdict. What is the verdict? गृहस्थ आश्रम is more conducive for spiritual journey. शङ्कराचार्य

doesn't want to accept this statement of कृष्ण. Because throughout his भाष्यम्, especially in the उपनिषत् भाष्यम्, शङ्कराचार्य has vehemently established that सन्न्यास आश्रम alone is conducive for spiritual साधन and गृहस्थ आश्रम is not at all conducive for spiritual साधन. He has established both through श्रुति प्रमाणम् and युक्ति प्रमाणम्. The श्रुति प्रमाणम् he quotes is महानारायणोपनिषत्, in which it is said

न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा तानि वा
एतान्यवराणि तपांसि न्यास एवात्यरेचयत् य एवं
वेदेत्युपनिषत् ॥ महानारायणोपनिषत् ७८-१२॥

It is a famous quotation, शङ्कराचार्य loves to cite very often. Towards the end of महानारायणोपनिषत् it comes. सन्न्यास is the greatest साधन conducive to spirituality. न्यास एव अत्यरेचयत्. अत्यरेचयत् means it excels, it is the superior most साधन. The श्रुति प्रमाणम् says सन्न्यास आश्रम alone is the greatest and the most conducive to मोक्ष. And not only is the सन्न्यास आश्रम glorified by the श्रुति प्रमाणम्, युक्ति प्रमाण also is supportive because the गृहस्थ आश्रम infrastructure is designed for performing कर्म. गृहस्थ आश्रम infrastructure is designed for कर्म अनुष्ठानम्. Therefore it promotes the PORT; I hope you remember the word PORT (Possessions, Obligations, Relationships, Transactions), if you remember wonderful, गृहस्थ आश्रम infrastructure promotes PORT and PORT is designed for कर्म अनुष्ठानम्; whereas सन्न्यास आश्रम infrastructure is designed for the reduction of PORT and which is meant for the pursuit of

ज्ञानम्. Thus these two infrastructures are diagonally opposite; one is designed for extroverted कर्म and the other one is designed for introverted ज्ञानम्. Thus one is PORT increase, another is PORT decrease. PORT increase increases mental preoccupation, PORT decrease reduces mental preoccupation. Thus when you analyze the सन्न्यास आश्रम infrastructure and गृहस्थ आश्रम infrastructure, logically one is conducive to मोक्ष and another is conducive to more कर्म and worldliness only. And not only that, गृहस्थ आश्रम is full of duties and all the गृहस्थ आश्रम duties are not वेदान्त friendly duties. Most of the गृहस्थ आश्रम duties are not वेदान्त friendly duties, they are वेदान्त unfriendly duties. Increasing more and more सङ्ग. गृहस्थ आश्रम duties are सङ्ग प्रधान duties, attachment promoting duties, whereas in सन्न्यास आश्रम several duties are prescribed and all the duties prescribed in सन्न्यास आश्रम are वेदान्त friendly duties. Thus the more you compare and contrast, logically we can arrive at the conclusion, गृहस्थ आश्रम is less conducive to spiritual pursuit and सन्न्यास आश्रम is more conducive to spiritual pursuit. शङ्कराचार्य has vehemently argued. And in बृहदारण्यकोपनिषत् where सन्न्यास topic comes, in कहोल ब्राह्मणम्, पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥ In कहोल ब्राह्मणम् सन्न्यास आश्रम भाष्यम् is there. In मैत्रेयी ब्राह्मणम् beginning सन्न्यास आश्रम भाष्यम् is there. In ऐतरेयोपनिषत् introduction a सन्न्यास आश्रम महाभाष्यम् is there. In all those places शङ्कराचार्य has established सन्न्यास आश्रम alone is conducive to spiritual pursuit.

And how can कृष्ण boldly say that गृहस्थ आश्रम is more conducive? Therefore as far as शङ्कराचार्य is concerned he will never accept गृहस्थ आश्रम is more conducive to मोक्ष than सन्न्यास आश्रम. शङ्कराचार्य will not accept. Maximum compromise he is willing to give is what? He will never accept गृहस्थ आश्रम is more conducive. The only compromise he will accept is गृहस्थ आश्रम is less conducive and a person with lot of effort can manage to get ज्ञानम् and मोक्ष in गृहस्थ आश्रम. He will never say it is more conducive, his argument is it is less conducive only and because it is less conducive, in गृहस्थ आश्रम it is difficult to pursue spirituality but the concession he will give is it is difficult but not impossible. And therefore now in this portion we find Lord कृष्ण and शङ्कराचार्य are at loggerheads and therefore शङ्कराचार्य says (all these he does not describe, he puts in single word) a very beautiful expression, कर्मयोगं स्तौति. कृष्ण wants to glorify गृहस्थ आश्रम and encourage गृहस्थs and कृष्ण does not want to disappoint गृहस्थ आश्रम students of गीता भाष्यम् or गीता शास्त्रम्. Therefore he exaggerates by saying गृहस्थ आश्रम is more conducive and once you say it is glorification, it means don't take it that seriously. Therefore instead of criticizing कृष्ण or refuting कृष्ण, शङ्कराचार्य says कृष्ण is glorifying गृहस्थ आश्रम. Once you say glorification, it becomes अर्थवाद. And अर्थवादs are not प्रमाणम्s. अर्थवाद means it is not प्रमाण वाक्यम्. Don't take it that seriously. Then what is प्रमाणम्? सन्न्यास आश्रम alone is more conducive; but गृहस्थ आश्रम you can manage just as you are all managing

to get मोक्ष. Like that. How you are all मुक्तs as गृहस्थs. जनकवत्, Ok. So now are you able to understand? I hope. Now look at the भाष्यम्. विशिष्यते इति. Upto इति is कृष्ण's version. Then शङ्कराचार्य is adding a bit; and what is that? इति – saying thus कर्मयोगं स्तौति – कृष्ण is glorifying कर्मयोग, which means it is अर्थवाद वाक्यम् not प्रमाण वाक्यम्. The अन्वय is, उभौ – सन्न्यासः कर्मयोगः च – निःश्रेयसकरौ (भवतः) । तयोः तु कर्म-सन्न्यासात् कर्मयोगः विशिष्यते ।

And in my मूलम् class I have given an example. It will be nice to remember the example. The example I have given is a screw driver is designed to drive the screw. Screw driver is designed to drive the screw. And a knife is designed to cut vegetables, fruits, etc. Suppose somebody asks the question, can I cut vegetables with the help of a screwdriver, and can I drive a screw with the help of a knife. What will be your answer? The answer is you can manage to drive a screw with a knife. I have done, with a knife you can drive a screw, can manage. And with a screw driver you can cut a mango, banana, etc. You can try. With a screw driver you can cut. But even though screw driver can be used for cutting the fruit, and even though a knife can be used to drive a screw, the truth is the screw driver is designed to drive the screw and the knife is designed to cut the fruits. Similarly, सन्न्यास आश्रम is designed for श्रवणमनननिदिध्यासनम्, you can manage to do कर्म in सन्न्यास आश्रम; you can manage, but it is not designed for कर्म. Similarly गृहस्थ आश्रम is designed for कर्म only, it is not at all designed for

श्रवणमनननिदिध्यासनम्, but still a गृहस्थाश्रमि can manage to do श्रवणमनननिदिध्यासनम्. Therefore what should you remember, these two आश्रमs are like a screw driver and knife. This is the example. Continuing;

Verse 05-03 Introduction;

कस्माद्? इति आह —

Now that कृष्ण has glorified गृहस्थ आश्रम, he has to give some kind of logic to support it. Even though it is an अर्थवाद or glorification, even अर्थवाद should not be a wild अर्थवाद, there must be some kind of a logic. Among all the animals if we are choosing to worship a cow, गो पूजा as god, even though a cow is not a god and it is only an अर्थवाद, but even then to worship a cow, you should give some logic. Therefore what do we do? How cow is useful for coffee onwards and thereafter पञ्चगव्यम् is useful, vermi compost is useful and for अभिषेकम् it is useful; thus you talk about the glory of cow to justify the worship of cow as goddess. Similarly, even glorification, even though it is not factual, there must be some kind of justification. Now कृष्ण has to justify why he says गृहस्थ आश्रम is glorious infrastructure for spiritual साधन. Therefore शङ्कराचार्य introduces कस्मात्? – why does कृष्ण say गृहस्थ आश्रम is conducive for spiritual साधन? So how do you complete the sentence? कस्मात् कर्मयोगः कर्म-सन्न्यासात् विशिष्यते? Why is गृहस्थ आश्रम superior to सन्न्यास आश्रम? इति, इति चेत् – if such a question is asked, आह – here comes the justification for glorifying a गृहस्थ. And what is the justification? All the

गृहस्थs must remember this following श्लोक, because here all गृहस्थs are given crowns. गृहस्थ आश्रम crown श्लोक. This is the third श्लोक; a सन्न्यासि should forget this. A गृहस्थ must carefully remember this. गृहस्थ must forget मैत्रेयी ब्राह्मणम्, कहील ब्राह्मणम्, but गृहस्थ must remember this श्लोक. What is that? We will read.

Verse 05-03

ज्ञेयः स नित्यसन्न्यासि यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ गीता ५-३ ॥

What is the interesting justification? Very interesting. He says सन्न्यास आश्रमि has become a सन्न्यासि only in time. He has become a सन्न्यासि by performing rituals, etc. Thus he has got a date of beginning of सन्न्यास status. So he is a 'become सन्न्यासि'. A 'become सन्न्यासि' means a सन्न्यासि who has become a सन्न्यासि from a particular time. Therefore the सन्न्यास आश्रम is अनित्य सन्न्यास आश्रम or सादि सन्न्यासि. सादि means a सन्न्यासि with a beginning. Whereas this गृहस्थ that I am glorifying, who is a कर्मयोगि गृहस्थ; that कर्मयोगि adjective is important; this कर्मयोगि गृहस्थ is a नित्य सन्न्यासि. The other सन्न्यासि is सादि सन्न्यासि but our कर्मयोगि गृहस्थ is नित्य सन्न्यासि without काषाय वस्त्रम् because even though a गृहस्थ continues in गृहस्थ आश्रम, as a कर्मयोगि he has handed over all the family members to भगवान्. A कर्मयोगि गृहस्थ has handed over all the family members to भगवान्. And what is the indication of handing over? In श्रवणम्, मननम् and निदिध्यासनम्, family members will not occupy

his mind. Should not. During श्रवणम्, मननम् and निदिध्यासनम्, a कर्मयोगि गृहस्थ never keeps the spouse and children and grandchildren; none of them occupy; therefore he is नित्य सन्न्यासि. Therefore he deserves a crown and पादपूजा also. Now look at the श्लोक, very interesting. सः; सः means the कर्मयोगि गृहस्थ that I am talking about, न द्वेष्टि न काङ्क्षति, I am giving the gist of the श्लोक, भाष्यम् we will go to later; I am giving the gist of the श्लोक. A कर्मयोगि गृहस्थ has renounced राग and द्वेष which are causes of family preoccupation. राग-द्वेष are causes of family preoccupation, कर्मयोगि गृहस्थ renounces family preoccupation by renouncing राग and द्वेष. न द्वेष्टि means no द्वेष, न काङ्क्षति. This is what दयानन्द स्वामिजी says through his famous गीता quotation. स्पर्शान् कृत्वा बहिः बाह्यान् ॥ गीता ५-२७ ॥ Let the external family members be kept external to your mind. What a beautiful advice! Let the external family members who have been internalized and who you are carrying all over, let the family members who are carried everywhere, let them be downloaded; now computer language; they have been uploaded; uploaded ever since *Getti melam*, (*Getti melam* played on the नादस्वरम् and the accompanying percussion instrument.) *Getti melam* means what? The गृहस्थ आश्रम entry. Let the uploaded family members be downloaded. And that person is राग-द्वेष रहितः, family preoccupation रहितः, I find greatest weakness of a गृहस्थ is family preoccupation and that is the most powerful obstacle to अहम् ब्रह्म अस्मि because the more the family preoccupation is, the more the अहङ्कार rules the mind,

when the अहङ्कार rules the mind, आत्मा is gone. As somebody nicely said, when काम enters राम exits. काम means family expectations. When काम enters राम exits. A सन्न्यासि is one who keeps family preoccupation only at the time of performance of duties, at other times he downloads. Therefore he says, नित्य-सन्न्यासि and therefore, निर्द्वन्द्वः; निर्द्वन्द्वः means राग-द्वेष सन्न्यासि is family सन्न्यास. राग-द्वेष सन्न्यास is family सन्न्यास because for a गृहस्थ most of the राग-द्वेषs are family centric राग-द्वेषs. And by becoming निर्द्वन्द्वः in गृहस्थ आश्रम itself; what will happen to him? बन्धात् प्रमुच्यते – his श्रवणमनननिदिध्यासनम् will be effective because 100% mind is available. It is an unpreoccupied mind. Therefore श्रवणम् is not shallow श्रवणम्, in between family members gate crashing and exiting. Gate crashing and exiting between what? गीता भाष्यम् class, नैष्कर्म्यसिद्धि class, they enter and exit, they enter and exit; they have to go. As they tell the example of जनक, when the whole मिथिला was burning, the so called सन्न्यासिs ran to their कुटियाs, because मिथिला was burning. And what सन्न्यासि possesses? A thatched shed and two कौपिनs are there; but they were attached to the shed and their कौपिनs, they ran in the middle of the class. And जनक was sitting and he declared मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥ Let the whole world burn, what मिथिला? न मे दह्यति किञ्चन. असङ्गोऽहम् असङ्गोऽहम्, nothing belongs to me, everything belongs to विश्वरूप ईश्वर or मिथ्या अनात्मा. And there in that class the सन्न्यास आश्रमिs proved that they are only superficial सन्न्यासिs, जनक proved that

he is a सन्न्यासि in गृहस्थ वेषम्. Therefore, he says: बन्धात् प्रमुच्यते – that person effortlessly gets free from बन्ध; सुखम्, सुखम् means effortlessly. Very beautiful श्लोक, we will read the भाष्यम्.

ज्ञेयः ज्ञातव्यः सः कर्मयोगी नित्य-सन्न्यासी इति यः न द्दष्टि किञ्चित् न काङ्क्षति दुःख-सुखे तत्-साधने च । एवं-विधो यः कर्मणि वर्तमानः अपि सः 'नित्य-सन्न्यासी' इति ज्ञातव्यः इति अर्थः ।

ज्ञेयः is equal to ज्ञातव्यः; ज्ञेयः is in the मूलम्, is equal to ज्ञातव्यः – it should be known. The following fact should be known. What is that fact? सः कर्मयोगी – that गृहस्थाश्रमि कर्मयोगि who has renounced the family अभिमान and handed over the family to भगवान् and refuses to worry about the family. Worry is the acid test for अभिमान. Very easily we can identify अभिमान. Worry is the acid test for अभिमान. This गृहस्थ is carefree, not careless. Carelessness is being irresponsible, he is not an irresponsible careless person, but he is a carefree responsible person. Carefree means worry-free responsible person is called a कर्मयोगि, नित्य-सन्न्यासी – he is always a सन्न्यासि without काषाय वस्त्रम् and in the शास्त्र such a सन्न्यास is called गौण सन्न्यास or आन्तर सन्न्यास, PORT reduction plus CLASP rejection; if you remember by chance. गौण सन्न्यासि he is. नित्य-सन्न्यासी इति; इति must be connected with ज्ञेयः; in this manner the गृहस्थ must be understood. Under what condition? न द्दष्टि – he doesn't have द्वेष towards any blessed one. किञ्चित् – anything, and न काङ्क्षति – he

doesn't have राग towards anyone, especially the पञ्च अनात्माs – profession, possession, family, body and mind; no राग also. न काङ्क्षति. And what are they? दुःख-सुखे. So कृष्ण doesn't say he doesn't have राग and द्वेष. कृष्ण defines the गृहस्थ. कृष्ण doesn't say, राग-द्वेष towards what. The object of राग-द्वेष कृष्ण doesn't mention, therefore शङ्कराचार्य supplies. What are the objects of राग-द्वेषs? दुःख-सुखे. दुःखम् means unfavorable प्रारब्ध. What is दुःखम्? Unfavorable प्रारब्ध. And सुखम् means what? Favorable प्रारब्ध. And we have रागद्वेष towards what? राग towards favorable प्रारब्ध and द्वेष towards unfavorable प्रारब्ध. And तत्-साधने च; साधन means the cause of that. So whatever is the medium through which unfavorable प्रारब्ध is materializing. Unfavorable प्रारब्ध will not directly materialize. It will come through the family members. Therefore when the children are giving trouble, then the unfavorable प्रारब्ध is functioning through troubling children, favorable प्रारब्ध is functioning through wonderful children. Similarly, troubling neighbors, wonderful neighbors, etc. They are called तत्-साधने; सुख साधनम् दुःख साधनम् च. So for संस्कृत students. द्वितीया द्विवचनम्. दुःख-सुखे द्वन्द्व समास, द्वितीया द्विवचनम्; object of द्वेष्टि and काङ्क्षति. And similarly, तत्-साधने च is also द्वितीया द्विवचनम्, and not सप्तमी; तत्-साधने means सुख दुःख साधने च; सुख साधनम् च दुःख साधनम् च सुखदुःख साधने, towards both of them no राग-द्वेष. If I don't have राग and द्वेष, what is my attitude towards the universe? कर्मयोगि should have what attitude towards the universe? Universe

means family members, troubling neighbors as well as wonderful neighbors; the attitude must be विश्वरूप ईश्वर भक्ति. Whatever be the situation विश्वरूप ईश्वर भक्ति भावना. सुखम् and दुःखम् both are विश्वरूप ईश्वर, therefore I revere the pain also. I don't ask the pain to stay. Very careful. I revere the pain. I don't ask the pain to stay. Anyway it is going to go away, this will also pass away, but that pain also must be revered but not pampered. Therefore तत्-साधने च न द्वेष्टि न काङ्क्षति. So that is what I have said. We should remember. This is an essential note. In कर्मयोग world should be seen as विश्वरूप ईश्वर. In ज्ञानयोग world should be seen as मिथ्या अनात्मा. That is the difference. In कर्मयोग world is विश्वरूप ईश्वर, in ज्ञानयोग the world is मिथ्या अनात्मा. Either way it doesn't deserve राग-द्वेष. विश्वरूप ईश्वर also doesn't deserve राग or द्वेष, मिथ्या अनात्मा also doesn't deserve राग or द्वेष. The net result is what? राग-द्वेष is the cause of problems. Avoid that. एवं-विधः यः कर्मणि वर्तमानः. एवं-विधः means such a person, such a कर्मयोगि गृहस्थ, who avoids राग-द्वेष and who encourages विश्वरूप भक्ति; that is not said here, I am adding that; who encourages विश्वरूप भक्ति, कर्मणि वर्तमानः अपि – even though he is a गृहस्थ only. So even though he is not a मुख्य सन्न्यासि, even though he is a गृहस्थ only, सः नित्य सन्न्यासि भवति – he is as good as a सन्न्यासि. The technical word used is he is a गौण सन्न्यासि. अमुख्य सन्न्यासि he is permanently. He doesn't require काषाय वस्त्रम्, he can pursue श्रवणमनननिदिध्यासनम् in गृहस्थ आश्रम itself because he doesn't have worry about the family. That is why they have

kept the आरति – तन मन धन; we are mechanically chanting. This is the most meaningful prayer. तन मन धन सब है तेरा is the most powerful, meaningful statement if we are applying our mind at the time of that आरति. Worry will instantaneously go away and that person can happily do श्रवणमनननिदिध्यासनम् and claim अहम् ब्रह्म अस्मि without any hitch. That is कृष्ण's contention. 'नित्य-सन्न्यासी' इति ज्ञातव्यः – हे अर्जुन, it is a fact.

निर्द्वन्द्वः द्वन्द्व-वर्जितः हि यस्माद् महाबाहो सुखं बन्धात् अनायासेन प्रमुच्यते ॥ ५-३ ॥

Now शङ्कराचार्य comes to the third quarter. **निर्द्वन्द्वः** is in मूलम्, is equal to **द्वन्द्व-वर्जितः** – free from the pairs of opposites. And who is he? कर्मयोगि गृहस्थः, otherwise called गौण सन्न्यासि; that is to be supplied; **निर्द्वन्द्वः कर्मयोगि गृहस्थः**. And what do you mean by free from the pairs of opposites? **द्वन्द्वम्** means pairs of opposites. What are they? राग and द्वेष. The word काङ्क्ष means राग only. Another word for राग is काङ्क्ष. So he is free from काङ्क्ष and द्वेष, राग and द्वेष. And how is it indicated? Freedom from worry. So he enjoys triple C. What is this triple C? Calm, Cheerful; very important. So castor oil face I should not have. Give up the castor oil face. Calm, Cheerful and Confident. Calm, Cheerful and Confident is गौण सन्न्यासि गृहस्थः. Therefore **निर्द्वन्द्वः हि; हि** is the मूलम्, is equal to **यस्मात्** – because of this reason, **महाबाहो, महाबाहो** means हे अर्जुन, **प्रमुच्यते** – such a गृहस्थ also will be liberated, without going to सन्न्यास आश्रम such a गृहस्थ also will be

liberated. **बन्ध** means संसार, from the shackles of संसार he will be liberated. How? **सुखम्, सुखम्** is in the मूलम्. It is adverbial word, indeclinable, अव्ययम्; and the meaning of **सुखम्** is **अनायासेन**. Therefore you have to rearrange the words in the भाष्यम्. After the word **सुखम्**, we have to read **अनायासेन**. Because **अनायासेन** is the meaning of the word **सुखम्**. **अनायासेन** means effortlessly. आयासः means effort, **अनायास** means effortlessly. **प्रमुच्यते बन्धात्** – from bondage. Thus कृष्ण has justified the glorification of गृहस्थ. What will be शङ्कराचार्य's comment on this? शङ्कराचार्य will say, yes your justification is correct; गृहस्थ can get liberation. गृहस्थ can get liberation; but I will only say गृहस्थ can manage to get liberation; but I will still hold my view that सन्न्यास आश्रमि has got a more conducive infrastructure for getting मोक्ष; that is my statement. Because of your justification, हे कृष्ण, I will say, गृहस्थ can manage to get liberation. So saying शङ्कराचार्य puts his signature. I hope there is no confusion in शङ्कराचार्य's view and कृष्ण's view. There is no contradiction. It has been reconciled in a proper manner. सन्न्यास आश्रमि is conducive for spirituality, in गृहस्थ आश्रमि one can manage to get liberation. This is our reconciliation. The अन्वय is, यः न द्वेष्टि, न काङ्क्षति, सः नित्य-सन्न्यासि ज्ञेयः । हे महाबाहो! निर्दण्डः हि बन्धात् सुखम् प्रमुच्यते ।

So whenever a गृहस्थ feels diffident about getting मोक्ष, this श्लोक is the encouraging श्लोक and the best text which encourages गृहस्थ is the अष्टावक्र गीता. It is the one single text which consistently encourages गृहस्थ and says

मोक्ष is here and now. आश्रम has nothing to do with मोक्ष. It is your mindset that matters. अष्टावक्र गीता is in fact a commentary on this श्लोक. Three hundred verses or something, it is a commentary on this श्लोक only. Continuing;

Verse 05-04 Introduction;

सन्न्यास-कर्मयोगयोः भिन्न-पुरुष-अनुष्ठेययोः विरुद्धयोः फले अपि विरोधो युक्तः, न तु उभयोः निःश्रेयसकरत्वम् एव इति प्राप्ते, इदम् उच्यते —

Now शङ्कराचार्य introduces the fourth श्लोक by presenting a question and the fourth श्लोक is an answer to the possible question. This is called आकाङ्क्षा सङ्गतिः. You introduce a question based on the previous श्लोक and the next श्लोक is presented as an answer to the possible question. It may be a question or it may be an objection also. When a question is asked it is called आकाङ्क्षा सङ्गतिः. When the objection is presented it is called आक्षेप सङ्गतिः. These are all methods of cementing or connecting the verses of a text. Now what is the question or objection? Both ways you can put this introduction. In the previous श्लोक, कृष्ण said both गृहस्थ आश्रम and सन्न्यास आश्रम will lead to निःश्रेयस or मोक्ष. सन्न्यासः कर्मयोगः च निःश्रेयसकरौ – both do have common destination of मोक्ष. Now a person is raising an objection. When I make a comparative study of the life, the possession and the activities of a गृहस्थ and सन्न्यासि; when I study the lifestyle of a गृहस्थ and the lifestyle of a सन्न्यासि, and compare the activities of a गृहस्थ and

सन्न्यासि, compare the possessions of a गृहस्थ and that of a सन्न्यासि, when I look at them, they are diagonally opposite. One is very active and the other person is very passive. One has got lot of possession, PORT, remember, and in those days joint family system. Therefore PORT is more, here PORT is less. In all respects the सन्न्यास आश्रम and the गृहस्थ आश्रम are diagonally opposite in nature and how can two opposite things lead to one and the same goal? How can opposite infrastructures and opposite ingredients and opposite processes; infrastructures are opposite, ingredients are opposite; like two different factories, one is a soap factory and another is an iron gadget factory; so the infrastructures are different, the ingredients are different and the processes are different. How can both of them churn out one and the same goal is the question? And कृष्ण answers it is possible. So just as we have got stem cells in our body in the baby and from one and the same set of cells we get the soft tongue and the hardest teeth, both are born out of the same set of cells. See the teeth and see the tongue. When you bite the tongue you will know! If diagonally opposite things can come out of the same foetus, मोक्ष is possible through the diagonally opposite आश्रमs. How? That is the topic we will study in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-04 Introduction;

‘सन्न्यास-कर्मयोगयोः भिन्न-पुरुष-अनुष्ठेययोः विरुद्धयोः फले
अपि विरोधो युक्तः, न तु उभयोः निःश्रेयसकरत्वं एव’ इति प्राप्ते,
इदम् उच्यते —

शङ्कराचार्य is introducing the fourth श्लोक with an objection based on the message given in the previous two श्लोकs. In the previous two श्लोकs कृष्ण had said विविदिषा सन्न्यास and कर्मयोग both will lead to the same destination of मोक्ष. The difference is only in the lifestyle. In विविदिषा सन्न्यास one is a formal सन्न्यासि, whereas in कर्मयोग a person is a householder. And both of them will have to follow श्रवणम् मननम्; there is no option with regard to श्रवणम् and मननम्, and whatever be the lifestyle both will have to gain knowledge, which will lead to liberation.

And having presented the two lifestyles, कृष्ण said between विविदिषा सन्न्यास and कर्मयोग, कर्मयोग lifestyle is better and easier because विविदिषा सन्न्यास involves a lot of rigid disciplines which may not be possible for the majority. Therefore गृहस्थ आश्रम is better.

And when this much is said, an objection or a question is raised. If the lifestyles are totally different with regard to विविदिषा सन्न्यास and कर्मयोग, then naturally the फलम् also must be different. When we see such a wide difference in गृहस्थ आश्रम and सन्न्यास आश्रम, naturally the result also

must be different because a गृहस्थाश्रमि performs a lot of कर्म, a सन्न्यासि renounces all the कर्मs; thus externally also there is difference, internally also there must be a difference; therefore the फलम् also should be different, is the doubt of the questioner here. Look at this line. सन्न्यास-कर्मयोगयोः. सन्न्यास meaning विविदिषा सन्न्यास and कर्मयोगयोः, कर्मयोग is the गृहस्थ आश्रम, भिन्न-पुरुष-अनुष्ठेययोः – are practiced by two different types of साधकs. भिन्न-पुरुष-अनुष्ठेय means followed by two different types of seekers. विरुद्धयोः – therefore they are divergent or different in their nature. विरुद्धयोः both are adjectives to सन्न्यास-कर्मयोगयोः and that विरुद्धयोः is हेतुगर्भ विशेषणम्, because they are very much different only; फले अपि विरोधो युक्तः – there must be a difference in the destination also; if the lifestyles are diagonally opposite the destination also must be at least different, if not opposite. So विरोधः युक्तः – there must be a difference in the destination. Who says? The पूर्वपक्षि says. And therefore only, उभयोः निःश्रेयसकरत्वम् न एव – उभयोः means both विविदिषा सन्न्यास and कर्मयोग, न – निःश्रेयसकरत्वम् can never lead to the common goal of मोक्ष. Both of them can never lead to a common destination of मोक्ष, because when paths are different, destinations also must be different. This is the argument that a person may raise. So the whole thing must be within inverted commas. So उभयोः निःश्रेयसकरत्वम् means मोक्ष साधनत्वम्, न एव – is never possible. Then इति प्राप्ते – when such a doubt or question arises, इदम् उच्यते – the answer is given by कृष्ण. And what is the answer? We will read the श्लोक.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ गीता ५-४ ॥

First I will give you the gist of the श्लोक. **बालाः प्रवदन्ति** – only the scripturally illiterate people think that the सन्न्यास आश्रम and the गृहस्थ आश्रम are different in terms of the destination. So the destination of the गृहस्थ आश्रम and the destination of the सन्न्यास आश्रम are considered to be different only by ignorant people. They think मोक्ष is not the common destination. Here the word साङ्ख्य refers to विविदिषा सन्न्यास and योग refers to the कर्मयोग. **पण्डिताः न प्रवदन्ति** – whereas scripturally literate people, informed people never see them as different. Informed people validate सन्न्यास आश्रम also, they validate गृहस्थ आश्रम also and they openly declare that both आश्रमs can lead to the common destination of मोक्ष. And what is the reason? The reason we should note. Even though आश्रमs are different both of them are following the common साधन of श्रवणम्, मननम् and निदिध्यासनम्; the साधन is common. One in काषाय वस्त्रम् and another in trousers, the dresses are different but internally both of them are following the common journey of श्रवणमनननिदिध्यासनम्. Therefore irrespective of the आश्रम, both will have a common goal and illiterate people only will say the goals are different. And therefore what is the conclusion? That is given in the second line. **एकम् अपि सम्यक् आस्थितः** – follow any one of the आश्रमs properly. You need not change the आश्रम at all, you can happily

continue to be a गृहस्थ; and if you have by chance taken सन्न्यास you need not come back to गृहस्थ आश्रम, continue in सन्न्यास. Otherwise what will happen? In the previous श्लोक कृष्ण has said गृहस्थ आश्रम is superior. And therefore imagine a सन्न्यासि reads it. Therefore I should go back! Therefore if you have taken सन्न्यास before reading this श्लोक, if you have already taken सन्न्यास you need not switch over the आश्रम, continue in any आश्रम that you are already in; but follow the आश्रम dharma properly. But what is important? While following आश्रम duties may you make sure that you study वेदान्त properly. That is called सम्यक् आश्रितः. Find time for वेदान्त. Don't give excuses. That person has come, this person has come; don't give excuses. Study वेदान्त properly. That is the significance of सम्यक्. By properly following the आश्रम duties and वेदान्त, उभयोः फलम् विन्दते – one will attain the common destination, the converging destination of both the आश्रमs. And what is the common destination? मोक्ष. Therefore अर्जुन, you need not run away from the battlefield. That is the corollary conveyed. This is the message. Now we will read the भाष्यम्.

साङ्ख्य-योगौ पृथक् विरुद्ध-भिन्न-फलो बालाः प्रवदन्ति; न पण्डिताः ।

बालाः प्रवदन्ति is in the मूलम्; **बालाः** literally means children and in Vedantic context **बालाः** does not mean children, **बालाः** means scripturally illiterate people. शास्त्रिय ज्ञान रहिताः **बालाः**. So without the scriptural knowledge, **प्रवदन्ति** – they only prattle, thoughtlessly say something.

And what do they say? साङ्ख्य-योगौ पृथक् – सन्न्यास आश्रम and गृहस्थ आश्रम are diagonally opposite they think. And what is the meaning of the word पृथक्? पृथक् is equal to विरुद्ध-भिन्न-फलो – that these two आश्रमs will lead to different destinations. बहुव्रीहि. They will lead to different destinations, not only are the destinations different, विरुद्ध – they are diagonally opposite also. इति बालाः प्रवदन्ति – illiterate people declare; न पण्डिताः – scripturally literate people will never commit that mistake, they respect both the आश्रमs equally as sacred. That is why the word आश्रम is added to all the four. It is a very significant word. ब्रह्मचर्य आश्रम, गृहस्थ आश्रम; the word आश्रम indicates spiritual journey is possible in all the four आश्रमs; duties will differ but the spiritual journey is common. What is that? चित्तशुद्धि, चित्त एकाग्रता, श्रवणम्, मननम्, this is common; duties only differ. Therefore, पण्डिताः here means scripturally literate people; न; the sentence is incomplete, we have to add, न प्रवदन्ति – they never differentiate between these two आश्रमs. Continuing;

पण्डिताः तु ज्ञानिनः एकं फलम् अविरुद्धम् इच्छन्ति ।

So if scripturally literate people do not say that, then what do they say? That कृष्ण doesn't say, शङ्कराचार्य adds. पण्डिताः तु ज्ञानिनः; पण्डिताः is equal to ज्ञानिनः – the scripturally literate people इच्छन्ति – they consider the following, they are of the following opinion. And what is the wise people's conclusion? एकं अविरुद्धम् फलम् – both the गृहस्थs and सन्न्यासिs will get एकं फलम् – the same benefit

only. And what type of benefit? **अविरुद्धम् फलम्** – which is not mutually contradictory. And what is that **एकं फलम्**? That we have to supply, **मोक्ष फलम्** both will get without any problem. **इति** wise people declare. Continuing;

कथम्? एकम् अपि साङ्ख्य-योगयोः सम्यक् आस्थितः सम्यग्-अनुष्ठितवान् इति अर्थः उभयोः विन्दते फलम् ।

कथम्? After the word **कथम्** we have to add a question mark. **कथम्** means how do you say so? That means how do the **पण्डित**s declare both the **आश्रम**s have got common destination. How do you say so, if that question is asked, the answer is given in the second half of the **श्लोक**. And what is that? **एकम् अपि; एकम्** means any one of the lifestyles or **आश्रम**s, here **एकम्** refers to any one of the lifestyles, any of the **आश्रम**s. Of what? **साङ्ख्य-योगयोः** – of these two available **आश्रम**s. The word **साङ्ख्य** refers to **विविदिषा सन्न्यास** or **सन्न्यास आश्रम**, **योग** refers to **कर्मयोग** or **गृहस्थ आश्रम**. Among these two any of these two, **सम्यक् आस्थितः** is in the **मूलम्**, is equal to **सम्यग्-अनुष्ठितवान्** means what? Suppose a person properly implements, suppose a person follows, **आस्थितः** is equal to **अनुष्ठितवान्** – follows the **आश्रम धर्म**s properly along with *Vedantic* study, **इति अर्थः** – this is the meaning of the word **आस्थितः**. Then what will happen to him? **उभयोः फलम् विन्दते** – that person will definitely reach the common destination of **मोक्ष**. Then the next question, what is the common destination. **कृष्ण** doesn't mention that. Therefore **शङ्कराचार्य** explains what is the common destination. We will read.

उभयोः तद् एव हि निःश्रेयसं फलम् । अतः न फले विरोधः अस्ति ।

So in this श्लोक, कृष्ण only mentions the common destination. कृष्ण doesn't say what is the common destination. Therefore शङ्कराचार्य adds that. उभयोः – for both the people गृहस्थ and सन्न्यासि, तद् एव हि फलम् – that common destination alone is there. What is that? निःश्रेयसम्; निःश्रेयसम् means मोक्ष. So the common destination (you should not conclude that death is the common destination), गृहस्थाश्रमि also dies, सन्न्यास आश्रमि also dies. What is the common destination? यमधर्मराज. Therefore शङ्कराचार्य wants to make sure such a funny conclusion should not come. It is not the graveyard that is the common destination. निःश्रेयसम् भवति. After फलम् full stop. अतः – therefore, फले विरोधः न अस्ति – there is no difference at all in the common destination. So with this the commentary on the verse is over. Now शङ्कराचार्य enters into a small enquiry. We are entering into a textually hair-splitting portion. A textually hair-splitting analysis we are going to get into, which I had very carefully omitted in my मूलम् classes, but here in भाष्यम् I cannot escape. We will enter into that.

ननु 'सन्न्यास-कर्मयोग'-शब्देन प्रस्तुत्य साङ्ख्य-योगयोः फल-एकत्वं कथम् इह अप्रकृतं ब्रवीति?

So there is a question from a student who minutely observes the words used in the गीता श्लोकs. As I have said many students are not interested in the details of the words in the text. In fact, some people even don't bring the text itself, because they are not interested in the words in the

मूलम् or the words in the भाष्यम्, but there are some studious students who are particular about the words and the meaning and the differences in the meanings in different words. So the whole question is based on the observation of the words. That is why I said this is going to be a textually hair-splitting portion. If you are interested pay attention, otherwise it won't matter, because it is an academic approach.

What is the question? He says, in the second verse when कृष्ण started the teaching He used the expression सन्न्यास and कर्मयोगः. And He said सन्न्यास and कर्मयोग refer to two different lifestyles or आश्रमस and both will have the common destination of मोक्ष. There the words used were सन्न्यास and कर्मयोग. Look at verse number two first line. सन्न्यासः कर्मयोगश्च. And now when कृष्ण comes to the fourth श्लोक, the word सन्न्यास has been replaced by another word, which most of the students will ignore, but this observing student notices that. Here कृष्ण says, साङ्ख्य and योग बालाः पृथक् प्रवदन्ति. The word सन्न्यास has been replaced by the word साङ्ख्य. So he keeps a magnifying glass and he is disturbed by that. Why should कृष्ण change the word from सन्न्यास to साङ्ख्य? Is it a casual change or is there some significance? If there is some significance, what is that? How can a गुरु casually change the words? And the word कर्मयोग has been replaced by the word योग. Thus सन्न्यास has been replaced by साङ्ख्य, कर्मयोग has been replaced by योग. Thus कृष्ण starts with one set of words and continues with another set of words, which is a deficiency on the part of the teacher. It is called अप्रकृत-प्रक्रिया दोष.

अप्रकृत-प्रक्रिया means starting with something and continuing with something else. Starting with राम and लक्ष्मण and later continue with कृष्ण and लक्ष्मण, or कृष्ण and बलराम. This is called अप्रकृत-प्रक्रिया दोष. Continuing the teaching with something else after starting the teaching with something else. Therefore he asks, 'सन्न्यास-कर्मयोग'-शब्देन प्रस्तुत्य, प्रस्तुत्य means having started the teaching, having begun the teaching, 'सन्न्यास-कर्मयोग'-शब्देन – with a pair of words, viz., सन्न्यास and कर्मयोग; शब्देन means the words. And when the student asks this question, which is the verse kept in mind? We should note, in verse number two first half. And now in the fourth verse कृष्ण quietly says साङ्ख्य-योगयोः फल-एकत्वम् – here He says, साङ्ख्य and योग have got common destination. इति अप्रकृतं ब्रवीति – he says something which he has not started with. अप्रकृतम् means out of the context. And what is the context? सन्न्यास and कर्मयोग, साङ्ख्य and योग are distinct. अप्रकृतम् means something else other than what is begun, ब्रवीति कृष्णः – कृष्ण is mentioning. कथम्? – how can a teacher do so? And there may some students who will swallow anything because they don't observe the words, but here the पूर्वपक्षि says I am not like that, I observe every word with attention and catch the teacher by his collar or अङ्गवस्त्रम् or शिखा, if he has one. Therefore कथम् ब्रवीति? – how does कृष्ण say so? इति ननु; ननु means this is my objection. And now शङ्कराचार्य has to justify that. He does.

न एष दोषः — यद्यपि अर्जुनेन सन्न्यासं कर्मयोगं च केवलम् अभिप्रेत्य प्रश्नः कृतः । भगवान् तु तद्-अपरित्यागेन एव स्वाभिप्रेतं

च विशेषं संयोज्य शब्दान्तर-वाच्यतया प्रतिवचनं ददौ 'साङ्ख्य-योगौ' इति ।

So शङ्कराचार्य's answer and the full implication of this answer will become clear only after the completion of the sixth verse, until then there will be some vagueness. We will get clarity on this entire discussion only after completing our भाष्यम् on the sixth verse. Therefore until then you should be patient but I will just give the gist of शङ्कराचार्य's reply. शङ्कराचार्य says the word साङ्ख्य is used by कृष्ण in a double meaning. The word साङ्ख्य is used by कृष्ण in a double meaning. And what are the two meanings? Number one विविदिषा सन्न्यास and number two विद्वत् सन्न्यास. The word साङ्ख्य is used in the meaning of विविदिषा सन्न्यास and विद्वत् सन्न्यास also. And कृष्ण wants to give the following two messages.

The first message is answering अर्जुन's question or the student's question and the second message is additional information that कृष्ण wants to voluntarily give. कृष्ण wants to give two messages through the double meaning of the word साङ्ख्य. Of this the first message is an answer to the question raised by the student and the second message is additional information.

And what is the first message? कृष्ण wants to say विविदिषा सन्न्यास and कर्मयोग, even though they are diagonally opposite in the form of totally different lifestyles, विविदिषा सन्न्यास and कर्मयोग have got a common destination of मोक्ष. मोक्ष is the destination of विविदिषा

सन्न्यास and कर्मयोग. This is the fundamental topic कृष्ण wants to give.

Then what is the additional message He wants to give? कृष्ण wants to say विद्वत् सन्न्यास also has got the same destination of मोक्ष only. This is the additional information which कृष्ण wants to give by using the word साङ्ख्य.

So what is the first message? विविदिषा सन्न्यास and कर्मयोग have got the common destination of मोक्ष. And what is the additional information He wants to give? विद्वत् सन्न्यास also is ultimately meant for मोक्ष only. And to convey this additional message कृष्ण deliberately uses the word साङ्ख्य; the word साङ्ख्य has got both meanings. And this has got several implications and all those implications will become clear only after we complete the sixth श्लोक भाष्यम् also. Therefore patiently we will go through all these portions.

So शङ्कराचार्य says, न एष दोषः – this deficiency or defect is not there in कृष्ण's teaching. So this defect is not there in कृष्ण's teaching. What defect? The defect mentioned by the पूर्वपक्षि in the previous paragraph. And what is the name of the defect? Do you remember? The name of the defect is अप्रकृत-प्रक्रिया दोष. अप्रकृत-प्रक्रिया is starting with something and continuing with something else. That is called अप्रकृत-प्रक्रिया and that is referred to by the word एष; एष दोषः means अप्रकृत-प्रक्रिया दोषः न – is not at all there. कृष्ण is not an ordinary teacher, He will not commit such blunders.

And then शङ्कराचार्य explains. यद्यपि अर्जुनेन सन्न्यासं कर्मयोगं च केवलम् अभिप्रेत्य प्रश्नः कृतः; so the word यद्यपि we will take in brackets, we will drop that now and अर्जुनेन onwards we will read and after प्रश्नः कृतः we will put a full stop and take it as one sentence. शङ्कराचार्य says अर्जुनेन प्रश्नः कृतः – अर्जुन has asked a question. Question regarding सन्न्यासं कर्मयोगं च अभिप्रेत्य – with regard to सन्न्यास and कर्मयोग अर्जुन has asked a question. Where did he ask? Verse number one of the fifth chapter. सन्न्यासम् कर्मणाम् कृष्ण पुनः योगम् च शंससि ॥ गीता ५-१ ॥ Thus with regard to सन्न्यास and कर्मयोग a question has been asked by अर्जुन. And when अर्जुन asked about सन्न्यास, what type of सन्न्यास was in अर्जुन's mind? शङ्कराचार्य says, केवलम् सन्न्यासं अभिप्रेत्य. That word केवलम् should be taken as an adjective to सन्न्यास, and केवल सन्न्यास means ज्ञान रहित सन्न्यास is equal to विविदिषा सन्न्यास. So अर्जुन's question was regarding विविदिषा सन्न्यास and कर्मयोग only. अर्जुन did not deal with विद्वत् सन्न्यास. So therefore the question was only with regard to विविदिषा सन्न्यास. And कृष्ण not only wants to talk about विविदिषा सन्न्यास which अर्जुन wants to know about, but कृष्ण also wants to voluntarily talk about विद्वत् सन्न्यास also. That is what he wants to say. प्रश्नः कृतः. भगवान् तु तद्-अपरित्यागेन एव प्रतिवचनं ददौ – भगवान् gives his reply, तद्-अपरित्यागेन – without ignoring अर्जुन's question. भगवान् gives a reply without ignoring अर्जुन's question. तत् means अर्जुन's question and अपरित्यागेन means without ignoring. And कृष्ण replies without ignoring अर्जुन's question means when कृष्ण gives a

reply, He wants to include अर्जुन's question. That means He wants to discuss विविदिषा सन्न्यास also. He first deals with विविदिषा सन्न्यास, which was अर्जुन's question, स्वाभिप्रेतं च विशेषं संयोज्य प्रतिवचनं ददौ. This sentence has to be broken into two. भगवान् तु तद्-अपरित्यागेन एव प्रतिवचनं ददौ; you have to add प्रतिवचनं ददौ and put a full stop. First भगवान् gives a reply dealing with विविदिषा सन्न्यास, which was अर्जुन's question. So भगवान् first gives a reply with regard to विविदिषा सन्न्यास which was अर्जुन's question. And then what does भगवान् do? स्वाभिप्रेतं च विशेषं संयोज्य – and he also wants to add an additional information, which was in his mind. अभिप्रेतम् means which was in his mind, which was his own idea. His own idea means not asked by अर्जुन. विशेषम् means additional information which was कृष्ण's idea and which was not asked by अर्जुन. संयोज्य means adding that as a bonus. You buy this washing powder you will get a soap also. So विविदिषा सन्न्यास was the soap powder which अर्जुन wanted to buy and कृष्ण gives an additional soap. What is that? विद्वत् सन्न्यास. Therefore he says, अभिप्रेतम् विशेषं संयोज्य – adding that, शब्दान्तर-वाच्यतया – by using a different expression. And what is the different expression used? Previously the expression used was सन्न्यास in verse number two, now a different word is used is साङ्ख्य in verse number four. And the साङ्ख्य is ingeniously used. In the first meaning of the word साङ्ख्य, अर्जुन's message will be given, through the second of meaning of the word साङ्ख्य, additional information will be given. This is the ingenious answer given. So प्रतिवचनं ददौ, 'साङ्ख्य-योगौ' इति – so

with the words 'साङ्ख्य-योगौ' that is within quotation referring to this verse fourth श्लोक first line. Now this is going to be elaborated and this will extend to the next two verses also.

तौ एव सन्न्यास-कर्मयोगौ ज्ञान-तद्-उपाय-सम-बुद्धित्वादि-संयुक्तौ साङ्ख्य-योग-शब्द-वाच्यौ इति भगवतो मतम् । अतः न अप्रकृत-प्रक्रिया इति ॥ ५-४ ॥

So when कृष्ण gives the second message, what is the idea communicated? When the first message is given, what is the idea communicated? विविदिषा सन्न्यास and कर्मयोग have got मोक्ष as the destination. This is message number one through which अर्जुन's question is answered. In the second message कृष्ण wants to say, विद्वत् सन्न्यास also has got the same destination of मोक्ष only; just as कर्मयोग has got the destination of मोक्ष. Therefore in the second time you should read it as what? विद्वत् सन्न्यास and कर्मयोग have got the common destination of मोक्ष. So now look at this. तौ एव सन्न्यास-कर्मयोगौ – the very same सन्न्यास and कर्मयोग. But here what is the difference? विद्वत् सन्न्यास and कर्मयोग. And what are the विद्वत् सन्न्यास and कर्मयोग? They are explained. ज्ञान-तद्-उपाय-सम-बुद्धित्वादि-संयुक्तौ – so which are associated with ज्ञानम् and समत्वं बुद्धि. ज्ञानम् is associated with विद्वत् सन्न्यास and समत्वं बुद्धि is associated with कर्मयोग. So this is the definition of सन्न्यास कर्मयोग. But now what सन्न्यास? विद्वत् सन्न्यास कर्मयोग which are associated with ज्ञानम् and समत्वं बुद्धि which समत्वं बुद्धि is तद्-उपाय, which is a means of ज्ञान प्राप्ति.

साङ्ख्य-योग-शब्द-वाच्यौ; this is the second meaning of साङ्ख्य and योग. Are you able to get the message? When कृष्ण uses the word साङ्ख्य and योग, you should read it twice. First time when you read साङ्ख्य and योग you should understand विविदिषा सन्न्यास and कर्मयोग have got common destination of मोक्ष. Then you have to read it a second time, विद्वत् सन्न्यास and कर्मयोग also have got the common destination of मोक्ष only. Therefore, कृष्ण is not deviating, कृष्ण is only giving additional information without deviating from the original topic. मतम् – this is the intention of भगवान्. अतः; अतः means therefore, न अप्रकृत-प्रक्रिया इति – therefore there is no दोष or defect as charged by पूर्वपक्षि. अप्रकृत प्रक्रिया दोष is not there. In simple English अप्रकृत प्रक्रिया can be translated as deviation from the topic. So deviation is not there. There is only additional information. There is no deviation.

And the full significance of all these, the implications also will become clear only when we complete the fifth and the sixth श्लोक, therefore if you get any doubt when you do the next two श्लोकs and भाष्यम्, it will become clear. The अन्वय is, बालाः साङ्ख्य-योगौ पृथक् प्रवदन्ति; पण्डिताः न (प्रवदन्ति) । एकम् अपि सम्यक् आस्थितः (सन् पुरुषः) उभयोः फलम् विन्दते । Continuing;

Verse 05-05 Introduction;

एकस्य अपि सम्यग्-अनुष्ठानात् कथम् उभयोः फलं विन्दते? इति उच्यते —

So simple connection between the previous श्लोक and this श्लोक शङ्कराचार्य gives. एकस्य अपि सम्यग्-अनुष्ठानात्; this is just summarizing the previous श्लोक; so by following any one of these two properly either सन्न्यास or कर्मयोग, by following any one of these two properly, उभयोः फलं विन्दते – the common destination of both a person will attain. Just paraphrasing of the previous श्लोक. By following any one a person can attain the common फलम्, इति कथम् उच्यते? – how do you say so? Simple question. How do you say that it is possible? Simple question; for which कृष्ण gives the answer.

Verse 05-05

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ गीता ५-५ ॥

First I will give you the gist of this श्लोक. Here कृष्ण says whatever be the destination reached by साङ्ख्य, that will be the destination reached by योग also. So both साङ्ख्य people and योग people, the word योग refers to कर्मयोग, कर्मयोग people refers to the गृहस्थाश्रमिः, so साङ्ख्य people and योग people will attain the same destination only. And therefore यः साङ्ख्यम् च योगम् च एकम् पश्यति – therefore a person who understands both the साङ्ख्य and the योग as the same in terms of the destination has got the right vision. Therefore a person who looks at साङ्ख्य and योग as the same, i.e., the साङ्ख्य people and the योग people attaining the common destination of मोक्ष, whoever sees this fact he has got the right vision. यः पश्यति स पश्यति.

Now here the word साङ्ख्य refers to what? Because in the previous verse we have given both the meanings. विविदिषा सन्न्यास and विद्वत् सन्न्यास. Therefore what is in कृष्ण's mind – विद्वत् or विविदिषा? शङ्कराचार्य says कृष्ण has talked about विविदिषा सन्न्यास in the previous श्लोक and he has said that the destination is common for the विविदिषा सन्न्यासि and कर्मयोगि; that has been talked about. Therefore now कृष्ण wants to focus on the second message, which he has added as an additional information. Therefore शङ्कराचार्य says साङ्ख्य refers to विद्वत् सन्न्यास. Therefore in the previous श्लोक विविदिषा सन्न्यास and कर्मयोग was said to have common destination, here as an added information he says the destination of विद्वत् सन्न्यासि and कर्मयोगि is one and the same. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-05 Continuing:

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ गीता ५-५ ॥

In this fifth chapter of the गीता, अर्जुन asked a question regarding विविदिषा सन्न्यास and कर्मयोग to find out which one is a better way of life. विविदिषा सन्न्यास referring to सन्न्यास आश्रम and कर्मयोग referring to गृहस्थ आश्रम. Between these two lifestyles which is better. And Lord कृष्ण answered that from the standpoint of अर्जुन and also from the standpoint of a majority of the people कर्मयोग or गृहस्थ आश्रम is more preferable because सन्न्यास आश्रम involves several rigorous disciplines. And thereafter he mentioned even though I say गृहस्थ आश्रम is superior or better for a majority of the people, we should note that both the आश्रमिs, सन्न्यास as well as गृहस्थ, will have to go through the same set of साधनs for attaining मोक्षम्; श्रवणमनननिदिध्यासनम् are common to गृहस्थ also and सन्न्यास आश्रमि also. And both of them will attain मोक्ष, not because of the आश्रम but because of the ज्ञानम् only. And that topic he concluded in the fourth verse pointing out that विविदिषा सन्न्यास and कर्मयोग both have got the same goal. And while talking about सन्न्यास, कृष्ण changes the word from सन्न्यास to the word साङ्ख्य in the fourth verse. And शङ्कराचार्य notices the word साङ्ख्य in the fourth verse and he points out that the word साङ्ख्य in the fourth verse

has got two meanings. The first meaning is विविदिषा सन्न्यास and the second meaning is विद्वत् सन्न्यास. Therefore कृष्ण wants to convey two messages through the fourth verse. And the first message is that कर्मयोग and विविदिषा सन्न्यास both have got the same goal of मोक्ष. कर्मयोग and विविदिषा सन्न्यास, both have got the common goal of मोक्ष. And between these two कर्मयोग is better than विविदिषा सन्न्यास which कृष्ण has already conveyed; we have to remember also. And with that कृष्ण has answered अर्जुन's question. With what? With message number one. And what is the first message? कर्मयोग and विविदिषा सन्न्यास have got the common goal of मोक्ष. Thereafter कृष्ण gives the second message also. Through the second meaning of the word साङ्ख्य. And the second message is an additional message given by कृष्ण. It has nothing to do with अर्जुन's question. अर्जुन's question has been already answered. And what is the second message? कर्मयोग and विद्वत् सन्न्यास also have got the common goal of मोक्ष only. This is an additional second message given through the second meaning of the word साङ्ख्य in the fourth verse.

And having given the second unasked message, कृष्ण himself explains that in verses five and six. Therefore we have to note verses five and six are dealing with the second message of कृष्ण which has nothing to do with अर्जुन's question. अर्जुन's question has been already answered. And therefore the fifth and sixth verses are the explanation of the message number two. What is that? कर्मयोगि also will attain मोक्ष, विद्वत् सन्न्यासि also will attain मोक्ष. So that is the gist

of the verse which I was explaining in the last class. यत् स्थानम् साङ्ख्यैः प्राप्यते तत् स्थानम् योगैः अपि प्राप्यते. Here the word साङ्ख्य must be taken in meaning number two. In the previous श्लोक we said साङ्ख्य has two meanings. And in this श्लोक we are saying the word साङ्ख्य has got the second meaning. What is the second meaning? विद्वत् सन्न्यास. Therefore the goal which is attained by विद्वत् सन्न्यासि is the goal attained by a कर्मयोगि गृहस्थ also. And therefore एकम् साङ्ख्यम् च योगम् च यः पश्यति स पश्यति. A wise person, a discriminative person understands that कर्मयोग and विद्वत् सन्न्यास have got the common goal of मोक्ष.

Therefore while reading these two श्लोकs you have to keep aside विविदिषा सन्न्यास, that topic is already over. Now we are dealing with विद्वत् सन्न्यास and कर्मयोग, we have to remember. Now we will read the भाष्यम्.

यत् साङ्ख्यैः ज्ञान-निष्ठैः सन्न्यासिभिः प्राप्यते स्थानं मोक्षाख्यम्, तद् योगैः अपि ।

So यत् साङ्ख्यैः; यत् refers to the destination of मोक्ष attained. The word यत् must be connected with स्थानम् which comes later. यत् स्थानम् – that destination of मोक्ष. साङ्ख्यैः प्राप्यते. The word साङ्ख्यैः शङ्कराचार्य comments as ज्ञान-निष्ठैः सन्न्यासिभिः – so those सन्न्यासिs. What type of सन्न्यासिs? ज्ञान-निष्ठैः सन्न्यासिभिः. The word ज्ञान-निष्ठैः is important, we have to note. That adjective indicates that the सन्न्यासिs referred to here are ज्ञाननिष्ठा सन्न्यासिs. That means विविदिषा or विद्वत्?

ज्ञाननिष्ठा once you give the adjective, it means विद्वत् सन्न्यासिभिः. Not ज्ञान रहित सन्न्यासि but ज्ञान सहित सन्न्यासिभिः. Therefore we will translate साङ्ख्यैः as विद्वत् सन्न्यासिs. And शङ्कराचार्य here does not explain the word साङ्ख्यैः, because he has explained this word elaborately before. I will give reference to that. In the introduction to the second chapter twelfth paragraph “‘अशोच्यान्’ इति-आदिना [गीता २-११] भगवता यावत् ‘स्वधर्ममपि चावेक्ष्य’ इति [गीता २-३१] एतद्-अन्तेन ग्रन्थेन यत् परमार्थ-आत्म-तत्त्व-निरूपणं कृतं तत् साङ्ख्यं, तद्-विषया बुद्धिः आत्मनो जन्मादि-षड्-विक्रिय-अभावाद् अकर्ता आत्मा इति प्रकरणार्थ-निरूपणाद् या जायते सा साङ्ख्य-बुद्धिः, सा येषां ज्ञानिनाम् उचिता भवति ते सांख्याः ।” The word साङ्ख्य is explained; because the word साङ्ख्य is a versatile word which has got different meanings. It exists in the neuter gender as साङ्ख्यम्. And the same word exists in the masculine gender as साङ्ख्यः. The word साङ्ख्यम् in the neuter gender has got two meanings. The first meaning of साङ्ख्यम् in the neuter gender is वेदान्त शास्त्रम्. And the second meaning of the word साङ्ख्यम् is वेदान्त ज्ञानम्. So वेदान्त शास्त्रम् is the first meaning for the word साङ्ख्यम् and वेदान्त ज्ञानम् is the second meaning. And the word साङ्ख्यः refers to the person who has got वेदान्त ज्ञानम्. So साङ्ख्यः in masculine gender means वेदान्त ज्ञानि. All these meanings शङ्कराचार्य has explained in the above paragraph, you can refer to it later. Therefore in keeping with that explanation here शङ्कराचार्य says साङ्ख्यैः, here the word साङ्ख्य is in masculine gender, therefore it refers to the ज्ञानिs. And who

are the ज्ञानिs? विद्वत् सन्न्यासिs. So साङ्ख्यैः, विद्वत् सन्न्यासिभिः स्थानम् प्राप्यते – the destination is attained. And the word स्थानम् is in the मूलम् and शङ्कराचार्य comments as मोक्षाख्यम् – the destination called मोक्षः. So by विद्वत् सन्न्यासिs, मोक्ष is attained is the meaning. And then कृष्ण says तद् योगैः अपि – the very same मोक्ष is attained by the योगिs also, कर्मयोगिs also, by गृहस्थs also. So योगैः अपि means by the गृहस्थ कर्मयोगिs also the same goal is attained. So in this paragraph the sentence is incomplete, we have to complete it. तद् योगैः अपि is left as it is. The word तद् means मोक्ष, destination; योगैः, the word योग must also be carefully understood. The word योग refers to the कर्मयोग way of life, that lifestyle is also called योगः. And there is a second meaning for the word योगः, it refers to the people who follow कर्मयोग; the कर्मयोगिs are also called योगः. It is a rare meaning. योगः means योगि also. Therefore योगैः अपि should be translated as योगिभिः अपि – by the कर्मयोगिs also. Then the sentence we have to complete, प्राप्यते – the same destination is attained. Now शङ्कराचार्य explains that in the next paragraph.

ज्ञान-प्राप्ति-उपायत्वेन ईश्वरे समर्प्य कर्माणि आत्मनः फलम् अनभिसन्धाय अनुतिष्ठन्ति ये ते योगिनः तैः अपि परमार्थ-ज्ञान-सन्न्यास-प्राप्ति-द्वारेण गम्यते इति अभिप्रायः ।

First कृष्ण defines who is a कर्मयोगि; कर्मयोगि's definition is given. Who are they? ईश्वरे कर्माणि समर्प्य – those people who dedicate all the actions to ईश्वर. ईश्वर अर्पण भावनाम् करोति. So ईश्वरे – upon the Lord, समर्प्य –

dedicating, कर्माणि means all the कर्म's. And the details we should remember. Initially, we dedicate the कर्म's and most of the कर्म's are काम्य कर्म's and निषिद्ध कर्म's and प्रायश्चित्त कर्म's. In the beginning stage of कर्मयोग, ninety percent of कर्म's are काम्य, प्रायश्चित्त and often निषिद्ध कर्माणि and only ten percent are नित्यनैमित्तिक विहित कर्माणि. A कर्मयोगि should gradually reduce the percentage of काम्य, निषिद्ध, प्रायश्चित्त कर्म's, they should become lesser and lesser. And gradually the percentage of नित्यनैमित्तिक कर्माणि, in our language, पञ्चमहायज्ञs should become more and more. And in fact, real कर्मयोग is पञ्चमहायज्ञ प्रधान. Therefore here the word कर्माणि should be translated as पञ्चमहायज्ञरूप कर्माणि. So performing more and more of पञ्चमहायज्ञs. How? ईश्वरे समर्प्य – dedicating it as an offering to the Lord and ज्ञान-प्राप्ति-उपायत्वेन. And when the पञ्चमहायज्ञs are dedicated to the Lord, what is the expectation in the mind? There is an expectation. कर्मयोगि also has got an expectation; the expectation is spiritual expectation. And what is that? ज्ञान-प्राप्ति-उपायत्वेन – this is a means of receiving ज्ञानम्. So this will help me in gaining ज्ञानम् or to be more precise, this will help me in improving साधन चतुष्टय सम्पत्ति प्राप्ति-उपायत्वेन. That is the expectation. And आत्मनः फलम् अनभिसन्धाय – and suspending or giving up all the materialistic expectation. So here the word फलम् refers to worldly result. Worldly results related to what? पञ्च अनात्मा. What are the पञ्च अनात्मा? Expectations centered on profession are dropped, expectations centered on possessions are dropped, expectations centered on family are

dropped, expectation centered on the body and finally the mind are dropped. The five-fold अनात्मा centric expectations are dropped. There is only आत्मा centric expectation. What is that? आत्मज्ञानम् I want. And आत्मा ज्ञाननिष्ठा I want or binary format I want. Therefore फलम् – materialistic results, अनभिसन्धाय means without expecting. For whom? आत्मनः; here the word आत्मनः does not mean सच्चिदानन्द आत्मा, here the word आत्मनः is a reflexive pronoun for oneself. For oneself or selfishly. So thus without expecting material results and for the sake of ज्ञानम् and ज्ञाननिष्ठा, the one who performs पञ्चमहायज्ञs and dedicates them to ईश्वर आराधनम्, ते योगिनः – those people are called गृहस्थ कर्मयोगि. So ये ते योगिनः भवन्ति; after योगिनः we can add the verb भवन्ति and put a full stop. So this is what the definition of a कर्मयोगि is.

And now शङ्कराचार्य says तैः अपि गम्यते. तैः अपि means those कर्मयोगिs also will attain. Not only विद्वत् सन्न्यासिs will attain मोक्ष, the कर्मयोगिs also will attain मोक्ष. इति अभिप्रायः – this is the message given by कृष्ण. Naturally this will create a doubt and confusion. What is that? विद्वत् सन्न्यासिs also get मोक्ष, गृहस्थ कर्मयोगिs also will get मोक्ष. That means what? We need not work for श्रवणम्, मननम्, निदिध्यासनम्, it appears. But कृष्ण does not mention that. Therefore शङ्कराचार्य says you have to add a clause, which कृष्ण does not add. And what should be added? परमार्थ-ज्ञान-सन्न्यास-प्राप्ति-द्वारेण. What is that? कर्मयोगिs will not get मोक्ष directly. That should be underlined. They will never get मोक्ष directly. After कर्मयोग

they will get साधन चतुष्टय सम्पत्तिः, thereafter they will get interested in attending the classes, thereafter they should regularly go through श्रवणम् and मननम्, thereafter they will get ज्ञानम्, thereafter they will get ज्ञाननिष्ठा, thereafter they will also become विद्वत् सन्न्यासिs. गृहस्थs also will become विद्वत् सन्न्यासिs. The only difference is what? A गृहस्थ can be a विद्वत् सन्न्यासि, remaining in गृहस्थ आश्रम itself. Only for विविदिषा सन्न्यास one has to leave the family. To become a विद्वत् सन्न्यासि a person need not leave the family; remaining in the family itself they will become विद्वत् सन्न्यासिs. They are internal सन्न्यासिs. And by becoming a विद्वत् सन्न्यासि, a कर्मयोगि also will attain मोक्ष.

So what is the difference between विद्वत् सन्न्यासि and कर्मयोगि? विद्वत् सन्न्यासि will directly get मोक्ष, a कर्मयोगि will get मोक्ष by becoming a विद्वत् सन्न्यासि. One is direct and another is indirect. Therefore शङ्कराचार्य adds, परमार्थ-ज्ञान. परमार्थ-ज्ञानम् means आत्मज्ञानम्. And सन्न्यास. The word सन्न्यास means विद्वत् सन्न्यास. A गृहस्थ should become a विद्वत् सन्न्यासि, प्राप्ति-द्वारेण – by becoming a विद्वत् सन्न्यासि. Like whom? जनक, अजातशत्रु, etc. द्वार means by means of that, गम्यते – मोक्ष is attained. That means what? श्रवणमनननिदिध्यासनम् *can never be skipped by anyone. Everybody will have to necessarily go through श्रवणमनननिदिध्यासनम्. There is no escape.*

अतः एकं साङ्ख्यं योगं च यः पश्यति फलैकत्वात् सः सम्यक् पश्यति इति अर्थः ॥ ७-७ ॥

Now शङ्कराचार्य comes to the second half of the श्लोक. अतः – therefore, एकं साङ्ख्यं च योगं च. साङ्ख्य means विद्वत् सन्न्यास and योगम् च; योग means कर्मयोग or गृहस्थ आश्रम. So विद्वत् सन्न्यास and कर्मयोग and note we have completed the topic of विविदिषा सन्न्यास with previous श्लोक, therefore here कृष्ण says विद्वत् सन्न्यास and कर्मयोग are एकम् – effectively the same from the standpoint of the destination. So एकम् means एक फलकम् which means having the common destination. So एकम् – one and the same. And from what standpoint? फल-एकत्वात् – from the standpoint of the destination. Remember विद्वत् सन्न्यासि and कर्मयोगि are not the same in terms of their mental conditions. Is विद्वत् सन्न्यासि ज्ञानि or अज्ञानि? ज्ञानि. Is कर्मयोगि ज्ञानि or अज्ञानि? Let it be very clear; अज्ञानि. Therefore विद्वत् सन्न्यासि and कर्मयोगि are not the same in terms of their mental accomplishments. But in what sense are they the same? Both have got a common destination. From the destination angle they are the same. Therefore शङ्कराचार्य carefully adds, फल-एकत्वात् – only from the standpoint of the destination both are one and the same. इति यः पश्यति – who understand their oneness from the standpoint of the destination, सः सम्यक् पश्यति – that person has clearly understood the role of कर्मयोग also and he has clearly understood the role of विद्वत् सन्न्यास also. सः सम्यक् पश्यति इति अर्थः – this is the message of the second half of the श्लोक. The अन्वय is, यत् स्थानम् साङ्ख्यैः प्राप्यते, तत् योगैः अपि गम्यते । यः साङ्ख्यम् च योगम् च एकम् पश्यति, स पश्यति । Continuing;

Verse 05-06 Introduction;

एवं तर्हि योगात् सन्न्यास एव विशिष्यते । कथं तर्हि इदम् उक्तं
'तयोः तु कर्म-सन्न्यासात् कर्मयोगः विशिष्यते' [गीता ५-२] इति?

Now शङ्कराचार्य introduces a possible doubt from अर्जुन and introduces the sixth verse as an answer to अर्जुन's confusion or doubt. Now what is the message given in the previous श्लोक. कर्मयोगि also attains मोक्ष. विद्वत् सन्न्यासि also attains मोक्ष. But there is a difference. विद्वत् सन्न्यासि will attain मोक्ष directly, whereas कर्मयोगि will never attain मोक्ष directly, he will attain मोक्ष only by becoming a विद्वत् सन्न्यासि. Therefore कर्मयोगि has got two steps – he should become विद्वत् सन्न्यासि and then he should attain मोक्ष. So विद्वत् सन्न्यासि has got only one step. He will directly attain मोक्ष. कर्मयोगि has got two steps, he should become विद्वत् सन्न्यासि and then he will attain मोक्ष. Thus one is direct, another is indirect. Between the direct path and indirect path, which one is superior? So when you compare, कर्मयोग and विद्वत् सन्न्यास directly, विद्वत् सन्न्यास is superior because it gives direct मोक्ष. कर्मयोग is inferior because it has got a longer distance. Therefore if you remember the fifth verse, what will be our conclusion? विद्वत् सन्न्यास is superior. When you compare between कर्मयोग and विद्वत् सन्न्यास, in what way is विद्वत् सन्न्यास superior? It is a direct means, कर्मयोग is an indirect means. One is साक्षात् उपकारकम्; another is आरात् उपकारकम्. But before, in the second verse कृष्ण had said between कर्मयोग and विविदिषा सन्न्यास; see how things are getting complicated; between कर्मयोग and

विविदिषा सन्न्यास, which one is superior? कर्मयोग is superior कृष्ण had said. Therefore in the second verse, we have known कर्मयोग is superior. In the fifth verse we know that कर्मयोग is inferior. In the second verse we have said विविदिषा सन्न्यास is inferior. In the fifth verse we have said विद्वत् सन्न्यास is superior. Therefore in the second verse we have talked about विविदिषा सन्न्यास, in the fifth verse we have talked about विद्वत् सन्न्यास; but अर्जुन, he misses the adjective विविदिषा and विद्वत् सन्न्यास. He remembers only the word सन्न्यास. The adjective part he misses out. Like when we talk about स्वामिजि's यज्ञ, i.e., talk series. Suppose we give an advertisement in the newspaper that on twenty-seventh August स्वामिजि will give a talk. Suppose I announce. Big announcement in the newspaper. You can do an experiment also. What will happen you know? All the people will read 'on twenty-seventh' there is a talk, 'on twenty-seventh' there is a talk. And it is registered so much, the month is lost sight of. And then for experimentation, on the twenty-seventh of July if you go to the venue, there will be at least hundred people coming and asking they had announced about a talk on twenty-seventh. Then you have to tell them 'did you see the newspaper?' We had said it is in August. Even though it is printed, people forget that. You know how I say? I myself have announced and suffered. Even though August is written, the twenty-seventh is registered and today is twenty-third; that is why whenever I want to announce some program for next month, I generally don't announce before twenty-seventh date. If it is August

twenty-seventh talk, until July twenty-seventh I will never announce that. If on July twenty-eighth you announce then only people won't come in the wrong time.

Similarly in the second verse कृष्ण has said कर्मयोग is superior to विविदिषा सन्न्यास, in the fifth verse the message is विद्वत् सन्न्यास is superior. Even though the adjectival difference is there, अर्जुन has forgotten the adjective and now he feels कृष्ण has contradicted Himself between the second and the fifth verse forgetting the adjective. And अर्जुन says हे कृष्ण, in the second verse you have said कर्मयोग is superior to सन्न्यास. Now he doesn't use the adjective, विविदिषा he has forgotten; and he thinks in the second verse कृष्ण has said कर्मयोग is superior to सन्न्यास. And in the fifth verse कृष्ण says सन्न्यास is superior to कर्मयोग. I hope you are not getting confused. If you are confused, you join अर्जुन's party! So अर्जुन feels in the second verse कृष्ण has said कर्मयोग is superior to सन्न्यास and in the fifth verse, of course, कृष्ण indirectly says, सन्न्यास is superior to कर्मयोग. How are You contradicting Yourself? And this contradiction can be resolved if you remember the adjective. When you are talking about कर्मयोग and विविदिषा सन्न्यास, we will certainly say कर्मयोग is superior. Whereas when we talk about कर्मयोग and विद्वत् सन्न्यास, we will say विद्वत् सन्न्यास is superior in the sense विद्वत् सन्न्यास gives direct मोक्ष, कर्मयोग gives only indirect मोक्ष. This is the whole discussion in the introductory portion. Look at the भाष्यम्, एवम् तर्हि – if what you say is true. And what is that? कर्मयोग

gives मोक्ष only indirectly, विद्वत् सन्न्यास gives मोक्ष directly, if that is true, सन्न्यासः एव विशिष्यते. Who says? अर्जुन thinks. Then सन्न्यास alone is superior. And सन्न्यास means विद्वत् सन्न्यास alone is superior. कथं तर्हि इदम् उक्तम् – then हे कृष्ण how did you declare in the second chapter the opposite idea? How did you declare the opposite idea? If it is confusing, you have to go home write both sentences and do some reflection; then it will become clear. कथं तर्हि इदम् उक्तम् – how was it mentioned by you? What? ‘तयोः तु कर्म-सन्न्यासात् कर्मयोगः विशिष्यते’ [गीता ५-२] – how did you tell in the second श्लोक that कर्मयोग is superior to सन्न्यास. In the fifth verse you say कर्मयोग is inferior and in the second verse, you say कर्मयोग is superior. Now my fundamental doubt is what? Between कर्मयोग and सन्न्यास, which is better? And you will have contradiction as long as you take सन्न्यास generally. The contradiction will be resolved only when you put the appropriate adjective. When विविदिषा सन्न्यास comes, I will set aside सन्न्यास and glorify कर्मयोग and when विद्वत् सन्न्यास comes I will set aside कर्मयोग and glorify विद्वत् सन्न्यास. So this is going to be कृष्ण’s answer also. Look at that.

शृणु तत्र कारणम् — त्वया पृष्ठं केवलं कर्म-सन्न्यासं कर्मयोगं च अभिप्रेत्य, ‘तयोः अन्यतरः कः श्रेयान्’ (इति) तद्-अनुरूपं प्रतिवचनं ‘मया उक्तं कर्म-सन्न्यासात् कर्मयोगः विशिष्यते’ इति ज्ञानम् अनपेक्ष्य ।

So even though कृष्ण does not present in this language, शङ्कराचार्य is clarifying that. You are forgetting

the two adjectives विविदिषा and विद्वत् सन्न्यास and you are generally using the word सन्न्यास. Therefore there is a problem. Therefore शङ्कराचार्य explains शृणु तत्र कारणम्; तत्र means in my statement of the second verse, with regard to the statement given in the second verse. And what is the statement? कर्मयोग is superior when I said, this is my motive or intention in the mind. तत्र कारणम्; कारणम् means this is the logic. What is that? 'त्वया पृष्टं केवलं कर्म-सन्न्यासम् – when you asked a question with regard to सन्न्यास, your question was based on विविदिषा सन्न्यास. Therefore in the context of the second verse I didn't have विद्वत् सन्न्यास in my mind, I had only विविदिषा सन्न्यास in my mind. Therefore त्वया केवलं कर्म-सन्न्यासं पृष्टम्; केवल here means ज्ञान रहित विविदिषा सन्न्यास. And कर्मयोगं च – and also you asked about कर्मयोग. तयोः अन्यतरः कः श्रेयान् – among these two विविदिषा सन्न्यास and कर्मयोग, कः श्रेयान् – which one is superior and which one is inferior? इति पृष्टं अभिप्रेत्य; अभिप्रेत्य means keeping that pair in mind; तद्-अनुरूपं प्रतिवचनं 'मया उक्तं'. So after कः श्रेयान् we can put one word इति; इति means in this manner the question was asked by you. That portion तयोः अन्यतरः कः श्रेयान् should be within inverted commas, इति त्वया पृष्टं अभिप्रेत्य – since you were comparing कर्मयोग and विविदिषा सन्न्यास, in that context मया तद्-अनुरूपं प्रतिवचनं उक्तं – I gave an answer appropriate to that context, in that विद्वत् सन्न्यास was not there as a contestant. Just as we have got the eighth chapter and the ninth chapter of the गीता; there is a wonderful discussion. In the eighth chapter कृष्ण compares कर्म and

उपासन – whether कर्म is better or उपासन is better. In the eighth chapter ज्ञानम् is not compared at all. Therefore in the eighth chapter कृष्ण concludes saying उपासन is the greatest साधन; and the eighth chapter can confuse the student, because eighth chapter concluded with the glorification of उपासन. Then naturally the students will get confused. There we should note the comparison is between कर्म and उपासन. Then in the ninth chapter कृष्ण says, when you want to compare उपासन and ज्ञानम्, when ज्ञानम् comes as a contestant then I won't vote for उपासन. Similarly here also, when विविदिषा सन्न्यास and कर्मयोग are the contestants, the vote will go for कर्मयोग. That is what I said तद्-अनुरूपं प्रतिवचनं 'मया उक्तं'. And what is the answer? कर्म-सन्न्यासात् कर्मयोगः विशिष्यते – कर्मयोग is certainly superior to कर्म सन्न्यास. And what is the कर्म-सन्न्यास here? विविदिषा सन्न्यास. इति ज्ञानम् अनपेक्ष्य – without taking विद्वत् सन्न्यास into account. That portion is most important. ज्ञानम् अनपेक्ष्य means without taking विद्वत् सन्न्यास into account. अनपेक्ष्य means without taking into account or excluding that candidate. But now in the fifth verse I am not talking about विविदिषा सन्न्यास, the candidate is different. Like that in the political field, one Gandhi we use; so many Gandhis are there now. There is one Rahul Gandhi, Varun Gandhi is there, and of course Mahatma Gandhi is there. One Gandhi can convey several meanings. Similarly the word सन्न्यास can mean differently. So ज्ञानम् अनपेक्ष्य मया उक्तम्. Whereas in the fifth verse the candidate is changed.

No more विविदिषा but it is विद्वत् सन्न्यास. That is said in the next paragraph.

ज्ञानापेक्षः तु सन्न्यासः 'साङ्ख्यम्' इति मया अभिप्रेतः ।

So whereas in the fifth verse, मया अभिप्रेतः – the सन्न्यास that I am talking about is ज्ञान-अपेक्षः सन्न्यासः. That means विद्वत् सन्न्यासः is talked about by Me. ज्ञान-अपेक्षः सन्न्यासः is equal to विद्वत् सन्न्यासः. And this विद्वत् सन्न्यास is indicated by what word? कृष्ण doesn't use the word विद्वत् सन्न्यास in the fifth verse but he uses a different word. What is that? 'साङ्ख्यम्' इति – by the word साङ्ख्य. And therefore there is no controversy. In the second verse the word साङ्ख्य is not there, why are you getting confused? In the second verse the word used is सन्न्यासः, in the fifth verse the word is 'साङ्ख्यम्'; सन्न्यास refers to विविदिषा सन्न्यास, साङ्ख्य refers to विद्वत् सन्न्यास. The words themselves are different. Why are you unnecessarily getting confused? And we have to note, incidentally that the word 'साङ्ख्यम्' mostly means विद्वत् सन्न्यास only. Only rarely or exceptionally the word 'साङ्ख्यम्' can mean विविदिषा सन्न्यास. Primarily the word 'साङ्ख्यम्' refers to विद्वत् सन्न्यास only. Therefore there is no contradiction. So मया अभिप्रेतः. Continuing;

परमार्थ-योगः च सः एव ।

So here शङ्कराचार्य gives another incidental and important information. That the word साङ्ख्य refers to विद्वत् सन्न्यास primarily. And similarly the word योगः also should primarily mean विद्वत् सन्न्यास only. The word योगः

also should primarily mean विद्वत् सन्न्यास only; but the word योगः is used for कर्मयोगः also figuratively, because कर्मयोग will lead to विद्वत् सन्न्यास. Therefore secondarily कर्मयोग is called योग, but primarily the word योग means विद्वत् सन्न्यास only. Therefore he says, परमार्थ-योगः च – primary meaning of the word योगः or the real योग is विद्वत् सन्न्यास alone is the real योगः. And thereafter we use the word योग for कर्मयोग, कर्मयोग is also called योगः, भक्तियोग is also called योगः, हठयोग is also called योगः. Thus the word योग has got so many secondary meanings; जपयोग, तपयोग, etc. They are all secondary meanings. But the primary meaning of the word योग is विद्वत् सन्न्यास.

Then the next question is if the word योगः primarily means विद्वत् सन्न्यास, then why is the word योग used for all kinds of things? Especially nowadays the word योग is used for all kinds of things, even music योग, सङ्गीत योग, for everything योग they say. Why is the word योग used for all kinds of things? शङ्कराचार्य gives the explanation in the next paragraph and the details of that explanation we will see in the next class. The explanation is all of them will ultimately take a person to the real योग. Whether it is music or dance or it is प्राणायाम or योग आसनः; all of them will ultimately take a person to विद्वत् सन्न्यास. Since they are indirect causes for that विद्वत् सन्न्यास, they are secondarily called योगः. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-06 Introduction Continuing;

ज्ञानापेक्षः तु सन्न्यासः 'साङ्ख्यम्' इति मया अभिप्रेतः ।

परमार्थ-योगः च सः एव ।

Before entering this paragraph, I would like to refer to a small correction in the previous paragraph, in the second line after कः श्रेयान् there is a full stop. That full stop should not be there. And 'तयोः अन्यतरः कः श्रेयान्' should be within inverted commas and the अन्वय of that big sentence should be, it should start with 'तयोः अन्यतरः कः श्रेयान्'. We have to put it in inverted commas. Then we have to add one इति, which I said in the last class. After इति you have to read त्वया पृष्टं onwards. Therefore the order will be 'तयोः अन्यतरः कः श्रेयान्' इति त्वया पृष्टं केवलं कर्म-सन्न्यासं कर्मयोगं च अभिप्रेत्य, तद्-अनुरूपं प्रतिवचनं 'मया उक्तं'. This is the rearranged form of that paragraph.

Now I will come to the present topic. ज्ञानापेक्षः तु सन्न्यासः 'साङ्ख्यम्' इति मया अभिप्रेतः. So what Lord कृष्ण says as presented by शङ्कराचार्य is that the word साङ्ख्यम् used in the fifth verse refers to विद्वत् सन्न्यास, whereas the word सन्न्यासः used in the second verse refers to विविदिषा सन्न्यास. Don't mix up these two – विविदिषा सन्न्यास of the second verse and विद्वत् सन्न्यास of the fifth verse. The word साङ्ख्यम् primarily refers to विद्वत् सन्न्यास only and here शङ्कराचार्य uses the word ज्ञानापेक्षः

सन्न्यासः which is another word for विद्वत् सन्न्यासः. In the introductory भाष्यम् he used another expression if you remember. There विद्वत् सन्न्यास was called आत्मवित्-कर्तृकः सन्न्यास and विविदिषा सन्न्यास was called अनात्मवित्-कर्तृकः सन्न्यास. But here he has again changed the word विद्वत् सन्न्यास, it is referred to by the word ज्ञानापेक्षः सन्न्यासः. And this विद्वत् सन्न्यास is different from विविदिषा सन्न्यास; विविदिषा सन्न्यास is external सन्न्यास and it is optional सन्न्यास whereas विद्वत् सन्न्यास is internal सन्न्यास and it is compulsory सन्न्यास for all the seekers. विद्वत् सन्न्यास is a compulsory सन्न्यास and it is an internal सन्न्यास, it is an intellectual सन्न्यास, it is a cognitive सन्न्यास, compulsory for a गृहस्थ also because this internal cognitive विद्वत् सन्न्यास alone is the direct means of liberation.

And in the fourth chapter this विद्वत् सन्न्यास is alone given another name. So many names are confusing. In fact, you can make a vocabulary, what are the different names for विद्वत् सन्न्यास. आत्मवित्-कर्तृकः सन्न्यास is one name, साङ्ख्यम् is another name, ज्ञानापेक्षः सन्न्यासः is another name, आन्तर सन्न्यास is another name, विद्वत् सन्न्यास is another name. And in the fourth chapter another name is given, you know? That is the very title of the fourth chapter. What is the title of the fourth chapter? ज्ञानकर्मसन्न्यासः is another name for विद्वत् सन्न्यास, which is purely internal. A गृहस्थ also can be a विद्वत् सन्न्यासि. And that is what शङ्कराचार्य says. ज्ञानापेक्षः सन्न्यास, the inner renunciation is called साङ्ख्यम्.

And then शङ्कराचार्य says it is an aside but an important note. This विद्वत् सन्न्यास alone is real सन्न्यास. Therefore शङ्कराचार्य gives another name, the sixth name. And what is another name for विद्वत् सन्न्यास? पारमार्थिक सन्न्यासः. Real renunciation is internal and not external. Whereas विविदिषा सन्न्यास is only a figurative सन्न्यास, external सन्न्यास is only a figurative सन्न्यास. Real सन्न्यास is inside. That is aside note number one.

And the second note शङ्कराचार्य adds is the real योग is also विद्वत् सन्न्यास only. कर्मयोग is not real योग. It is only a pseudo योग, it is only a गौण योग, it is only a secondary योग. What is real योग? विद्वत् सन्न्यास is real योग. And what is real सन्न्यास? विद्वत् सन्न्यास alone is real सन्न्यास. *Or to put in another language आत्मज्ञानम् alone is real सन्न्यास, आत्मज्ञानम् alone is real योगः.* And all others are figurative सन्न्यासs and figurative योगs. That is said in the next paragraph. We will read.

यः तु कर्मयोगः वैदिकः, सः च तादर्थ्याद् ‘योगः’ ‘सन्न्यासः’ इति च उपचर्यते ।

यः तु कर्मयोगः वैदिकः – the *Vedic* कर्मयोग primarily consisting of *Vedic* rituals especially पञ्चमहायज्ञs which is called वैदिक कर्मयोगः; सः ‘योगः’ इति उपचर्यते – The word to be underlined is उपचर्यते. It is only figuratively named as ‘योगः’. वैदिक कर्मयोगः is only secondarily called योगः, figuratively called योगः, it is really not योगः. Then what is real योग? ज्ञानम् alone is the real योग which ज्ञानम् is not there for a कर्मयोगि. कर्मयोगि doesn’t have आत्मज्ञानम्.

Therefore he is not a real योगि. A ज्ञानि alone deserves the name योगि. Therefore उपचर्यते it is figuratively called 'योगः'.

Then the next question is why is it figuratively called 'योगः'? Because for a figurative expression there must be some reason. You cannot use a गौण प्रयोग unless there is some connection. Therefore the question comes, if कर्मयोग is not really a योग at all, it is only a figurative योग, why do you call it a figurative योग? For that शङ्कराचार्य gives the reasoning, तादर्थ्यात् – because the कर्मयोग will ultimately lead to the real योग called ज्ञानम्. Therefore since it is ज्ञानस्य कारणत्वात् 'योगः' इति figuratively उच्यते. तादर्थ्यात् means because it is a means for the real 'योगः'. तादर्थ्यम् means परमार्थ योग कारणत्वात्. तत् शब्दः here means परमार्थ योगः. And तादर्थ्यम् means परमार्थ योग कारणम्. And what is परमार्थ योगः? ज्ञानम्. So this कर्मयोग is figuratively called योगः because it is a means to the real योग. What is real योग? विद्वत् सन्न्यास. What is विद्वत् सन्न्यास? ज्ञानम्. So तादर्थ्याद् 'योगः' इति उपचर्यते – it is figuratively said. And 'सन्न्यासः' इति च उपचर्यते – कर्मयोग is figuratively glorified as सन्न्यास. Where? You should know the reference. Verse number three of this chapter. Look at the verse number three.

ज्ञेयः स नित्यसन्न्यासि यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ गीता ५-३ ॥

There Lord कृष्ण says a कर्मयोगि गृहस्थ is a सन्न्यासि. There कर्मयोग is glorified as सन्न्यास. Is it real सन्न्यास or figurative सन्न्यास? शङ्कराचार्य says that is not real

सन्न्यास but it will lead to real सन्न्यास. Because it will lead to real सन्न्यास, कर्मयोग is figuratively called सन्न्यास. And what is real सन्न्यास? Don't forget that soon. Real सन्न्यास is विद्वत् सन्न्यास. What is विद्वत् सन्न्यास? ज्ञानम्. So therefore he says, 'सन्न्यासः' इति च उपचर्यते. And you can add one more note. Even विविदिषा सन्न्यास is not real सन्न्यास. काषाय सन्न्यास is not real सन्न्यास but the काषाय सन्न्यास is called a सन्न्यास figuratively because this will also help a person to come to real सन्न्यास. What is that? It is inside the mind, it has nothing to do with the आश्रम that person is in. इति उपचर्यते. Continuing;

कथं तादर्थ्यम्? इति उच्यते —

So naturally the question will come. You say कर्मयोग is called योग figuratively because it will lead to real योग which is विद्वत् सन्न्यास. How does it happen? You say कर्मयोग which is figurative योग will take a person to real योग which is विद्वत् सन्न्यास, you make such a statement, how does it happen? कथं तादर्थ्यम्? – how will कर्मयोग lead to विद्वत् सन्न्यास? इति चेत् – if such a question is asked, उच्यते – the answer is given in verse six. We will read.

Verse 05-06

सन्न्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न विरेणाधिगच्छति ॥ गीता ५-६ ॥

I will give you a gist of the श्लोक. Here Lord कृष्ण says सन्न्यास is very difficult to come to or follow. The discipline of सन्न्यास is extremely difficult, दुःखम् आप्नुम्.

The moment we read this statement ‘सन्न्यास is difficult’ a student should have a question. Hereafter the moment you use the word सन्न्यास immediately the question should come. What question? विविदिषा or विद्वत्? In the second verse the word सन्न्यास is used in the meaning of विविदिषा सन्न्यास. In the fourth and fifth verses, the word साङ्ख्यम् is used to convey the meaning of विद्वत् सन्न्यास. in the sixth verse कृष्ण uses the word सन्न्यास. Confusion. If you don’t get confused you are lucky, ignorance is bliss. So शङ्कराचार्य tells in this commentary that the word सन्न्यास of verse six refers to विद्वत् सन्न्यास. For विद्वत् सन्न्यास how many different words are there? Five or six words we have seen. आत्मवित्-कर्तृक सन्न्यास, ज्ञानापेक्षः सन्न्यासः, and आन्तर सन्न्यास. It is an intellectual renunciation without the change of आश्रम, it is आन्तर सन्न्यासः. It is called ज्ञानकर्मसन्न्यासः. All these are different words, perhaps you can note all these words separately. Otherwise there can be confusion. Therefore कृष्ण says विद्वत् सन्न्यास which is not optional, विविदिषा सन्न्यास is optional; विद्वत् सन्न्यास which is internal सन्न्यास is compulsory for all people because that alone will directly lead to liberation. कृष्ण says this विद्वत् सन्न्यास is extremely difficult to come to without practicing कर्मयोग for some time. Nobody can directly come to विद्वत् सन्न्यास without practicing कर्मयोग for some time. The only option given is कर्मयोग is compulsory before coming to विद्वत् सन्न्यास, the liberating internal सन्न्यास. The only option given is कर्मयोग must be practiced either in this जन्म or it should have been practiced

in the पूर्वजन्म. In the case of spiritual prodigies; what is the definition of a spiritual prodigy? A spiritual prodigy is one who has practiced कर्मयोग in पूर्वजन्म. *And a non-spiritual prodigy is one who has not practiced कर्मयोग in पूर्वजन्म. Therefore he has to slog the first fifty years, sixty years, seventy years and ninety years they have to slog and slog, because वेदान्त appears to be academic when there are problems.* When health problem comes we will start grumbling. स्वामिजी you say life is entertainment! The moment you loudly grumble that means there is some problem. Therefore कृष्ण says कर्मयोग is compulsory either in the पूर्वजन्म or in वर्तमानजन्म. *Without कर्मयोग, विद्वत् सन्न्यास is impossible. But if कर्मयोग has been sufficiently practiced, विद्वत् सन्न्यास will be a walk over. In fact, that alone indicates what is our spiritual maturity. Our spiritual maturity can be measured when प्रारब्ध problem comes; if we can remain in binary format during problems it means our कर्मयोग is sufficient. If binary format slips during problems it means कर्मयोग has not been sufficient.* We have to rush back to what? Binary format to triangular format. Who says? Not me; don't get angry with me. कृष्ण says. **योग-युक्तः मुनिः** – the one who has practiced sufficient कर्मयोग will find binary format practicable. विद्वत् सन्न्यास is equal to binary format. He will find it practicable and in the second line शङ्कराचार्य translates the word ब्रह्म as विद्वत् सन्न्यास. In the second line the word ब्रह्म, शङ्कराचार्य translates as विद्वत् सन्न्यास. This is the gist of this verse. We will enter into भाष्यम्.

सन्न्यासः तु पारमार्थिकः दुःखम् आप्नुं प्राप्नुम् अयोगतः योगेन विना ।

सन्न्यासः तु; सन्न्यास however. So the question comes which one. So he writes **पारमार्थिकः**. **पारमार्थिकः सन्न्यासः** is another name for what? **विद्वत् सन्न्यास**. The most peculiar thing you have to note is **शङ्कराचार्य** uses different words but he never uses the word **विद्वत् सन्न्यास**. We are popularizing that word, but in **शङ्कराचार्य**'s **भाष्यम्** we don't find the **विद्वत् सन्न्यास** word existing. He uses **आत्मवित्-कर्तृक**, **ज्ञानापेक्षः** and here **पारमार्थिकः**; these are different words. All these words refer to **विद्वत् सन्न्यास**. This **सन्न्यास** is **दुःखम् आप्नुम्**. In our language, binary format, is extremely difficult even for twenty-five year old *Vedantic* student. *When everything is fine we admire वेदान्त, when things are not fine we conclude वेदान्त is impractical.* This is the biography of a majority of *Vedantic* students. When things are reasonably fine we go gaga; there is an idiom you know; we just glorify वेदान्त fantastic. The moment a few problems come we conclude वेदान्त is impractical. This is the biography of a majority of *Vedantic* students. That is why **कठोपनिषत्** declared:

श्रवणायापि बहुरभिर्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः
॥ कठोपनिषत् १-२-७ ॥

Among five hundred or thousand students the number of who come to binary format continuously throughout the life can be counted. And the **गुरु** should be happy if one student comes. If that also doesn't come he has to pray: Let them

come. Therefore who says? The उपनिषत् has declared. कृष्ण declares. दुःखम् – binary format is extremely difficult, आप्तुम्; आप्तुम् is in the मूलम्, is equal to प्राप्तुम्. What a translation! आप्तुम् is equal to प्राप्तुम्. He only adds a prefix. It means to come to practice, to implement and that too when प्रारब्ध is not favorable. In the old age when several problems are coming, at that time also if I can practice binary format that is the greatest achievement. And if it is not practicable what does it indicate? कृष्ण says, अयोगतः. अयोगतः means without practicing कर्मयोग sufficiently. अयोगतः is in the मूलम्, is equal to योगेन विना.

That is why we always say वेदान्त doesn't start with binary format, we have to start with triangular format only. I am जीव, this is the world and there is ईश्वर, ईश्वर is the only savior; we have to go through द्वैत भक्ति for several जन्मs. अनेक-जन्म-संसिद्धः. आर्त भक्ति a few जन्मs. Many people are still in आर्त भक्ति only. And then अर्थार्थी भक्ति another few जन्मs, then जिज्ञासुः भक्ति another few जन्मs. बहूनाम् जन्मनाम् अन्ते ज्ञानवान् माम् प्रपद्यते ॥ गीता ७-१९ ॥

Is this the last जन्म or not, depends upon what? Is binary format practicable for me? Then this is the last. Otherwise, slogging slogging. Who says, कृष्ण says, योगेन विना. Continuing;

योग-युक्तः वैदिकेन कर्मयोगेन ईश्वर-समर्पित-रूपेण फल-निरपेक्षेण युक्तः, मुनिः – मननाद् ईश्वर-स्वरूपस्य मुनिः, ब्रह्म – परमात्म-ज्ञान-लक्षणत्वात् प्रकृतः सन्न्यासः ब्रह्म उच्यते, 'न्यास

इति ब्रह्मा ब्रह्मा हि परः' [महानारायणोपनिषत् ७८-१२] इति श्रुतेः

I

So if a person finds विद्वत् सन्न्यास otherwise called binary format very difficult he need not feel disappointed, he can go back to कर्मयोग. And can he continue श्रवणमननम्, if you ask, श्रवणमननम् can be continued; that also will become a part of कर्मयोग itself. Let him continue श्रवणमननम्, but for his practical life let him continue कर्मयोग or triangular format for some more length of time until he is comfortable to enter निदिध्यासनम्. निदिध्यासनम् is entry into binary format. Therefore कृष्ण says योग-युक्तः – a person who finds binary format difficult and who practices triangular format and कर्मयोग. And what is that कर्मयोग? वैदिकेन कर्मयोगेन युक्तः – so committed to पञ्चमहायज्ञाः seriously, and ईश्वर-समर्पित-रूपेण – with ईश्वर अर्पण भावना, which was said in the third chapter as

मयि सर्वाणि कर्माणि सन्न्यस्य अध्यात्म-चेतसा ।

निराशीः निर्ममः भूत्वा युध्यस्व विगत-ज्वरः ॥ गीता ३-३० ॥

ईश्वर-समर्पित-रूपेण, and फल-निरपेक्षेण – it is done as निष्काम कर्म, no worldly favors should be asked. फल-निरपेक्षेण means without seeking any worldly favors or family favors. Family favors also will come under सकाम कर्म only. Without seeking any worldly favors, युक्तः; युक्तः means committed to कर्मयोग, मुनिः – that कर्मयोगि sage; here कृष्ण calls कर्मयोगि himself as a मुनिः, a sage. Naturally we will wonder, how can a कर्मयोगि be called a मुनिः. मुनिः is in the forest having a long beard etc. This is

our definition. कृष्ण justifies the definition by saying **मुनिः** means the one who dwells upon the Lord. ईश्वर चिन्तनम् is मननम् and whoever has got ईश्वर चिन्तनम् he is called a **मुनिः**. So ईश्वर-स्वरूपस्य मननात्; मननम् means चिन्तनम्. Therefore he is called **मुनिः**. So this should be in brackets or parentheses, **मननात्** onwards upto **मुनिः** should be in brackets or parenthetical clause. Definition of **मुनिः**. What is the definition? Whoever thinks of Lord all the time. तस्मात् सर्वेषु कालेषु माम् अनुस्मर. Which chapter? तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ॥ गीता ८-७ ॥ eighth chapter of the गीता. And कर्मयोगि will be remembering the Lord all the time, why, because as a कर्ता he has to remember the Lord. In what way? ईश्वर अर्पण रूपेण स्मरणम् is there. As a भोक्ता also he remembers the Lord in what form? ईश्वर प्रसाद रूपेण. And throughout the day I am either a कर्ता or a भोक्ता. Therefore all the time ईश्वर स्मरणम् is there, even when प्रारब्ध brings physical and mental pain. If I am a कर्मयोगि, I don't call it pain; I name it as what? I should never name it as pain, I should name it as ईश्वर प्रसाद. When I call it pain, grumbling will start. The moment I call it as प्रसाद, grumbling subsides. Therefore ईश्वर स्मरणम् is there, therefore he is called a **मुनिः**, a कर्मयोगि. What will happen to him? **ब्रह्म** अधिगच्छति. This is the commentary on the second half, **ब्रह्म** अधिगच्छति. We have to complete that by adding the word अधिगच्छति. He attains ब्रह्मन्, कर्मयोगि will attain **ब्रह्म**. Naturally the question will come, what is the meaning of the word **ब्रह्म**? शङ्कराचार्य says, **प्रकृतः सन्न्यासः ब्रह्म उच्यते**. This also must be in brackets or

parentheses. परमात्म-ज्ञान-लक्षणत्वात् onwards we should put in parentheses upto इति श्रुतेः. This is the definition of ब्रह्मन्. It is not सत्यम् ज्ञानम् अनन्तम् ब्रह्म. It is प्रकृतः सन्न्यासः – the सन्न्यास under discussion. Now the question is what is the सन्न्यास under discussion. विद्वत् सन्न्यासः, पारमार्थिक सन्न्यासः, ज्ञानापेक्षः सन्न्यासः, आत्मवित्-कर्तृक सन्न्यासः is called ब्रह्म in this श्लोक. And why is it called ब्रह्म? परमात्म-ज्ञान-लक्षणत्वात् – because this विद्वत् सन्न्यास is associated with परमात्म-ज्ञानम्. Since विद्वत् सन्न्यास is associated with ब्रह्मज्ञानम्, परमात्म means ब्रह्मन्; since विद्वत् सन्न्यास is associated with ब्रह्मज्ञानम्, the विद्वत् सन्न्यास itself is called ब्रह्म. And ब्रह्मन् is called ब्रह्मन्, why? Because it is the greatest one. विद्वत् सन्न्यास is called ब्रह्मन् because it is the greatest one. ब्रह्मन् is called ब्रह्मन् because it is the greatest one, विद्वत् सन्न्यास is also called ब्रह्मन् because it is the greatest one. Therefore परमात्म-ज्ञान-लक्षणत्वात्; लक्षणम् means स्वरूपम् or associated with; परमात्मज्ञानम्, ब्रह्मज्ञानम्, विद्वत् सन्न्यासः ब्रह्म इति उच्यते.

Now comes the next question. Why do we say विद्वत् सन्न्यास is the greatest. We know why ब्रह्मन् is the greatest, because it is सत्यम् ज्ञानम् अनन्तम्. Now the question is why do we say विद्वत् सन्न्यास is the greatest. You cannot say it is all pervading and all. विद्वत् सन्न्यास is there only in a few people. Why do you say विद्वत् सन्न्यास is the greatest and therefore ब्रह्मन्? For that शङ्कराचार्य takes the support of महानारायणोपनिषत्. In महानारायणोपनिषत्, several साधनs are enumerated. सत्यम्, तपस्, दमः, शमः,

यज्ञः, etc., are enumerated in a particular area of महानारायणोपनिषत्. महानारायणोपनिषत् is part of तैत्तिरीय आरण्यकम्. तैत्तिरीय आरण्यकम् has got ten chapters. Of that, chapters seven, eight and nine are तैत्तिरीयोपनिषत् शीक्षावल्ली. तैत्तिरीयोपनिषत् ब्रह्मानन्दवल्ली and तैत्तिरीयोपनिषत् भृगुवल्ली. They are chapters seven, eight and nine of तैत्तिरीय आरण्यकम्. And after भृगुवल्ली comes the tenth and final chapter of the तैत्तिरीय आरण्यकम्, that final chapter is called महानारायणोपनिषत् or नारायणवल्ली. There towards the end, almost the last two paragraphs a list of साधनः are given, तपस्, दमः, शमः, यज्ञः, etc., and at the end विद्वत् सन्न्यास is talked about. There it is named as न्यासः. न्यासः in that particular area refers to विद्वत् सन्न्यास and महानारायणोपनिषत् says this न्यास is ब्रह्म. ब्रह्म means the greatest साधन. Therefore it is ब्रह्मन् itself. That quotation is given here; look at that. 'न्यास इति ब्रह्मा – न्यास is विद्वत् सन्न्यास is ब्रह्मा or ब्रह्मन् which means the greatest one. The greatest what? The greatest साधन among all the साधनः. विद्वत् सन्न्यास is the greatest साधन among all the साधनः. And there are two readings. In fact, the most prevalent reading is 'न्यास इति ब्रह्मा; the word ब्रह्मा is long. But either way, meaning is the same. It is the greatest साधन. And ब्रह्मा हि परः' [महानारायणोपनिषत् ७८-१२] – ब्रह्म is the greatest one, इति श्रुतेः – this is the महानारायणोपनिषत् वाक्यम्.

Now the next question comes. Why do we say विद्वत् सन्न्यास is the greatest साधन compared to all others? It should be logical, you cannot just say. Otherwise it will

become glorification, अर्थवाद it will become. Why do we say विद्वत् सन्न्यास is the greatest साधन? Can you guess the reason? The reason is simple. विद्वत् सन्न्यास alone is the direct means to liberation. All the other साधनs will lead to liberation only through विद्वत् सन्न्यास. So even विविदिषा सन्न्यासि will have to come to liberation through विद्वत् सन्न्यास only. As स्वामिजि nicely says. A temple can have four गोपुरम्s, four gateways outside, north गोपुरम्, south गोपुरम्, etc. But to enter the sanctum sanctorum how many gates are there? There is only one. Similarly all the साधनs you can take to but ultimately all the people should come to विद्वत् सन्न्यास, that is the direct gateway to मोक्ष. What is विद्वत् सन्न्यास? Not काषाय वस्त्रम्. Remember. विद्वत् सन्न्यास is internal cognitive renunciation in the form I am अकर्ता, therefore I don't have सञ्चितम्, I don't have आगामि; and fill up the blanks. Everyone is fearing. I don't have प्रारब्ध. I don't have प्रारब्ध. This is cognitive renunciation of प्रारब्धम् by प्रारब्ध मिथ्यात्व निश्चयः, अहङ्कार मिथ्यात्व निश्चयः, I am सत्य आत्मा ever free from मिथ्या अहङ्कार, ever free from मिथ्या प्रारब्ध. Therefore I will never grumble complaining my प्रारब्ध is bad, at least in front of स्वामिजि. प्रारब्ध will be there. Let us remember; it is मिथ्या and when there is pain it is difficult to say that, but we have to practice by saying that, at least at mouth level. because यानि स्थितप्रज्ञस्य लक्षणानि तानि मुमुक्षोः एव साधनानि. What a ज्ञाननिष्ठा will naturally say, I should at least artificially practice. Fake it and make it. Holding the leg, practice saying that the pain is मिथ्या and get

accustomed to it. Then only it will become meaningful. Therefore कृष्ण says soon a कर्मयोगि will attain विद्वत् सन्न्यास. Continuing;

ब्रह्म परमार्थ-सन्न्यासं परमार्थ-ज्ञान-निष्ठा-लक्षणं न-चिरेण क्षिप्रम् एव अधिगच्छति प्राप्नोति । अतः मया उक्तम् ‘कर्मयोगः विशिष्यते’ [गीता ५-२] इति ॥

So कर्मयोगि, we have to supply the subject of the sentence, a कर्मयोगि or योग-युक्तः ब्रह्म अधिगच्छति is in the मूलम्, ब्रह्म is equal to परमार्थ-सन्न्यासम्, that is विद्वत् सन्न्यासम्, ज्ञानापेक्ष सन्न्यासम्, आत्मवित्-कर्तृक सन्न्यासम्, ज्ञानकर्मसन्न्यासम्, आन्तर सन्न्यासम्. Then परमार्थ-ज्ञान-निष्ठा-लक्षणम् – which is nothing but the practice of निदिध्यासनम्, विद्वत् सन्न्यास is nothing but practicing निदिध्यासनम्, practicing binary format. So परमार्थ-ज्ञान-निष्ठा is निदिध्यासनम् and लक्षणम् means in the form of. In fact, there is a gap; it should not be there; ज्ञान-निष्ठा-लक्षणम् should be one word. You have to remove the gap. So which is a practice of निदिध्यासनम्, न-चिरेण is in the मूलम्, is equal to क्षिप्रम् एव. The word न-चिरेण occurs in the मूलम्, that can be taken as two separate words also, that can be taken as one compound word also. न-चिरेण between these two possibilities, compound word is a better reading. Therefore न-चिरेण we will combine as a compound word. रामराय कवि in his commentary suggests this. न-चिरेण read as together, one word is equal to क्षिप्रम् एव. क्षिप्रम् एव means before long, sooner or later, कर्मयोगि practicing श्रवणमनन will be able to come to binary format. You need

not feel bad; गुरु gives consolation, you need not feel guilty, you will also come to binary format soon. Don't worry. न-चिरेण, अधिगच्छति is in the मूलम्, is equal to प्राप्नोति. अतः. This is a note added by भाष्यकार. अतः – therefore मया उक्तम् 'कर्मयोगः विशिष्यते' [गीता ५-२] इति – these are the words of Lord कृष्ण which is not explicitly said by कृष्ण. But शङ्कराचार्य supplies this as the words of कृष्ण. What is that? अतः – therefore only, मया उक्तम् – it has been said by me previously, 'कर्मयोगः विशिष्यते' [गीता ५-२] इति – कर्मयोग is very good. Where did कृष्ण say that? Verse number two. Don't go to any other chapter. In this chapter itself, verse number two second line 'कर्मयोगः विशिष्यते'. And after प्राप्नोति you should put a full stop. अतः मया is a separate sentence. What कृष्ण intends to say is कर्मयोग is extremely important because it will accelerate our journey towards निदिध्यासनम्. Along with श्रवणमननम् if a person practices कर्मयोग efficiently that कर्मयोगि will be able to come to निदिध्यासनम् quickly. If without कर्मयोग, श्रवणम् मननम् alone is practiced, निदिध्यासनम् will be delayed. This is the message. So in chemical reaction, we have got something called a catalyst. Those who know chemistry you can understand. When a catalyst is added, the very same reaction will take place quickly. If the catalyst is not added, then it will be slow. Similarly श्रवणम् and मननम् should lead to निदिध्यासनम्. That is binary format. But *if श्रवणम् and मननम् are practiced along with कर्मयोग, you can come to निदिध्यासनम् quickly. If कर्मयोग is not there, श्रवणमननम् will take a very very very long time to come to*

निदिध्यासनम्. That is the problem. Therefore what? कर्मयोग is great as a catalyst for श्रवण and मनन. कर्मयोग is a great catalyst for श्रवण and मनन. For what? To come to निदिध्यासनम् quickly. Therefore in the second verse I said ‘कर्मयोगः विशिष्यते’. The अन्वय is, हे महाबाहो! अयोगतः सन्न्यासः तु आसुम् दुःखम् (भवति) । योग-युक्तः मुनिः न-चिरेण ब्रह्म अधिगच्छति । More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-06 Continuing;

सन्न्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न विरेणाधिगच्छति ॥ गीता ५-६ ॥

We completed the भाष्यम् of the sixth verse, and I think I have given the अन्वय also. And in this sixth verse Lord कृष्ण pointed out that विद्वत् सन्न्यास is the ultimate and direct means to liberation, because in that alone ज्ञानम् is involved. The option is given only with regard to the आश्रम, i.e., गृहस्थ आश्रम and सन्न्यास आश्रम, but whatever be the आश्रम everyone will have to come to श्रवणमनननिदिध्यासनम्. निदिध्यासनम् alone is called विद्वत् सन्न्यास and through this विद्वत् सन्न्यास alone one has to attain मोक्ष.

And this विद्वत् सन्न्यास one can gain only when he comes through कर्मयोग. Nobody can directly come to विद्वत् सन्न्यास. And कर्मयोग should have been done either in the पूर्वजन्म or in the current जन्म and through that one has to come to श्रवणमनननिदिध्यासन, मोक्ष. And the main point to be noted here is in this श्लोक the word ब्रह्म शङ्कराचार्य takes as विद्वत् सन्न्यास or निदिध्यासनम्. Upto this we saw. Now continuing;

Verse 05-07 Introduction;

यदा पुनः अयं सम्यग्-दर्शन-ज्ञान-प्राप्ति-उपायत्वेन —

The sentence is incomplete, it has to be connected with the श्लोक. So यदा पुनः – however, अयम्, अयम् means this spiritual seeker, योग-युक्तः; from the verse we have to supply in the introduction, योग-युक्तः भवति. This spiritual seeker takes to कर्मयोग. So योग-युक्तः भवति should be added in the introduction taken from the श्लोक. अयम् means this spiritual seeker, योग-युक्तः means कर्मयोग-युक्तः – takes to कर्मयोग and when he takes to कर्मयोग, he must have an important awareness. Every कर्मयोगि must clearly know that the कर्मयोग is not an end in itself, because कर्मयोग can never never give liberation. This awareness must be there, only then कर्मयोग will be effective. Every कर्मयोगि should know what कर्मयोग can give and he must equally be aware of what कर्मयोग cannot give. What is कर्मयोग? सम्यग्-दर्शन-ज्ञान-प्राप्ति-उपाय – it is only an intermediary step for ज्ञानयोग. And what is ज्ञानयोग? सम्यग्-दर्शन-प्राप्तिः. सम्यग्-दर्शन means right knowledge, which corresponds to ज्ञानयोग. प्राप्ति-उपाय – कर्मयोग is a means only to the end. What is the end? मोक्ष is not the end, ज्ञानयोग is the end. Therefore ज्ञानयोग-प्राप्ति-उपायत्वेन I am taking to कर्मयोग. With this attitude when a person becomes कर्मयोगि then his spiritual journey becomes smooth.

And what do you mean by smooth spiritual journey? He will go through all the stages of the spiritual journey without any obstacles. Naturally the question will come, what are the various stages of this spiritual journey starting from कर्मयोग. The seventh verse, an important verse talks

about all the stages that a कर्मयोगि will have to go through. What are they? We will read in the श्लोक.

Verse 05-07

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ गीता ५-७ ॥

I will give you the gist of this verse. योग-युक्तः means कर्मयोगि. विशुद्ध-आत्मा भवति – gradually becomes purer and purer in mind; which means he learns to handle his राग-द्वेष properly. In वेदान्त, चित्तशुद्धि is always राग-द्वेष management. राग-द्वेष is refined first, they become healthy राग-द्वेष, thereafter they are mastered. Refinement and then mastery is called विशुद्ध-आत्मा भवति. चित्तशुद्धिम् प्राप्नोति. Then विजित-आत्मा भवति and जित-इन्द्रियः भवति. Those two must be read together. After practicing कर्मयोग, he has to enter into उपासन योग also which is an integral part of कर्मयोग. उपासन योग is always included in कर्मयोग. उपासन means एक रूप ईश्वर ध्यानम् and विश्वरूप ईश्वर ध्यानम्. By practicing these two types of meditation he masters his body and sense organs. विजित-आत्मा means विजित-देहः. शङ्कराचार्य translates आत्मा as the body. A very rare occasion where the word आत्मा is translated as the body. So body mastery, which is required to sit in the class for one hour, sufficient body mastery for sitting in the class for one hour. And जित-इन्द्रियः means शमादि षट्क सम्पत्ति. विशुद्ध-आत्मा means वैराग्यम्, विजित-आत्मा जित-इन्द्रियः means शमादि षट्क सम्पत्तिः. In short, साधन चतुष्टय सम्पत्तिः becomes more and more for the कर्मयोगि. Thus the

first line refers to कर्मयोग and उपासन योग leading to साधन चतुष्टय सम्पत्तिः. And thereafter what? सर्व-भूत-आत्म-भूत-आत्मा refers to श्रवणम् and मननम्, he glides into. Through श्रवण योग and मनन योग, he becomes सर्व भूत-आत्मा भूत-आत्मा, he gets जीवात्मा-परमात्म ऐक्य ज्ञानम्. सर्व-भूत-आत्म means परमात्मा. And next भूत means ऐक्यम्, अभेदः and the last आत्मा means जीवात्मा. So here in the word सर्व-भूत-आत्म is परमात्म and भूत means अभिन्नः and the last आत्मा refers to जीवात्मा; परमात्मा अभिन्न जीवात्मा. That means the one who has discovered I, the जीवात्मा, am non-different from परमात्मा. We can translate it as ऐक्य ज्ञानि भवति. What ऐक्यम्? जीवात्मा-परमात्म ऐक्य ज्ञानि भवति. That means he has renounced the अहङ्कार अभिमान. अहङ्कार सन्न्यास has taken place. कर्तृत्व सन्न्यास has taken place, विद्वत् सन्न्यास has taken place. All these three steps are indicated by सर्व-भूत-आत्म-भूत-आत्मा is equal to अहङ्कार सन्न्यासि भवति, कर्तृत्व सन्न्यासि भवति and विद्वत् सन्न्यासि भवति. Remaining in which आश्रम? Staying in गृहस्थ आश्रम itself, without leaving wife, children or husband and grandchildren; remaining in गृहस्थ आश्रम, he renounces what? अहङ्कार अभिमान. That alone शङ्कराचार्य calls सर्वकर्मसन्न्यासि भवति. All these four words you remember: अहङ्कार सन्न्यास, कर्तृत्व सन्न्यास, विद्वत् सन्न्यास and सर्व-कर्म-सन्न्यास. Of these four words, शङ्कराचार्य uses the fourth word, सर्व-कर्म-सन्न्यासि भवति. In our language, विद्वत् सन्न्यासि भवति.

And then what happens? कुर्वन् अपि न लिप्यते – even when अहङ्कार continues the पञ्चमहायज्ञs, कुर्वन् अपि

means even when the अहङ्कार continues to do पञ्चमहायज्ञs, this विद्वत् सन्न्यासि is not associated with those पञ्चमहायज्ञs. न लिप्यते means not associated with. That means he doesn't claim I am doing पञ्चमहायज्ञs, he doesn't claim I am अहङ्कारः, he doesn't claim I am a साधकः. Then what does he claim? अहम् नित्यमुक्तः आत्मा अस्मि. In short, he has landed on the binary format. So कुर्वन् अपि न लिप्यते means binary format स्वीकरोति. Doing, he does not do. That will be explained in the next two श्लोकs. कुर्वन् अपि न लिप्यते will be explained in verses eight and nine by कृष्ण Himself. Therefore we will see the details later.

So thus कर्मयोग, उपासन योग, ज्ञानयोग, विद्वत् सन्न्यास is the journey of a spiritual seeker. Now we will go to the भाष्यम्.

योगेन युक्तः योग-युक्तः, विशुद्धात्मा विशुद्ध-सत्त्वः, विजितात्मा विजित-देहः, जितेन्द्रियः च, सर्व-भूतात्म-भूतात्मा सर्वेषां ब्रह्मादीनां स्तम्ब-पर्यन्तानां भूतानाम् आत्म-भूतः आत्मा प्रत्यक्-चेतनः यस्य सः सर्व-भूतात्म-भूतात्मा सम्यग्-दर्शी इति अर्थः ।

योग-युक्तः is the first word. शङ्कराचार्य gives only the विग्रह वाक्यम्, he doesn't give the meaning, he says it is a compound of तृतीया तत्पुरुष समासः, योगेन युक्तः. योगेन is equal to what? कर्म योगेन and उपासन योगेन च. You have to always include उपासन योग in कर्मयोग. Therefore योगेन, कर्म-उपासन-योगेन युक्तः; युक्तः means committed to. So a person who is committed to कर्मयोग and उपासन योग is called योग-युक्तः पुरुषः. In another language, कर्मयोगि.

What will happen to him? **विशुद्ध-आत्मा** भवति. This also शङ्कराचार्य doesn't explain. He takes for granted we know the meaning. He only gives the meaning of the word **आत्मा**. **आत्मा** means सत्त्वम्. **विशुद्ध-आत्मा** is equal to **विशुद्ध-सत्त्वः**; **आत्मा** means सत्त्वम्. सत्त्वम् means what? Not सत्त्वगुण; सत्त्वम् means अन्तःकरणम् मनः. So **विशुद्ध-आत्मा** is equal to शुद्ध अन्तःकरण, with a purified mind. And always mental purification is राग-द्वेष is refined and राग-द्वेष is mastered. You should remember the श्लोक of the third chapter. इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ ॥ गीता ३-३४ ॥ *राग-द्वेष cannot be made into zero, राग-द्वेष will be there. Refine the राग-द्वेष, let them be in conformity with धर्म.* And then what is mastery? तयोः न वशम् आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥ गीता ३-३४ ॥ *राग-द्वेष should not decide your action, freewill alone should decide your action; not राग-द्वेष.* That condition is called **विशुद्ध-आत्मा** – master of refined राग-द्वेष. Nice translation; master of refined राग-द्वेष is called **विशुद्ध-आत्मा**. **विशुद्ध-आत्मा** is बहुव्रीहि समास; विशुद्धः आत्मा अन्तःकरणम् यस्य सः.

Then the next word is **विजित-आत्मा** is in the मूलम्, is equal to **विजित-देहः**. So here the word **आत्मा** means the body. Very interesting श्लोक. In one श्लोक itself, **आत्मा** is used in the meaning of mind, then again in the meaning of the body. And the most interesting thing is the original meaning is not at all used. What is the original meaning? सत्त्वदानन्द स्वरूपः, that meaning doesn't come here. Two secondary meanings – one is mind, another is body. So

विजित-देहः. This is also बहुव्रीहि समास. विजित-देहः एन यस्य सः. Either तृतीया बहुव्रीहि or षष्ठी बहुव्रीहि.

Then the question comes. Now how do you master the body? Once you talk about the mastery of the body, you have to translate कर्मयोग as उपासन योग and उपासन योग should be translated as अष्टाङ्ग योगः and अष्टाङ्ग योगः must be translated as यम-नियम आसन प्राणायाम. Therefore कर्मयोग includes योग आसन also. According to tradition, कर्मयोगि should practice योग आसन. Compulsory for all. We never do it at all. आसन and प्राणायाम, a few important आसन everybody must practice. Even if he is not interested in संसार मोक्ष, at least to get मोक्ष from knee joint pain, freedom from physical illnesses requires आसन and प्राणायाम. Therefore **विजित-देहः** indicates practice of अष्टाङ्ग योगः. So **विजित-देहः**.

Then the next word is **जित-इन्द्रियः** – which refers to प्रत्याहार of अष्टाङ्ग योग. So **जित-इन्द्रियः** means sensory restraint, not succumbing to sensory temptations. So mastery over sensory temptations is also compulsory. बहुव्रीहि समास. शङ्कराचार्य doesn't comment upon this word at all. जितानि इन्द्रियाणि एन सः. Mastery over all the ten sense organs. So **जितेन्द्रियः** in तत्त्वबोध language दमः.

So **विशुद्धात्मा** refers to वैराग्यम् and शमः and **जितेन्द्रियः** refers to दमः. In short, साधन चतुष्टय सम्पत्तिः is the progress that he makes.

And then comes what? श्रवणम् and मननम्. Through श्रवण and मनन; not said in the श्लोक, we have to supply.

What all things we have to supply? तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानम्. Going to a गुरु has to be included, not independent self-enquiry asking the question 'Who Am I', we never accept independent 'Who Am I' enquiry, always 'Who Am I' enquiry is in front of गुरु and शास्त्रम्. Therefore going through गुरुशास्त्र उपदेश, he becomes सर्व-भूतात्म-भूतात्मा. I have given you the meaning. जीवात्म-परमात्म ऐक्य ज्ञानि भवति. शङ्कराचार्य gives the विग्रह वाक्यम्. So सर्व-भूत means सर्वेषां ब्रह्मादीनां स्तम्ब-पर्यन्तानां भूतानाम्. There are भूतs and two आत्माs. भूत-आत्म-भूत-आत्मा. The first भूत in the compound refers to all the living beings. And what do you mean by that? ब्रह्मादीनां स्तम्ब-पर्यन्तानाम् – beginning from ब्रह्मा, the creator. ब्रह्मा, चतुर्मुख ब्रह्मा, not सत्यम् ज्ञानम् अनन्तम् ब्रह्म, चतुर्मुख ब्रह्मा onwards, Mr. सरस्वती, Ok. From चतुर्मुख ब्रह्मा upto स्तम्ब; स्तम्ब means the smallest living being or the smallest plant. स्तम्ब can refer to either the smallest living being or the smallest plant. Smallest insect or smallest plant. भूतानाम् – of all living beings, आत्म-भूतः. आत्मा means the inner Self. आत्म-भूतः – the inner self. So what will be the final meaning? सर्व-भूतानाम् आत्मा means the परमात्मा. That परमात्मा is equal to what? भूत-आत्मा – the second भूत refers to अभेदः, स्वरूपः. आत्म-भूतः is there in the भाष्यम्. In that आत्म-भूतः, the word भूतः refers to the second भूत in the compound, that second भूत means स्वरूपम् or ऐक्यम्. First भूत means living beings, second भूत refers to ऐक्यम्, i.e., identity or oneness. So परमात्मा has attained oneness with whom? आत्मा प्रत्यक्-चेतनः यस्य. The second आत्मा refers

to the जीवात्मा. So what is that? प्रत्यक्-चेतनः. The word आत्मा refers to the second आत्मा in the compound and is equal to प्रत्यक्-चेतनः; प्रत्यक्-चेतनः means the जीवात्मा, the inner self. यस्य सः – for whom. So what is the final meaning of the compound? That person, सर्व-भूत-आत्म-भूत-आत्मा is the name of a ज्ञानि who has discovered the ऐक्यम् of the जीवात्मा, the inner Self with परमात्मा, the universal Self. सर्व-भूत-आत्म-भूत-आत्मा is a person who has discovered the oneness of the inner Self and the universal Self. In short, जीवात्म-परमात्म ऐक्य ज्ञानि. बहुव्रीहि समास. सर्व-भूतानाम् आत्माभूतः आत्मा यस्य सः. OK.

What is the final meaning of this difficult compound? He says, if you don't understand the compound, the final is सम्यग्-दर्शी इति अर्थः – the one who has got the right knowledge. The one who is a seer, the one who is wise.

So now he has gone through four stages of साधन. He has completed कर्मयोग, he has completed उपासन योग, he has completed श्रवण योग, he has completed मनन योग. Now he is ready for what? All the four are over. निदिध्यासन योग is the fifth and final stage, that alone is called विद्वन् सन्न्यास. That is said in the fourth quarter, कुर्वन् अपि न लिप्यते is the fifth and final stage of विद्वन् सन्न्यास, otherwise called निदिध्यासन योग he has come to. That is said here. Now we will go to the भाष्यम्.

स तत्र एवं वर्तमानः लोक-सङ्ग्रहाय कर्म कुर्वन् अपि न लिप्यते न कर्मभिः बध्यते इति अर्थः ॥ ५-७ ॥

So now शङ्कराचार्य comes to the fourth quarter of the श्लोक, **कुर्वन् अपि न लिप्यते** is equal to निदिध्यासन योगः is equal to विद्वत् सन्न्यासः, which is equal to the binary format of ours. That is being defined here. The definition of binary format is given here. **सः** – this निदिध्यासन योगि, **तत्र एवं वर्तमानः** – remaining in this stage, in the stage of निदिध्यासनम्; that is सर्व-भूतात्म-भूतात्मा he invokes repeatedly. I am the universal Self and I am not the अहङ्कार – the कर्ता and भोक्ता. And since I am not the अहङ्कार – the कर्ता and भोक्ता, remaining in the state of अकर्तृत्वम् and अभोक्तृत्वम्, **लोक-सङ्ग्रहाय कर्म कुर्वन्**. Very important. Whatever पञ्चमहायज्ञ he continues to do as a गृहस्थ, which can never be given up throughout the गृहस्थ आश्रम, he does not look upon पञ्चमहायज्ञ as his साधन. Only when I look up myself as अहङ्कार, I am a साधक and पञ्चमहायज्ञ is called a साधन. Now that in निदिध्यासनम् I don't look upon myself as अहङ्कार, the कर्म's should not be looked upon as my साधन. To use the word साधन is to remain in अहङ्कार. Remember साधक and साधन are associated with अहङ्कार and आत्मा. In निदिध्यासनम् I disassociate from अहङ्कार, therefore the साधक भावना and साधन भावना should not be there.

Then how to look upon the पञ्चमहायज्ञ? I should change the attitude. The पूजा must continue, but भावना must change. Before निदिध्यासनम्, पूजा is 'my साधन'. Once I come to निदिध्यासनम्, पूजा is not 'my साधन'; पूजा is for **लोक-सङ्ग्रहाय कर्म कुर्वन्**. Let this पूजा bless the family, not 'my family'; bless 'the family', because the moment you say

‘my family’ you have come down to अहङ्कार. Therefore the word ‘my’ should be replaced and ‘the’ article must come. Let the पञ्चमहायज्ञ bless all the families, including ‘this family’. Never say ‘my family’, then निदिध्यासनम् is gone. Therefore लोक-सङ्ग्रहाय – for the well-being of everyone, which includes ‘this family’ also. कर्म कुर्वन् अपि न लिप्यते – is not associated with कर्म, because अहङ्कार is associated with कर्म and I have disassociated from अहङ्कार. अहङ्कार is associated with कर्म, and I have disassociated from अहङ्कार. When? During निदिध्यासनम्. Therefore न लिप्यते – I have nothing to do with any of these कर्मस. That is going to be explained; पश्यन्, it is coming, शृण्वन् स्पृशन् जिघ्रन् इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते. In fact all these श्लोकs are binary format only. All these श्लोकs means from सर्व-भूतात्म-भूतात्मा onwards verses eighth, nine, ten; they are all definitions of binary format. Why I am repeating this is the word binary format is coined by me. And because it is coined by me, nobody should think it is my concept. Concept belongs to गीता, only the word binary format I have coined. Therefore it is प्रमाण-based, not my concept, it is not my own invention. I want to say शास्त्र is the basis for that. So न लिप्यते is in the मूलम्, is equal to न कर्मभिः बध्यते – so that person is not at all tainted by आगामि कर्मफलम्. He can never have आगामि पुण्यम् also, आगामि पापम् also. The word बध्यते is the meaning of the word लिप्यते. The अन्वय is, योग-युक्तः, विशुद्ध-आत्मा, विजित-आत्मा, जित-इन्द्रियः, सर्व-भूत-आत्म-भूत-आत्मा भूत्वा कुर्वन् अपि न लिप्यते। Continuing;

न च असौ परमार्थतः करोति । अतः —

I said in the previous verse the fourth quarter refers to निदिध्यासनम्, विद्वत् सन्न्यास, कर्तृत्व सन्न्यास, अहङ्कार सन्न्यास, binary format. That fourth quarter is commented upon by verses eight and nine and later again it will be explained from the thirteenth verse. So here he says, असौ, असौ means this निदिध्यासन योगि, विद्वत् सन्न्यासि, another word is ज्ञानकर्म सन्न्यासि of the fourth chapter, न करोति – does not do any action. असौ न करोति – does not do any action at all. Naturally a doubt will come, if the निदिध्यासु, निदिध्यासन योगि is a गृहस्थ and continues with पञ्चमहायज्ञ, he will be doing the कर्म's. How does कृष्ण say or शङ्कर say that the निदिध्यासन योगि does not do any कर्म? There is a word to be underlined परमार्थतः. परमार्थतः means from his own angle. Even though from worldly angle he is doing lot of कर्म, from his own angle, what is that angle, the real Self-angle, परमार्थतः means स्वरूप दृष्ट्या, from the standpoint of his own real Self. And what is the real Self? अकर्ता अभोक्ता आत्मा, he doesn't look upon himself as a कर्ता. In Self-talk, whenever he is talking to himself, he never talks to himself as a कर्ता; with outside people he may say I do सन्ध्यावन्दनम्, I do all these कर्म, etc., but पारमार्थिक दृष्ट्या न करोति. अतः – therefore, what is his mindset? His mindset is explained in this श्लोक, we will read.

And in this Gorakhpur edition, what they have done is the eighth श्लोक itself they have split into two. The first

half is taken as one line and then the second half and the ninth श्लोक are read together. We will also go according to that.

Verse 05-08

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

I will give you the gist of this line. In this line Lord कृष्ण gives the निदिध्यासनम् instruction for the seeker who has gone through कर्म, उपासन, श्रवणम् and मननम् for a length of time. How to do निदिध्यासनम्? निदिध्यासनम् instruction is given. तत्त्ववित्; तत्त्ववित् means the one who has gone through श्रवणम् and मननम्. श्रवणमनन कर्ता or श्रवणमनन संस्कृत अन्तःकरणः is तत्त्ववित्. And why is this word तत्त्ववित् used. Nobody starts the spiritual journey with निदिध्यासनम्, nobody starts the spiritual journey with binary format. We have to start with triangular format alone during कर्मयोग, उपासन योग. In fact, triangular format may continue even during श्रवणम् and मननम्, you continue doesn't matter. But once you come to निदिध्यासन योग, triangular format must be given up. Binary format one has to come to. To indicate that तत्त्ववित् the one who has gone through the first four stages, मन्येत – he should practice this new भावना, renouncing the triangular format he should practice the binary format. What is that? अहम् किञ्चित् न करोमि – I am not the अहङ्कार कर्ता भोक्ता facing the प्रारब्ध कर्म. Only in triangular format I can say I am confronting प्रारब्ध, because in triangular format who am I? अहङ्कार. As अहङ्कार I can say I am facing प्रारब्ध. But in binary format

since I am not the अहङ्कार but I am the आत्मा, what should be my practice? I don't have प्रारब्ध. I don't have प्रारब्ध also. Why, because I do not do any action. When? That is an interesting question. I don't have any action, when? In all the three periods of time. I don't have any action, I am अकर्ता, तस्मात् अभोक्ता इति मन्येत – he should practice. मन्येत means he should practice. Enough of triangular format. He says give up this triangular format; मन्येत – may you diligently practice. Within quotation, 'अहम् किञ्चित् न करोमि' – I don't do anything. And when should he practice this निदिध्यासनम् will be the next question. Not daily morning for fifteen minutes. कृष्ण says throughout the day निदिध्यासनम् should be practiced. There are two types of निदिध्यासनम्s. One is समाधि अभ्यास रूप निदिध्यासनम्, which is sitting निदिध्यासनम्, which will be described in the sixth chapter of the गीता, which is called समाधि अभ्यास रूप निदिध्यासनम्. In the sixth chapter we will deal with it elaborately. And there is a second निदिध्यासनम् called ब्रह्माभ्यास रूप निदिध्यासनम्, I discussed this in the पञ्चदशी. Second type of निदिध्यासनम् is called ब्रह्माभ्यास रूप निदिध्यासनम्. तत्त्वन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् । एकदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ योगवासिष्ठः ३-२२-२४ ॥ This second निदिध्यासनम् is not a sitting निदिध्यासनम् but it is throughout the day, in the background this must be there. And here in the fifth chapter, we get ब्रह्माभ्यास रूप निदिध्यासनम्. In the sixth chapter समाधि अभ्यास रूप निदिध्यासनम्. So this is the gist of the first line. We will go to the भाष्यम्.

‘न एव किञ्चित् करोमि’ इति युक्तः समाहितः सन् मन्येत चिन्तयेत् तत्त्व-विद् आत्मनः याथात्म्यं तत्त्वं वेति इति तत्त्व-वित् परमार्थ-दर्शी इति अर्थः ।

So the sentence is very simple संस्कृत language wise, therefore शङ्कराचार्य writes only a very brief commentary. **‘न एव किञ्चित् करोमि’** is within inverted commas. This is the thought pattern of निदिध्यासन योगि. This must be the तम्बुरा श्रुति throughout the day; even if you are shouting at someone this must be the thought pattern. It has to be practiced. **इति युक्तः**, **युक्तः** is in the मूलम्, is equal to **समाहितः**, **समाहितः** means with a focused mind, alertly. Because during day-to-day व्यवहार गीता will be out generally. People always complain ‘स्वामिजी class goes away once the chappal is on’. In fact, some people within the class itself with the chappal on! Chappals should be removed; it shows राग-द्वेष. Chappal राग-द्वेष. भयम्, somebody will steal it! I know that is why I made it from wood! Because of that, I don’t have fear of people stealing it. What I want to say is the general complaint is वेदान्त is in the class, वेदान्त is not at home. कृष्ण says the only way is निदिध्यासनम्, निदिध्यासनम् is not sitting निदिध्यासनम्. Practicing it during व्यावहार also. **समाहितः** means alertly. Take an auto suggestion during morning by doing sitting meditation. Sitting निदिध्यासनम् should be the auto suggestion for continuous निदिध्यासनम्. So **युक्तः** is equal to **समाहितः** – alertly, without being carried away. **सन् मन्येत** is in the मूलम्, is equal to **चिन्तयेत्** – should practice this thought pattern. What thought pattern? Binary format

thought pattern one should compulsorily come to. Who? तत्त्व-वित्, तत्त्व-वित् is in the मूलम्, is equal to आत्मनः याथात्म्यं तत्त्वम्. The word तत्त्वम् means आत्मनः याथात्म्यम्. तत्त्वम् we can understand. He is translating तत्त्वम् as याथात्म्यम्. Now our problem is what is याथात्म्यम्. याथात्म्यम् means तत्त्वम्. Ok. What do you mean by both these words? स्वरूपम्. So तत्त्वम् is equal to याथात्म्यम् is equal to स्वरूपम्. स्वरूपम् is equal to the real I. The real I, वेति इति – the one who has understood the real I. Through what? श्रवणम् and मननम्. The one who has grasped the real I through the श्रवणम् and मननम्. अहङ्कार आत्मविवेक we did in नैष्कर्म्यसिद्धि for classes and classes and classes. अहङ्कार आत्मविवेक and not only we have done it, the students have said also: ‘स्वामिजि, I understand स्वामिजि.’. They drag. Don’t drag. Therefore if you are dragging like that, what is missing is what? निदिध्यासनम् is missing. The only way out is you have to switch over to binary format. There is no other way. Therefore he says, तत्त्व-वित् – an understanding student should change the format. तत्त्व-वित् is equal to परमार्थ-दर्शी – the one who sees the fact. परमार्थ means fact, दर्शी means the seer. So he should take to निदिध्यासनम् which is the final stage, that cannot be skipped at all.

Then the question is when should I practice that. Should I get up early morning at three O’clock and do? Somehow you want to do it and finish it off! मनोबुद्ध्यहङ्कार चित्तानि नाहम्, you learn it and byheart it also and thereafter chant it for five minutes, all the time thinking in the mind, I

have to do this, I have to do that, I have to do it; etc. That is not the thing. It should be the तम्बुरा श्रुति, throughout the day. That is going to be said in the next half of the eighth श्लोक and also in the ninth श्लोक. Now we will go to that. अन्वय I will give afterwards.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-08 Continuing:

**‘न एव किञ्चित् करोमि’ इति युक्तः समाहितः सन् मन्येत
चिन्तयेत्, तत्त्व-विद् आत्मनः याथात्म्यं तत्त्वं वेति इति तत्त्व-वित्
परमार्थ-दर्शी इति अर्थः ।**

In these two verses, number eight and nine of the fifth chapter of the गीता, Lord कृष्ण is talking about विद्वत् सन्न्यास which is known by different names; as ज्ञानकर्मसन्न्यासः, otherwise called सर्वकर्म सन्न्यासः, otherwise called कर्तृत्व सन्न्यासः, otherwise called अहङ्कार सन्न्यासः and this विद्वत् सन्न्यास alone is otherwise called निदिध्यासनम् also. Therefore these two श्लोकs are talking about निदिध्यासनम्, the final culmination stage of the spiritual journey. And in the last class I said निदिध्यासनम् is of two types. समाधि अभ्यास रूप निदिध्यासनम् in which we practice Vedantic meditation adopting the अष्टाङ्ग योग stages like आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, समाधि. That is समाधि अभ्यास रूप निदिध्यासनम् which will be talked about in the sixth chapter of the गीता and the other one is ब्रह्माभ्यास रूप निदिध्यासनम् which is nothing but keeping the teaching behind the mind throughout our waking hours. The teaching must be behind throughout the waking hours, especially when we tend to claim we are संसारि. And this is ब्रह्माभ्यास रूप निदिध्यासनम्. And in these two verses कृष्ण is presenting ब्रह्माभ्यास रूप निदिध्यासनम्, which is more important. This

निदिध्यासनम् everybody can do and everybody should do. ब्रह्माभ्यास रूप निदिध्यासनम् everybody can do and everybody should do. Therefore more important. Whereas समाधि अभ्यास रूप निदिध्यासनम् everybody cannot do and everybody need not do also. Whereas ब्रह्माभ्यास रूप is important. And while taking to this type of निदिध्यासनम्, we should remember the corollary also very much. In this निदिध्यासनम्, I claim myself as आत्मा rather than अहङ्कार. Therefore disassociation from अहङ्कार, the कर्ता is the primary aspect of this निदिध्यासनम् and when I reject the अहङ्कार, I should remember, the concept of जीवन्मुक्ति and विदेहमुक्ति which was inspiring me before, this जीवन्मुक्ति and विदेहमुक्ति are also from the standpoint of अहङ्कार only. Therefore जीवन्मुक्ति and विदेहमुक्ति are provisional मोक्ष presented by the शास्त्र during the अध्यारोपकाल when I mistake myself as अहङ्कार. It is a provision in conformity with my mistake. Therefore both of them come under अध्यारोप मोक्ष and therefore during निदिध्यासनम् we have to do अपवाद of the provisional मोक्ष, of जीवन्मुक्ति and विदेहमुक्ति. I should see the fact that both of them are relevant only when I commit the mistake of taking myself as अहङ्कार. During निदिध्यासनम् I am rejecting the अहङ्कार, therefore जीवन्मुक्ति and विदेहमुक्ति are also non-relevant to me न धर्मो न चार्थो न कामो न मोक्षः when you say, it is the अध्यारोप मोक्ष we are rejecting, then during निदिध्यासनम् I claim the real मोक्ष which is the original *Shastric* teaching, अपवाद मोक्ष it is. And what is that? I am नित्यमुक्तः. Neither the word जीवन्मुक्ति nor the

word विदेहमुक्ति is relevant for me, what is relevant is I am नित्यमुक्तः, free from सञ्चित, आगामि and प्रारब्ध in all these three periods of time. This नित्यमुक्ति claiming is the process of निदिध्यासनम्. And that is what is said here in these two important श्लोक्स of which the first line शङ्कराचार्य has commented. तत्त्ववित् means निदिध्यासुः. The one who has done श्रवणम् and मननम् for a reasonable duration of time is called तत्त्ववित्, the निदिध्यासुः, the विद्वत् सन्न्यासि, मन्येत – he should claim नैव किञ्चित् करोमि – I am not at all अहङ्कार, therefore I am not at all कर्ता, therefore I don't have सञ्चित, आगामि or प्रारब्ध. Therefore waiting for the exhaustion of प्रारब्ध I should never use that expression. The moment I say I am waiting to exhaust the प्रारब्ध I have slipped down to the अहङ्कार I. निदिध्यासनम् is refusing to slip down to अहङ्कार. Therefore there is no question of exhausting प्रारब्ध. Let the society call me जीवन्मुक्त, because they look at me as अहङ्कार only, अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ अपरोक्षानुभूतिः ३७ ॥ In अपरोक्षानुभूति शङ्कराचार्य says, अज्ञानि people in the society will call a ज्ञानि as जीवन्मुक्तः, exhausting the प्रारब्ध. That is from society's angle. From my own angle I am not a जीवन्मुक्त exhausting प्रारब्ध, I am the नित्यमुक्त आत्मा. Who says? कृष्ण says. नैव किञ्चित् करोमि. So the भाष्यम् we completed in the last class.

Now the question is when should I entertain this thought. What thought? I am नित्यमुक्त आत्मा. At what time, in which posture should निदिध्यासनम् be done? कृष्ण says no question of time or posture; पश्यन् शृण्वन् स्पृशन् जिघ्रन्,

that is why I called it ब्रह्माभ्यास रूप निदिध्यासनम्. That we are going to see now. We will read the भाष्यम्.

कदा कथं वा तत्त्वम् अवधारयन् मन्येत? इति उच्यते —

कदा तत्त्वम् अवधारयन् – when should the spiritual seeker practice निदिध्यासनम्. **तत्त्व अवधारणम्** means निदिध्यासन अभ्यासः. What type of निदिध्यासनम्? ब्रह्माभ्यास रूप निदिध्यासन अभ्यास is here called **तत्त्व अवधारणम्**. **तत्त्व अवधारणम्** means ascertaining my own real nature. **तत्त्वम्** means आत्मस्वरूपम्, **अवधारणम्** means ascertaining or claiming. When should I claim my real nature? Is it at the time of निर्विकल्प समाधि or at what time? **कदा?** And **कथं वा**, **कथम्** means what is the mode of practicing निदिध्यासनम्? Even that is presented by कृष्ण, what should be the pattern of निदिध्यासनम्. **कथम्** means केन प्रकारेण, what type of thought should I entertain? So how and when should I practice निदिध्यासनम्, and **मन्येत** – a person should entertain this following thought, **इति उच्यते** – that is being said in the following portion. We will read.

Verse 05-08 Continuing; Verse 05-09

पश्यन्शृण्वन्स्पृशन्जिघ्रन्तश्चक्षन्स्वपन्श्वसन् ॥ गीता ५-८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नापि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ गीता ५-९ ॥

शङ्कराचार्य does not comment upon these three lines at all, because the meanings are very simple. The essence of these three lines is I should claim my nature in the background of my mind even when all the transactions are

going on and all the transactions can be classified into three types. ज्ञानेन्द्रिय व्यवहार, कर्मेन्द्रिय व्यवहार and प्राण व्यवहार. And कृष्ण is enumerating all of them.

First we will take up the ज्ञानेन्द्रिय व्यवहार. What is that? पश्यन् – while seeing, शृण्वन् – hearing, स्पृशन् – touching, जिघ्रन् – smelling, अश्नन् means tasting. All these five represent पञ्च ज्ञानेन्द्रिय व्यवहार.

Then what are the पञ्च कर्मेन्द्रिय व्यवहार. प्रलपन्, the word प्रलपन् means talking, वाग् इन्द्रियम्, गृह्णन् means lifting or holding the object, which represents, पाणि; वाक्, पाणि, पायु, पाद, उपस्थ; वाग् व्यवहार, पाणि व्यवहार is गृह्णन् – taking, गच्छन् in the first line, गच्छन् means moving which is पाद व्यवहार. वाक्, पाणि, पाद; then पायु and उपस्थ together is referred to by the word विसृजन्. विसृजन् means at the time of excretion or evacuation. And विसृजन् represents both पायु and उपस्थ. In short, पञ्च कर्मेन्द्रिय व्यवहार. And then श्वसन् represents पञ्च प्राण व्यवहार; श्वसनम् means breathing; while breathing also and here breathing represents पञ्च प्राण व्यवहार; and then स्वपन्, स्वपन् means while reclining, resting. At the time of rest also, when neither ज्ञानेन्द्रिय nor कर्मेन्द्रिय व्यवहारs are taking place. Of course, the word स्वपन् should not be taken as deep sleep state. Why? Why can't you take? Because during deep sleep state, you cannot claim I am नित्यमुक्त आत्मा. कृष्ण is talking about निदिध्यासन अभ्यास time, during sleep nobody can practice निदिध्यासनम्. Even during dream it is not under our control. Therefore स्वपन्

should be taken as while reclining or resting. During all these times we should practice इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते – all the अनात्माs are in the field of अनात्मा. अनात्मा can be replaced by the word अहङ्कार. अहङ्कार is functioning in the field of the world. This should be the thought pattern. That means I am अकर्ता. So the third line and the first line, नैव किञ्चित् करोमि also must be brought here. Those two are within quotations. इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, अहम् किञ्चित् न करोमि. अहङ्कार is कर्ता, I am अकर्ता. These must be two prominent thoughts. अहङ्कार is कर्ता, I am अकर्ता. इति मन्येत – may you practice this, which is called विद्वत् सन्न्यास. This should be practiced by a गृहस्थ also; विद्वत् सन्न्यास is relevant for a गृहस्थ also. Therefore everyone should practice this. This is the gist. शङ्कराचार्य does not comment upon this, he only says you have to connect it with the previous line. Now we will go to the भाष्यम्.

‘मन्येत’ इति पूर्वेण सम्बन्धः ।

So this is a grammatical note शङ्कराचार्य is giving because in all these three lines, कृष्ण says while eating, while talking, while प्रलपन्, etc., He says it is only while word is used, that means the sentence is incomplete. And therefore शङ्कराचार्य says you have to complete the sentence by adding the verb ‘मन्येत’. That means while the ज्ञानेन्द्रिय व्यवहार is going on, while the कर्मेन्द्रिय व्यवहार is going on, while the thought that अहङ्कार is involved in worldly activities, even while that thought is going on, what

is the basic fundamental thought that must be there? अहम् न एव किञ्चित् करोमि. That must be the foundation thought, which is the part of निदिध्यासनम्. Therefore 'मन्येत' – one should think, इति पूर्वेण सम्बन्धः; पूर्वेण means eighth verse first line.

And there the two words I left out, उन्मिषन् निमिषन्; उन्मिषन् means even while you are opening the eyelid and निमिषन् – even while you are closing the eyelid. That means what? During all the waking hours this तम्बुरा श्रुति should continue.

भाष्यम् continues. There is a big gap in the Gorakhpur book. Don't think some lines are missing. Nothing is missing. Only there is a gap, that is all. Perhaps time for निदिध्यासनम्! So therefore a pregnant pause is given so that we can do the transition from अहङ्कार to आत्मा; अध्यारोप मोक्ष to अपवाद मोक्ष. JM VM to NM. JM means जीवन्मुक्ति, VM means विदेहमुक्ति; drop both of them and come to NM, नित्यमुक्ति or to come to my favorite expression triangular format to binary format.

Now शङ्कराचार्य adds a note here. Not a commentary, but a note on निदिध्यासनम्. What is that? we will read.

यस्य एवं तत्त्व-विदः सर्व-कार्य-करण-वेष्टासु कर्मसु अकर्म एव पश्यतः सम्यग्-दर्शिनः, तस्य सर्व-कर्म-सन्न्यासे एव अधिकारः, कर्मणः अभाव-दर्शनात् ।

So here शङ्कराचार्य says if a person has gone through कर्मयोग, उपासन योग, श्रवण योग and मनन योग, if a person has gone through these four initial stages of साधन for a reasonable amount of time. How long will vary from individual to individual, every person should take stock of his own personal growth; no गुरु can say after one year or two years, is not a course that can be prescribed in terms of time; every student should ask a question am I ready for entering binary format, am I ready for निदिध्यासनम्; if श्रवणम् and मननम् have given me enough confidence. So this understanding of the teaching must be very clear - why I am not अहङ्कार, शास्त्र very clearly says, अहङ्कार is अनात्मा plus विदाभास and why I am neither the अनात्मा nor the विदाभास, I am the OC, the चित्, the शास्त्र very clearly repeats. प्रकरण ग्रन्थs are there in hundreds, they all have taught me; and if it is clear to me and if I have confidence that I am ready for entering binary format. And the final confidence comes from my श्रद्धा in the ज्ञानकाण्ड. Triangular format will get stabilized because of my श्रद्धा in the कर्मकाण्ड. Triangular format is nourished by श्रद्धा in कर्मकाण्ड, because in कर्मकाण्ड I am जीव who has to be supported by ईश्वर, whereas binary format is nourished only by श्रद्धा in ज्ञानकाण्डम्. Greater my श्रद्धा in ज्ञानकाण्डम्, greater is my confidence to enter binary format or निदिध्यासनम् and therefore शङ्कराचार्य says the one who has practiced the previous four stages and who has got the clarity of understanding, for him there is only one साधन left out. What is that? विद्वत् सन्न्यास or निदिध्यासनम्.

Therefore he says **तत्त्व-विदः** – suppose a person is a **तत्त्ववित्**. And what is the definition of **तत्त्ववित्**? The one who has gone through **श्रवणम्** and **मननम्** for a sufficient length of time. And **अकर्म एव पश्यतः** – the one who understands the actionlessness of the **आत्मा**. **पश्यतः** means the one who clearly understands. **पश्यतः** is the explanation of **तत्त्व-विदः**. And all these are in **षष्ठी विभक्ति**. **दकारान्त पुल्लिङ्गः तत्त्वविद् शब्दः षष्ठी एकवचनम्**; **पश्यत्** is **तकारान्त पुल्लिङ्गः पश्यत् शब्दः √दृश्, present active participle**. Not **पश्यति, पश्यतः, पश्यन्ति** but **पश्यन्, पश्यन्तौ, पश्यन्तः; पश्यतः, पश्यतोः, पश्यताम्**. A person who clearly grasps. Grasps what? The actionlessness. Of what? Not the body; body can never be actionless, mind can never be actionless, **चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ॥ गीता ६-३४ ॥** mind cannot be actionless, even if the mind is actionless, it can be for a few moments in meditation, but mind can never be permanently actionless. Actionlessness belongs to **आत्मा**. The one who clearly grasps, **पश्यतः अकर्म**; **अकर्म** means the actionlessness of **आत्मा**. And when is **आत्मा** actionless? Don't say during **समाधि**. Therefore **सर्व-कार्य-करण-चेष्टासु** – even while the **अहङ्कार** is active, even when the **कर्मेन्द्रिय**s are active, **ज्ञानेन्द्रिय**s are active, but all the time **आत्मा** is actionless. And what is **आत्मा**? I, therefore I am actionless even while the **अहङ्कार** is acting. The one who has understood from the class, that is successful **श्रवणमननम्**. And by using the word **कर्मसु अकर्म एव पश्यतः**, **शङ्कराचार्य** is reminding us of something. **कर्मसु अकर्म एव पश्यतः** when **शङ्कराचार्य** uses this expression, all the students must

remember something. What is that something? You are not supposed to stare at me, this is the fifth chapter and in the fourth chapter there was a very important verse eighteenth verse, for which we studied the भाष्यम् on and on and on and on;

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ गीता ४-१८ ॥

All the भाष्यम् portions must come alive. Otherwise you should go home and go through all those भाष्यम्; what else should be done. For that only सन्न्यासम् is taken. Therefore we should spend time, instead of worrying about the children, worrying about the grandchildren, all the worry time must be converted into निदिध्यासनम् time. And if you convert worry time into निदिध्यासनम् time, you will have lot of time for निदिध्यासनम् because most of the time in the name of planning, we are worrying. We justify it by calling it planning. In fact, in the name of planning we are only worrying. Convert that into a revision of the fourth chapter eighteenth verse शाङ्कर भाष्यम्, कर्मसु अकर्म एव पश्यतः सम्यग्-दर्शिनः – who has got the vision guided by the शास्त्रम्, सम्यग्-दर्शि means शास्त्र दर्शि. The one whose vision is guided by शास्त्रम्. And for that person, there is only one साधन that is relevant. अधिकारः means what? He is eligible, he is ready for only this final साधन. And what is that final साधन? सर्व-कर्म-सन्न्यासे एव अधिकारः – he is eligible only for सर्व-कर्म-सन्न्यास.

And what is the meaning of the word **सर्व-कर्म-सन्न्यास**? विविदिषा सन्न्यास or विद्वत् सन्न्यास? Very very important. **सर्व-कर्म-सन्न्यास** always refers to विद्वत् सन्न्यास, which can be practiced remaining in गृहस्थ आश्रम. सर्व-कर्म-सन्न्यास is different from विविदिषा सन्न्यास. And this शङ्कराचार्य has clarified in the introduction to this chapter, at the end portion where he defines सर्व-कर्म-सन्न्यास as different from विविदिषा सन्न्यास. “तस्माद् अनात्मवित्-कर्तृकयोः एव सन्न्यास-कर्मयोगयोः निःश्रेयस-करत्व-वचनम्; तदीयात् च कर्म-सन्न्यासात् पूर्वोक्त-आत्मवित्-कर्तृक-**सर्व-कर्म-सन्न्यास-विलक्षणात्**, सति एव कर्तृत्व-विज्ञाने कर्मैक-देश-विषयाद्, यम-नियमादि-सहितत्वेन च दुरुनुष्ठेयात् — सुकरत्वेन च कर्मयोगस्य विशिष्टत्व-अभिधानम्, इति ।” While talking about विविदिषा सन्न्यास, शङ्कराचार्य says, विविदिषा सन्न्यास is different from **सर्व-कर्म-सन्न्यास**. That means **सर्व-कर्म-सन्न्यास** is विद्वत् सन्न्यास. Therefore **सर्व-कर्म-सन्न्यास** can be practiced by a गृहस्थ also remaining in गृहस्थ आश्रम. We can practice **सर्व-कर्म-सन्न्यास**, which is equal to विद्वत् सन्न्यास, which is equal to निदिध्यासनम्, which is अहङ्कार सन्न्यास. Whereas विविदिषा सन्न्यास requires quitting the family. Therefore by using the word **सर्व-कर्म-सन्न्यास** शङ्कराचार्य is not asking you to leave the family. He says remain in the family and practice binary format. So for that alone, **अधिकारः; अधिकारः** means that alone is the relevant साधन for you. Why? **कर्मणः अभाव-दर्शनात्** – because this person has clearly grasped the teaching that I don’t have any कर्म at any time. Continuing;

न हि मृग-तृष्णिकायाम् उदक-बुद्ध्या पानाय प्रवृत्तः उदक-अभाव-
ज्ञाने अपि तत्र एव पान-प्रयोजनाय प्रवर्तते ॥

Here शङ्कराचार्य justifies that निदिध्यासनम् alone is the साधन after studying the शास्त्र for a length of time. And why is निदिध्यासन the only relevant साधन he justifies here by giving an example. What is the example? मृग-तृष्णिकायाम् उदक-बुद्ध्या – suppose there is a person, a thirsty person, caught up in a desert and who is looking for water and he saw the mirage water in front of him. Mirage water is मृग-तृष्णिका and there उदक-बुद्ध्या – he had a false notion that the mirage water is real water. He doesn't know mirage water is mirage water. He mistakes it as real water, it is called उदक-बुद्ध्या, बुद्धि means notion. False notion is called here बुद्धि, भ्रमः. Here बुद्धि means भ्रमः, उदक भ्रमेन, with the notion that it is water and therefore it can quench my thirst, पानाय प्रवृत्तः – therefore he was engaged in the pursuit of that water for drinking. प्रवृत्तः means engaged in that pursuit. And after travelling some distance he came to know by using the appropriate instrument; how he knows is immaterial; this person came to know that it is mirage water; miles and miles of only desert is there, no more water is there he has understood. Therefore उदक-बुद्ध्या पानाय प्रवृत्तः is stage number one. And what is stage number two? He has gone through कर्म, उपासन, श्रवण and मननम् and he has understood that there is no water outside. उदक-अभाव-ज्ञाने; this is stage number two. After the four योगs – कर्म उपासन श्रवण मनन योग. So उदक-अभाव-ज्ञाने सति – having understood that, तत्र एव पान-प्रयोजनाय न प्रवर्तते – he will

not continue to pursue that water. तत्र एव means there itself, in that desert itself, पान-प्रयोजनाय – for getting the water or for drinking, न प्रवर्तते – he does not work. Then what does he do? He will stay where he is and look for water elsewhere and let us extend the example. He has understood that there is water right under his feet; let us imagine. Then what he will do? He will drink only that water which is under his feet.

In the same way, after कर्मयोग, उपासनयोग, श्रवण योग and मनन योग, this person has understood धर्म अर्थ and काम are not पुरुषार्थs at all. धर्म, अर्थ and काम are not पुरुषार्थs at all, they can never give fulfillment, because they are perishable number one and secondly they are मिथ्या in nature, because धर्म, अर्थ and काम are अनात्मा and अनात्मा is मिथ्या he has understood. Just as the mirage water is मिथ्या, धर्म, अर्थ, काम पुरुषार्थs are also मिथ्या.

Then what about मोक्ष? That also. Previously he thought that there is a मोक्ष which has to come in the future, which we called as साध्य मोक्ष. शास्त्र introduces initially one मोक्ष, which is called अध्यारोप मोक्ष. And what is अध्यारोप मोक्ष? A मोक्ष in the form of जीवन्मुक्ति and विदेहमुक्ति, which has to come in the future, which is conditional मोक्ष. Another word for future मोक्ष is conditional मोक्ष. What are the conditions? If I fulfill such and such conditions then and then only I will be liberated. That conditional मोक्ष is a साध्य मोक्ष in the form of जीवन्मुक्ति and विदेहमुक्ति that was introduced by शास्त्र in the beginning. That साध्य मोक्ष is also मिथ्या. यत् साध्यम् तद् मिथ्या. Why? साध्यत्वात् घटवत् यत्

साध्यम् तद् मिथ्या. It is an event in अनात्मा. It may be a physical event, it may be a mental event, it may be a family event, it may be a posthumous event. That is also मिथ्या. न धर्मो न चार्थो न कामो न साध्य मोक्षः. Then what is सद्य मोक्षः? विदानन्दरूपः शिवोऽहम् शिवोऽहम्. शिव means नित्य मुक्तोऽहम् सिद्ध मुक्तोऽहम्. This is the one, one has to 'pursue'; pursue within quotes. Therefore शङ्कराचार्य says न प्रवर्तते – a निदिध्यासु will not work for मोक्ष, he will not look upon himself as a साधक. Then what is निदिध्यासनम्? Looking upon myself as सिद्धः. This is the ब्रह्माभ्यास रूप निदिध्यासनम्. The अन्वय is, पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्, गच्छन्, स्वपन्, श्वसन्, प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन्, निमिषन् अपि, 'इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते' इति धारयन् युक्तः तत्त्ववित् 'अहम् किञ्चित् न एव करोमि' इति मन्येत ।

The only thing to be noted is 'इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते' must be within inverted commas, this is part of the निदिध्यासनम् thought. That 'कथं वा तत्त्वम् अवधारयन्' – how should one should do निदिध्यासनम् question was introduced in the introduction. How should we entertain this thought? 'इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते' – all the activities including the पञ्चमहायज्ञ that the अहङ्कार is doing is for लोक-सङ्ग्रह, I don't look upon them as my साधन. Never look upon any activity as a साधन, because the moment I look upon it as a साधन, मोक्ष will become साध्यम् and साध्य मोक्ष is मिथ्या. It has been introduced temporarily during अध्यारोप प्रकरणम्; at the level of अपवाद I should see साध्य मोक्ष as अध्यारोप मोक्ष, मिथ्या and since मोक्ष is not साध्यम्,

whatever the अहङ्कार does I should look upon as लोक-क्षेमार्थम्; लोक-कल्याणार्थम्. And what about me? I am not a साधक.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ गौडपादकारिका २-३२ ॥

माण्डूक्य कारिका वैतथ्य प्रकरणम्, शङ्कराचार्य has written a very elaborate commentary. निदिध्यासनम् is on this thirty-second श्लोक. Therefore 'इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते'. Again another aside note is all these are only at my thought level. When I am doing व्यवहार with other people in the society, where they are at अहङ्कार level, don't say I don't act, etc. There you have to say, I do all these यज्ञ, पूजा, etc. And then if somebody asks why you are doing, you should not say 'I don't require साधन etc.' there we accept जीवन्मुक्ति and विदेहमुक्ति. We have two languages – one is अध्यारोप language, another is अपवाद language. In society I claim myself to be a साधक. And I talk about जीवन्मुक्ति and विदेहमुक्ति. You should not say that they are all मिथ्या. Therefore अध्यारोप language I use outside this class. But in my self-talk, self-talk means when I am talking to myself, reject the अध्यारोप language, only maintain the अपवाद language. JM and VM for society, NM for myself. And we can say that I am exhausting my प्रारब्ध, etc.; don't say that you don't have any प्रारब्ध, etc. I am exhausting my प्रारब्ध, I hope प्रारब्ध will go away; use that language in the society, otherwise they will send you to the mental hospital. Therefore talk only अध्यारोप language, I am in triangular format

language, I am साधक and hopefully I will become more जीवन्मुक्त; there grades are also there. In जीवन्मुक्ति grades are also there. I am ब्रह्मवित्, I shall become ब्रह्मविद्भरः, वरीयान्. I am eternal साधक in triangular format. JM, VM format I am eternal साधक until I die. So let us use that language, nothing wrong. But I should know they are all from अहङ्कार दृष्टि, they are all absolutely मिथ्या, they are not सत्यम्. And what is सत्यम्? मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥ कैवल्योपनिषत् १-१९ ॥ And in my स्वरूपम् there is no grade at all. वित्, वर, वरीयान्, वरिष्ठः absolutely non-relevant to me. Continuing;

Verse 05-10 Introduction;

यः तु पुनः अतत्त्ववित् प्रवृत्तः च कर्मयोगे —

The sentence is incomplete. It has to be completed with the verse. शङ्कराचार्य now comes down because once you say निदिध्यासनम् is claiming that I am नित्यमुक्तः, I am a ज्ञानि, and all the कर्म's that 'I am doing', I within quote, 'I am doing' is for लोक-सङ्ग्रह, both जीवन्मुक्ति and विदेहमुक्ति are not at all relevant to me – when all these things are said many students may feel diffident to enter the निदिध्यासनम् or binary format; many students feel diffident; therefore कृष्ण and शङ्कराचार्य come down and say *निदिध्यासनम् cannot be entered into because of the persuasion of the गुरु. It should not be a forced entry; it can create more problems. It should be a smooth entry and voluntary entry born out of confidence in my understanding of the शास्त्र. And my श्रद्धा in the ज्ञानकाण्डम् and the clarity*

of understanding must give me the confidence to take a vow, what is the vow, that hereafter I will be in binary format all the time, tremendous confidence is required. And therefore शास्त्र says, if you are not confident don't feel guilty, continue in triangular format. As long as you need it you continue. I am a जीवः and there is जगत् and प्रारब्ध is giving me problems; I cannot say that I am नित्यमुक्त, I need the support of ईश्वर; நீ இன்றி வேறே கதி இல்லை (नि इन्दि वैरे गति इत्तै, I have no refuge other than you), I feel like going to that only, as long as I feel that, continue that. And continue what? श्रवणम् and मननम्. Continue in triangular format. Do the श्रवणम् and मननम्, it should give the confidence to enter the binary format one day or the other, one जन्म or the other. Therefore शङ्कराचार्य says यः तु; तु means dilution. On the other hand when you look at some students गुरु gets inspiration; when you look at some other students गुरु's enthusiasm also gets dampened. So instead of गुरु lifting the student from triangular format to binary, the students are so powerful that they bring down the teacher to the triangular format.

दयानन्द स्वामिजि was telling his experience once. He was talking in some other country and he was trying to convey some वेदान्त. Whatever he says they don't understand it seems. Then only I lost confidence in my teaching itself and at that time I started composing songs. हे गोविन्द हे गोपाल उद्धर माम् दीनं अतिदीनं बलहीनं वेदं न जाने वेदं न जाने ध्यानं न जाने ध्यायं न जाने मन्त्रं न जाने तन्त्रं न जाने पद्यं न जाने गद्यं न जाने. I got inspired to

compose triangular format songs, only you have to save me O Lord and take me up. So thus there are powerful triangular format students that they bring down the teacher also. Therefore there are two types of students. Now कृष्ण must have seen अर्जुन's face. For me, binary format? Therefore शङ्कराचार्य says, यः तु – if it is not possible by you, come back.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-08, Verse 05-09 Continuing;

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यशृण्वन्स्पृशञ्जिघ्रन्श्नन्गच्छन्स्वप्नश्चसन् ॥ गीता ५-८ ॥

प्रलपन्विसृजन्ब्रून्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ गीता ५-९ ॥

We completed the भाष्यम् on these two श्लोकs, which are very important verses dealing with the process of निदिध्यासनम्. निदिध्यासनम् is the final and the toughest stage of this spiritual journey. We have to gather sufficient conviction and confidence through श्रवणम् and मननम् so that we can successfully enter the stage of निदिध्यासनम्. निदिध्यासनम् is the toughest stage because we are bringing about two profound changes in our mindset itself.

The first change that I have to practice is I am not a जीव trapped in the world waiting to be rescued by the Lord, but I am ब्रह्मन्, the अधिष्ठानम् of the world, who need not be rescued by anyone. This is the first profound change in the mindset we should decide to bring about. And the conviction and confidence should come from sufficient श्रवणम् and मननम्. This is the profound change number one to be practiced in निदिध्यासनम्.

And the second profound change I have to bring about in the mindset is I am not a साधक seeking जीवन्मुक्ति and विदेहमुक्ति as a goal, but I am the आत्मा itself which

possesses नित्यमुक्ति as the very nature. I am not a साधक seeking जीवन्मुक्ति and विदेहमुक्ति as a goal, but I am the आत्मा itself possessing नित्यमुक्ति as my very nature. This is the second profound change I should initiate in the mind.

The initiation of these two changes in the mindset and deliberately practicing it throughout the day, this deliberate practice of this transformation is called निदिध्यासनम्. And when this becomes natural to me, even without deliberate effort this is very natural to me, it is called निदिध्यासन फलम् known as ज्ञाननिष्ठा. निदिध्यासनम् and ज्ञाननिष्ठा are the same only. In निदिध्यासनम् also the thought pattern is the same. In ज्ञाननिष्ठा also the thought pattern is the same. Then why do we call one as निदिध्यासनम् and the other as निष्ठा? When I deliberately practice it is called निदिध्यासनम्, when it is spontaneously present in me it is called निष्ठा. One is साधन रूपम्, another is सिद्ध रूपम्. One is deliberate, another is spontaneous.

And to enter this निदिध्यासनम् a lot of conviction and confidence is required. And many people do not have this. They feel it is far away for them. We are all ordinary people स्वामिजि. It will take time for us. Then if we don't feel sufficient confidence and conviction, we are to name ourselves as कर्मयोगिs. Until we get this conviction and confidence we are called कर्मयोगिs, even though we attend the classes. Even though we practice श्रवणम् and मननम्, until we get the conviction and confidence we have to designate ourselves as कर्मयोगिs. कर्मयोगि means triangular

format, triangular format means O Lord save me. पाहि माम् रक्ष माम्. रक्ष माम् पाहि माम्. पाहि माम् रक्ष माम्. So we are in the रक्ष माम् पाहि माम् format, which is called कर्मयोग. कृष्ण says you need not feel any guilt or complex. Until you get confidence continue the कर्मयोग. Surrendering to Lord, instead of claiming सोऽहम्, come down to दासोऽहम्. Instead of अद्वैतम्, come down to विशिष्ट-अद्वैतम् or द्वैतम्. द्वैतम् and विशिष्टाद्वैतम् are called कर्मयोग, अद्वैतम् is called ज्ञानयोग. Therefore कृष्ण comes down for the diffident students.

Verse 05-10 Introduction Continuing;

यः तु पुनः अतत्त्ववित् प्रवृत्तः च कर्मयोगे —

यः तु पुनः – on the other hand, who is unlike the previous seeker, who has not derived conviction and confidence through श्रवणमननम् he is called **अतत्त्ववित्**. **अतत्त्ववित्** means not ready for निदिध्यासनम्. One who is not confident of format change is called **अतत्त्ववित्**. Even though he has done श्रवणम् and मननम्, he is called **अतत्त्ववित्** because he doesn't have the conviction and confidence and therefore **कर्मयोगे प्रवृत्तः** – engaged in कर्मयोग, engaged in दासोऽहम् format, engaged in पाहि माम् रक्ष माम् format. What should he do? Let him happily follow कर्मयोग. कर्मयोग is not a sin, you can follow that as long as you want. It can be carried to the next जन्म also. But one जन्म or the other, format change is compulsory. That is said in the tenth verse we will read.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ५-१० ॥

I will give you the gist of the श्लोक. These three verses ten, eleven and twelve are talking about कर्मयोग, coming to the triangular format. And again कृष्ण will go to the निदिध्यासनम् from the thirteenth verse onwards. Here it is coming down. कृष्ण says कर्मयोग is accepting I am a जीव. So ब्रह्मत्व भावना I cannot practice, therefore जीवत्व भावना I come down to. Once I am जीव, I require a support. लक्ष्मीनृसिंह मम देहि करावलम्बम्. There are so many करावलम्ब स्तोत्रम्s. Every करावलम्ब स्तोत्रम्s says I am a helpless जीव, you alone have to lift me holding on to my hand. Therefore I have to take ईश्वर as the करावलम्बम् and ईश्वर is here called ब्रह्म. In this श्लोक, ब्रह्म means करावलम्ब ईश्वर. Walking stick or the crutch to hold on to. So therefore may you dedicate all your actions to ईश्वर, because as a जीव I am a कर्ता and once I am a कर्ता I am always afraid of the future. कर्ता means fear. As a कर्ता I always afraid of the future because what type of भोक्ता I will become tomorrow, I don't know; it is unpredictable, uncontrollable and unsustainable. Therefore I have to surrender to ईश्वर, therefore may you dedicate everything to ईश्वर and wait constantly praying 'only good should come' repeatedly, with a प्रसाद भावना I should wait. Then not that negative results won't come. Prayer cannot help me always avoid unfavorable conditions. If prayers can avoid all unfavorable

conditions, we won't introduce वेदान्त. Teaching one prayer is enough. Have your prayers, everything will be turned into a bright future. Then why should there be वेदान्त? Everybody should be taught prayer only. Prayer does not guarantee to transform all situations but this प्रसाद भावना will give me sufficient cushion to withstand unfavorable conditions. Like what? पद्मपत्रम् अम्भसा इव. Just as the lotus leaf and petals are submerged in water, but not wet with the water, it cannot avoid the water but it can avoid getting wet. Similarly, we cannot avoid पाप प्रारब्ध, but we can avoid getting wet. Getting wet means wild reactions. We can avoid wild reaction. We can manage with mild reaction. Too loud noise we will not make, the decibel will be one hundred and thirty/ninety. Decibel is the unit to measure the intensity of a sound. So wild reactions to mild reaction is कर्मयोगः. Therefore may you come down to दासोऽहम्. This is the essence of this श्लोक. We will read the भाष्यम्.

ब्रह्मणि ईश्वरे आधाय निक्षिप्य 'तद्-अर्थं कर्म करोमि' इति भृत्य इव स्वामि-अर्थं सर्वाणि कर्माणि मोक्षे अपि फले सङ्गं त्यक्त्वा करोति यः सर्व-कर्माणि ।

ब्रह्मणि is in the मूलम्, is equal to **ईश्वरे**. So from निदिध्यासनम् we have come down to कर्मयोग topic now, we should note. कर्मयोगि should, **ब्रह्मणि** – upon ईश्वर, **आधाय** means **निक्षिप्य**; **निक्षिप्य** means offering or dedicating. That is the best translation. Dedicating all the कर्मs as what? As जीव. कर्मयोग means जीव भाव. निदिध्यासनम् means ब्रह्म भाव. This is the difference

between कर्मयोग and निदिध्यासनम्. So with जीव भाव कर्ता, **आधाय** – dedicating. And how is the dedication done? It cannot be physically done, because कर्म is not a tangible thing. Tangible concrete objects can be physically deposited at the feet of the Lord, like you can offer flower at the feet of the Lord, कर्म being abstract thing, how do you physically put it at the feet of the Lord? It is impossible. Therefore dedication is in the form of a thought pattern, dedication is in the form of a particular thought. What is that thought? शङ्कराचार्य defines '**तद्-अर्थं कर्म करोमि**' – I am doing this action as a worship of the Lord is the thought. The abstract **कर्म** is the flower, which is dedicated to the Lord. ईश्वरार्थम् or ईश्वर प्रीत्यर्थम्. That alone is said in सङ्कल्प, ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् thought is called offering. So '**तद्-अर्थं कर्म करोमि**' इति, that is within inverted comma, this is the thought of कर्मयोगि in triangular format.

And how do you do the **कर्म**? **भृत्य स्वामि-अर्थं इव** – just as a **भृत्य** – a servant or an assistant or an employee works for the employer. Just as an employee works for an employer, purely for the pleasure of the employer, otherwise what will happen, he will be checked off, the job will be go away or the salary will not come. Therefore **स्वामि-अर्थः**; **स्वामि प्रीत्यर्थम् इति अर्थः**. **सर्वाणि कर्माणि** is in the मूलम्, **कर्माणि** is in the मूलम् – all the कर्मs which means नित्य कर्म, नैमित्तिक कर्म, even काम्य कर्म, even निषिद्ध कर्म or प्रायश्चित्त कर्म, all पञ्चविध कर्माणि – नित्य नैमित्तिक काम्य निषिद्ध प्रायश्चित्त. And the aim of the कर्मयोगि is to gradually clip these five types of कर्मs. निषिद्ध कर्मs should be

removed very fast. Faster the removal more effective will be कर्मयोग. And first निषिद्ध कर्मs are removed and then काम्य कर्मs are reduced. धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम्; so काम्य सङ्कल्पs should be the next. Thereafter प्रायश्चित्त कर्मs should be reduced and in that place, नित्यनैमित्तिक कर्मs should quantitatively and qualitatively increase. And this is the कर्मयोग. And सङ्गं त्यक्त्वा is in the मूलम्; सङ्ग means expectation, त्यक्त्वा means dropping all types of expectations. And शङ्कराचार्य goes one step further मोक्षे अपि – not expecting even मोक्ष. That is at the planning level मोक्ष is the purpose. So मोक्ष purpose is remembered at the planning level, but मोक्ष purpose is not thought of at the implementation level. That is the difference. मोक्ष purpose must be thought of at the planning level, but मोक्ष purpose should not be thought of at the implementation level. That is called सङ्गं त्यक्त्वा मोक्षे अपि, यः कर्म करोति – the one who performs the action. Which action? सर्व-कर्माणि.

And he will be called what? कर्मयोगि. Even if he is doing श्रवणम् and मननम्, he will be called कर्मयोगि only. Whether I am a कर्मयोगि or ज्ञानयोगि will be determined by the format in which I am. The format decides my designation. Therefore this कर्मयोगि, what will happen to him?

लिप्यते न सः पापेन न सम्बध्यते पद्म-पत्रम् इव अम्भसा उदकेन ॥

सः – such a person, this is in the मूलम्, third quarter,
सः – such a कर्मयोगि, पापेन न लिप्यते; लिप्यते is in the
 मूलम्, is equal to सम्बध्यते – is not affected by the पापम्.
 Here the word पापम् means negative कर्मफलम्. Unfavorable
 कर्मफलम् is called here पापम्. Any unfavorable experience
 is पापम्. By that पापम्, न सम्बध्यते – he is not affected too
 much. That means what? The reaction is milder, instead of
 wilder reaction it is mild. Like what? पद्म-पत्रम् अम्भसा इव
 – just as the lotus leaf or the lotus petals, पत्रम् can be
 translated as petals also or it can be translated as leaf also, न
 सम्बध्यते. You have to supply the word, न सम्बध्यते – just as
 the lotus leaf is not affected by अम्भसा in the मूलम् is equal
 to उदकेन – by water. Just as the lotus leaf is not wet by
 water.

And what will be the difference between a कर्मयोगि
 and a निदिध्यासु when unfavorable situations come? A
 कर्मयोगि will have lesser reactions. FIR reduction is
 common to कर्मयोगि and निदिध्यासु. For both of them
 reaction is milder. FIR is less for a कर्मयोगि and FIR is much
 less for a निदिध्यासु also. A कर्मयोगि will say that I have got
 lesser reaction. Because of the grace of the Lord, कर्मयोगि
 will say I have got lesser reaction. I am disturbed mildly,
 who will say? कर्मयोगि will say. A निदिध्यासु's mind is also
 disturbed less; but his language is different. This is the
 difference between triangular and binary. कर्मयोगि will say
 by the grace of the Lord, I am disturbed less. A निदिध्यासु's
 response will be what? He will never say I am disturbed less,
 even though his mind also is disturbed less, he will never say

I am disturbed less because he doesn't look upon himself as the mind. Therefore he will say where is the question of me getting disturbed. As a result of the साधन mind is disturbed less, but I will not say I have got lesser disturbance because the question of lesser or more disturbance does not come for me because, मनोबुद्ध्यहंकार चित्तानि नाहम्; where is the question of either wild disturbance or the question of mild disturbance. The way he looks at the whole situation is different. So here we are talking about whom? कर्मयोगि. Therefore he will say FIR is less. Whereas निदिध्यासु will say there is no question of FIR for me. I have fired the FIR! Where is the question of FIR? Therefore पद्म-पत्रम् इव अम्भसा. The अन्वय is, यः कर्माणि ब्रह्मणि आधाय सङ्गम् त्यक्त्वा करोति, सः अम्भसा पद्मपत्रम् इव पापेन न लिप्यते । So here the word अम्भसा means water, सकारान्तः नपुंसकलिङ्गः, अम्भस् शब्दः, अम्भः, अम्भसी, अम्भांसि इति रूपाणि. This is तृतीया एकवचनम् because of passive voice. कर्तरि तृतीया. And पापेन refers to adverse कर्मफलम् or adverse experiences. Continuing;

Verse 05-11 Introduction;

केवलं सत्त्व-शुद्धिमात्र-फलम् एव तस्य कर्मणः स्यात्, यस्मात् —

So the advantage of कर्मयोग must be understood, the limitation of कर्मयोग also must be understood. So the following श्लोक says, this दासोऽहम् भावना cannot give liberation. So remaining in दासोऽहम् भावना somehow getting विदेहमुक्ति we cannot manage. Many people want to continue in दासोऽहम् and study वेदान्त also, but continue in

दासोऽहम् and somehow die successfully and भगवान् gives liberation. No. From दासोऽहम् to सोऽहम् भावना must be there in this life itself, only then liberation is possible. That is the essence of this श्लोक. शङ्कराचार्य gives the introduction. तस्य कर्मणः – for the कर्मयोग साधन, दासोऽहम् भावना, the triangular format lifestyle, फलम् – the result, the maximum result can be सत्त्व-शुद्धिमात्र-फलम् – only चित्तशुद्धि. सत्त्वम् here means चित्त, केवलम् means mere चित्तशुद्धि alone will be the result of दासोऽहम् or कर्मयोग भावना. यस्मात् – because of the following श्लोक. This is the introduction. Now we will go to the श्लोक.

Verse 05-11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ गीता ५-११ ॥

I will give the gist of the verse. All simple words. All the कर्मयोगिन्s perform varieties of कर्म focusing on चित्तशुद्धि. All the कर्मयोगिन्s perform the कर्म focusing on चित्तशुद्धि, even when they need material things in the world to run their life. After all as a गृहस्थ कर्मयोगिन् they have to work in the world to procure things for the family, therefore material needs will have to be fulfilled as a duty, but even when the material needs are sought after like salary, etc., they are looked upon as a by-product rather than the prime product. Always the primary goal is kept as चित्तशुद्धि and whatever money or any other thing that is earned is looked upon as a by-product. Therefore shift in the attitude also is important. For that sufficient विवेक and वैराग्यम् are

required. चित्तशुद्धि is more important than money. Money is not unimportant, but money is less important than चित्तशुद्धि. That is the typical attitude; money is neither unimportant nor over important, it is less important compared to चित्तशुद्धि. And therefore focusing on चित्तशुद्धि कर्मयोगि performs the कर्म. What type of कर्म? कायिक, वाचिक, मानस कर्माणि. And when they do this, what is the goal they have in mind? आत्म-शुद्धये. आत्मशुद्धि means चित्तशुद्धि. Here the word आत्मा we should carefully note, आत्मा is not सत्त्वदानन्द आत्मा; because you don't have to do कर्मयोग for purifying सत्त्वदानन्द आत्मा. Therefore since सत्त्वदानन्द आत्मा doesn't require purification, आत्मशुद्धि should legitimately mean चित्तशुद्धि.

And what is the message conveyed through this? Very important. कर्मयोग is far superior to कर्म. कर्मयोग is far superior to कर्म because कर्मयोग can give spiritual progress, कर्म can give only material progress. So कर्मयोग which can give spiritual progress is far superior to कर्म which can give only material progress. Point number one. This is the brighter side of कर्मयोग. What is it? कर्मयोग which can give spiritual progress is far superior to कर्म which can give only material progress.

What is the darker side of कर्मयोग? However superior कर्मयोग may be it is not sufficient either for ज्ञानम् or मोक्ष. It is never sufficient either for ज्ञानम् or मोक्ष; कर्मयोग can give neither ज्ञानम् nor मोक्ष. For that we have to come to श्रवणमनननिदिध्यासनम्. This awareness is important for a

कर्मयोगि. Every कर्मयोगि should be aware of the brighter side of कर्मयोग and he must be intensely aware of the darker side of कर्मयोग then only he will attend the classes. Or else he will question the need of attending the classes, writing notes, etc. This must be clear. This is the gist of the श्लोक. Now we will go to भाष्यम्.

कायेन देहेन मनसा बुद्ध्या च केवलैः ममत्व-वर्जितैः 'ईश्वराय एव कर्म करोमि, न मम फलाय' इति ममत्व-बुद्धि-शून्यैः इन्द्रियैः अपि,

So the कर्मयोगिs perform the action. That we have to supply to complete the sentence. कर्मयोगिs perform the action, योगिनः कर्म कुर्वन्ति. How? कायेन is in the मूलम्, is equal to देहेन; कायः means देहः. Through the body, that means physical actions they do, मनसा – with the help of the mind by going through सङ्कल्प and विकल्प, whatever is required, doing the mental job, studying the pros and cons is मनसाः कर्म, and बुद्ध्या च – and with the help of बुद्धि also, having done निश्चयम्. So with the help of the body, with the help of the mind, with the help of बुद्धि also. And केवलैः, केवलैः literally means merely. With the mere body, mere mind, mere intellect. What do you mean by mere body, mind, intellect? शङ्कराचार्य gives a special meaning in this context. So mere here is equal to ममत्व-वर्जितैः – without entertaining ममकार भावना. So केवल here is equal to ममकार रहितैः – without being polluted by unhealthy thought, non-spiritual thought. Not associated with non-spiritual thought; ममत्व-वर्जितैः – without ममकार भावना.

Ok. What do you mean by without ममकार भावना? Then what भावना should be there? भावना means mindset or thought. शङ्कराचार्य puts that within inverted commas. You have to think in this manner. What is that? 'ईश्वराय एव कर्म करोमि, – I am working for the ultimate boss. The local boss is only intermediary, I am working for the ultimate boss that is ईश्वर. 'ईश्वराय एव कर्म करोमि, न मम फलाय' – I am not going to think about the फलम् now. At the planning stage there is the फलम् in the form of चित्तशुद्धि and मोक्ष. But at the performing stage, what is the thought? न मम फलाय'. That is निष्कामतय, as a निष्काम कर्म. इति; upto इति is within inverted commas, with this thought pattern, mindset, that is equal to ममत्व-बुद्धि-शून्यैः. In fact, ममत्व-बुद्धि-शून्यैः should be read after ममत्व-वर्जितैः. The order should be changed. ममत्व-वर्जितैः is equal to ममत्व-बुद्धि-शून्यैः; ममत्व is equal to ममत्व-बुद्धिः; बुद्धिः means the thought pattern, here बुद्धिः doesn't mean intellect. बुद्धिः means वृत्तिः, ममत्व वृत्तिः. शून्यैः means without. So without ममकार वृत्ति; to remember the CLASP rejection, without ममकार वृत्ति. And thereafter you should read 'ईश्वराय एव कर्म करोमि, न मम फलाय' इति. And not only body, mind and intellect, इन्द्रियैः अपि – the कर्मयोगिs perform the कर्म with the sense organs also. इन्द्रियैः – with the help of the sense organs also, i.e., ज्ञानेन्द्रियs as well as कर्मेन्द्रियs they employ. After इन्द्रियैः अपि the sentence is left incomplete grammatically, therefore we have to supply योगिनः कर्म कुर्वन्ति and put a full stop. Continuing;

केवल-शब्दः कायादिभिः अपि प्रत्येकं सम्बध्यते — सर्व-व्यापारेषु ममता-वर्जनाय ।

With this you have to put another full stop. After इन्द्रियैः अपि we have to supply those three words and put a full stop. केवल-शब्दः is a separate sentence, ममता-वर्जनाय with that that sentence is over. So here शङ्कराचार्य says the word केवल must be read four times. It is there only one time, केवलैः इन्द्रियैः alone is there; you have to repeat it another three more times – केवलेन कायेन, केवलेन मनसा and केवलया बुद्ध्या. इति केवल-शब्दः – the word केवल, कायादिभिः अपि – along with the other three words, काय, मनस् and बुद्धि, प्रत्येकं सम्बध्यते – is to be connected every time. प्रत्येकम् means with each one of them. And why should you connect? Because ममकार should be absent, not only at the कायिक level, ममकार should be absent at the वाचिक level as well as मानस level. Since ममकार absence is required at all levels, therefore शङ्कराचार्य says, ममता-वर्जनाय – to exclude ममकार वृत्ति, to exclude काम्य वृत्ति, सर्व-व्यापारेषु – with regard to all the activities – physical, oral and mental. Continuing;

योगिनः कर्मिणः कर्म कुर्वन्ति सङ्गं त्यक्त्वा फल-विषयम् आत्म-शुद्धये सत्त्व-शुद्धये इति अर्थः ।

Now शङ्कराचार्य comes to the second half. योगिनः is equal to कर्मिणः; here the word कर्मिणः means कर्मयोगिनः. So कर्मिणः is equal to कर्मयोगिनः, कर्म कुर्वन्ति – they perform नित्यनैमित्तिक काम्य निषिद्ध प्रायश्चित्त कर्माणि, all the five; but gradually reducing निषिद्ध is the first one, then

काम्य should be reduced, then प्रायश्चित्त also must be reduced; gradual reduction. So कर्म कुर्वन्ति; all in the मूलम्, सङ्गं त्यक्त्वा – giving up their attachment. Attachment with regard to what? फल-विषयम् – with regard to कर्मफलम्, don't even think of चित्तशुद्धि at the time of performance of the कर्म, don't think of even चित्तशुद्धि or ज्ञान प्राप्तिः or मोक्ष प्राप्तिः. What is the idea? *Let hundred percent mind be available for the कर्म at hand.* Because even one percent of चित्तशुद्धि thought will reduce the effectiveness. चित्तशुद्धि is going to come, even if I don't think of it. Since चित्तशुद्धि is going to come, why should I think of it at the time of performance? Therefore let hundred percent be available for the job at hand, whether it is mundane or spiritual. So फल-विषयम् is the explanation of सङ्गम्. So सङ्गम् is equal to फल-विषयम्. बहुव्रीहि, फल विषयः यस्य सङ्गस्य. बहुव्रीहि समास qualifying सङ्ग. And what is the purpose for which they do the कर्म? आत्म-शुद्धये is equal to सत्त्व-शुद्धये इति अर्थः – for the sake of सत्त्वशुद्धि. सत्त्वम् means चित्तम्. Continuing; तस्मात् तत्र एव तव अधिकारः इति कुरु कर्म एव ॥

So कृष्ण is telling अर्जुन whenever I talk about binary format, हे अर्जुन you say I am too far away, I cannot get into that. If you are not ready for that, you are an अधिकारि for कर्मयोग only. Therefore तस्मात् – since you are dreading binary format, तस्मात् – therefore, तत्र एव – in triangular format only दासोऽहम् भावनायाम् एव तव अधिकारः – you are ready. And remember when without the full readiness when I do श्रवणम् and मननम्, even श्रवणम् and मननम् will

become a type of कर्मयोग adding to चित्तशुद्धि also. For अनधिकारि वेदान्त श्रवणम् becomes कर्मयोग, for अधिकारि the same वेदान्त श्रवणम् becomes ज्ञानयोग; it is two in one. Just as you have got tape recorder knob and radio knob. Suppose by mistake you push the knob suddenly cinema songs come. That means it is radio. Similarly वेदान्त श्रवणम् remaining the same, for अनधिकारि it becomes कर्मयोग, for अधिकारि it becomes ज्ञानयोग. Therefore तत्र अर्जुन तव एव अधिकारः इति; इति means therefore. It is an explanation of तस्मात्; तस्मात् is equal to तत्र एव तव अधिकारः इति कुरु कर्म एव – therefore अर्जुन do your duty which is the महाभारत war.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-11 Continuing;

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ गीता ५-११ ॥

In the last class we completed the भाष्यम् of this verse.
The अन्वय is, कायेन, मनसा, बुद्ध्या, केवलैः इन्द्रियैः अपि
योगिनः सङ्गम् त्यक्त्वा आत्म-शुद्धये कर्म कुर्वन्ति ।

Now we will go verse twelve.

Verse 05-12 Introduction;

यस्मात् च —

Verse 05-12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ गीता ५-१२ ॥

कृष्ण wants to point out that between ज्ञानयोग and
कर्मयोग, ज्ञानयोग is the direct means to liberation and
कर्मयोग is the indirect means to liberation and therefore
between these two योगs ज्ञानयोग is certainly superior and
if a person is ready for ज्ञानयोग, that is the ideal thing. And
if one is not ready for ज्ञानयोग then he has to come down to
कर्मयोग. And then in this verse Lord कृष्ण points out that
between कर्मयोग and कर्म certainly कर्मयोग is superior,
because कर्मयोग can take a person to ज्ञानयोग, whereas कर्म
will never take a person to ज्ञानयोग. Between कर्मयोग and
कर्म, कर्मयोग is superior because it will take a person to

ज्ञानयोग, whereas कर्म is inferior because it will not take a person to ज्ञानयोग.

Then what is the difference between कर्मयोग and कर्म? The difference must be clear. Between कर्मयोग and कर्म there are two basic differences. One is at the कर्म level, the second is at the attitude level. A कर्मयोगि is निष्काम कर्म प्रधानः, whereas a कर्मि is सकाम कर्म प्रधानः. A कर्मयोगि's life will be saturated with नित्यनैमित्तिक कर्म and काम्य प्रायश्चित्त कर्म's will be lesser in the case of a कर्मयोगि, whereas at the level of कर्मि, नित्यनैमित्तिक कर्म will be lesser; काम्य कर्म, प्रायश्चित्त कर्म and निषिद्ध कर्म will be more. Therefore there is a difference in the very type of कर्म. So at the कर्म level there is a difference. And at the भावना level also there is a difference. And that difference you know. In the case of कर्मयोगि, ईश्वरार्पणप्रसाद भावना is dominant, ईश्वर अर्पण and प्रसाद भावना are dominant, whereas at the कर्मि level, both these भावनाs are almost non-existent.

And the second important difference is a कर्मयोगि gives importance to spiritual growth more than material prosperity. A कर्मयोगि gives greater importance to spiritual growth rather than material prosperity, whereas कर्मि gives more importance to material prosperity rather than spiritual growth. If there is a choice between spiritual growth and material prosperity, like the choice between कृष्ण and his army in महाभारत war, the difference is shown, दुर्योधन votes for कृष्ण's army, which represents material prosperity,

whereas अर्जुन votes for कृष्ण who represents spiritual growth. This is the difference and therefore कृष्ण says, हे अर्जुन between कर्मयोग and कर्म, may you choose कर्मयोग if you are not ready for ज्ञानयोग. So you can continue in triangular format, if you are not ready for binary; nothing wrong in the continuity, but make sure that you are a कर्मयोगि rather than a कर्मि. That is the gist of this verse. यस्मात् च – because of this reason also, अर्जुन! may you choose कर्मयोग. Now we will see the भाष्यम्.

युक्तः 'ईश्वराय कर्माणि, न मम फलाय' इति एवं समाहितः सन् कर्म-फलं त्यक्त्वा परित्यज्य शान्तिं मोक्षाख्याम् आप्नोति नैष्ठिकीं निष्ठायां भवाम् ।

युक्तः is in the मूलम्, is equal to **समाहितः सन्**. **युक्तः** is equal to **समाहितः**; **समाहितः** means saturated with कर्मयोग भावना. भावना means the mindset. And what is the कर्मयोग भावना, the mindset? That is within inverted commas, 'ईश्वराय कर्माणि, न मम फलाय', कर्माणि ईश्वराय – all these कर्मs that I do are meant for ईश्वर अर्पणम् or ईश्वर पूजा and therefore there has to be excellence. The idea of offering to ईश्वर is to make sure that whatever I do has got excellence; this muddle through business should not be there. 'Somehow managing' should not be there. Anything should be excellent. In short, a कर्मयोगि should have an aesthetic sense of beauty. Everything in the house should be beautiful, because it is the house of the Lord. Therefore the walls should be properly painted, without any stains, etc., any room, especially the bathroom and kitchen they all must be not only

hygienic, it should look beautiful also. Value for aesthetics, it should not be considered as sense pleasure but it is भगवान्'s place, therefore it should be neat and clean. Excellence is the signature of the कर्मयोगि. Therefore ईश्वर अर्पणम् means excellence with regard to everything. So 'ईश्वराय कर्माणि, न मम फलाय' – it is not meant for material prosperity for me. That is there. But that is not primary. Let material prosperity come as a byproduct, I will certainly enjoy them; I never say no to material prosperity because that is also लक्ष्मी देवी. Will anybody say no to लक्ष्मी देवी? No. Let material prosperity come, but it is subservient to spiritual growth. Therefore न मम फलाय' इति, इति means with this mindset, समाहितः – a कर्मयोगि's mind is saturated, it is focused. This is the meaning of युक्तः. कर्मयोग भावना सहितः सन्; कर्म-फलं त्यक्त्वा – renouncing the कर्मफलम् as the primary result. And the significance of this also must be noted. When we are performing काम्य कर्म, the very कर्म is done for the कर्मफलम् only, therefore I cannot renounce the कर्मफलम्. But this verse is significant with regard to नित्यनैमित्तिक कर्म or पञ्चमहायज्ञ. The पञ्चमहायज्ञs have got material benefit also, spiritual benefit also and we are supposed to choose one of them. सन्ध्यावन्दनम् can give material benefit, सन्ध्यावन्दनम् can give spiritual benefit. नित्य कर्मs alone have got these two-fold benefits. And when I am doing the नित्य कर्म, I have to choose one of them and there we are asked to choose only spiritual benefit by renouncing the material benefit. Therefore कर्म-फलं त्यक्त्वा means choosing the spiritual benefit rather than

material benefit with regard to सन्ध्यावन्दनम्, अग्निहोत्रम्, नित्य पूजा, etc. And this we saw in the भाष्यम् before; अग्निहोत्र कर्म itself is called काम्याग्निहोत्रम् and नित्याग्निहोत्रम्. अग्निहोत्रम् is compulsory; but within that अग्निहोत्रम् itself when we are doing the नित्य कर्म, we can convert into काम्याग्निहोत्रम् or नित्याग्निहोत्रम्. So when I choose worldly benefit that is called काम्याग्निहोत्रम्, but when I don't do that it is called नित्याग्निहोत्रम्. Therefore **कर्म-फलं त्यक्त्वा** means converting काम्याग्निहोत्रम् or daily पूजा into नित्य, daily पूजा. **त्यक्त्वा** is in the मूलम्, is equal to **परित्यज्य** – having renounced, **शान्तिं आप्नोति** – one will attain **शान्ति** is in the मूलम्. And what do you mean by **शान्ति** here? शङ्कराचार्य says, **मोक्षाख्याम् शान्तिम्** – the **शान्ति** belonging to मोक्ष, the परम पुरुषार्थ, i.e., आत्यन्तिक **शान्तिं आप्नोति**. Not आपेक्षिक शान्ति, not relative peace, but absolute peace that person attains.

What is the difference between the relative peace and absolute peace? *Relative peace is that which belongs to the mind. The relative peace is मनोनिष्ठा शान्तिः and मनोनिष्ठा शान्ति is relative because whatever belongs to the mind is subject to fluctuations. It belongs to अनात्मा and अनात्मा शान्ति can never be permanent, because अनात्मा is subject to fluctuations, प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ॥ गीता १४-२२ ॥ That is called आपेक्षिक शान्ति. The second शान्ति is आत्मनिष्ठा शान्ति, the शान्ति belonging to आत्मा which is my nature. आपेक्षिक शान्ति is मनश्शान्तिः and आत्यन्तिक शान्ति is आत्मशान्तिः. The आत्मशान्ति is*

called मोक्षः, whereas मनश्शान्ति is a part of संसार only because it is subject to change.

And therefore the कर्मयोगि will get the शान्ति, which is called मोक्ष, which belongs to आत्मा. आप्नोति. And what type of मोक्ष is it? नैष्ठिकीम्; नैष्ठिकी is in the मूलम्, is equal to निष्ठायां भवाम् which is a consequence of कर्मयोग निष्ठा. Here the word निष्ठा means कर्मयोग निष्ठा. भव means born out of. In fact, कर्मयोग फल रूपाम् we can translate. So this is the essence of the first half of the श्लोक. A कर्मयोगि will discover आत्मशान्ति as a result of following कर्मयोग. This is the translation, a कर्मयोगि will discover आत्मशान्ति as a result of कर्मयोग. Naturally this will create a problem. If कर्मयोग itself can give आत्मशान्ति or मोक्ष शान्ति, why should we come to ज्ञानयोग? This question will come. शङ्कराचार्य notes this problem, therefore he answers that possible question in the next paragraph; very important note.

सत्त्व-शुद्धि-ज्ञान-प्राप्ति-सर्व-कर्म-सन्न्यास-ज्ञान-निष्ठा-क्रमेण
इति वाक्यशेषः ।

Very very important. कर्मयोग will give मोक्ष. कर्मयोग will give मोक्ष but not directly. But indirectly by taking the seeker through four intermediary stages. कर्मयोगि will get मोक्ष by going through four intermediary stages which we can never skip. What are those four stages?

सत्त्व-शुद्धि – कर्मयोग should produce sufficient सत्त्व-शुद्धि or चित्तशुद्धि. And what is the indication of चित्तशुद्धि?

Desire for ज्ञानयोग. Indication of चित्तशुद्धि is the desire for ज्ञानयोग.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति ॥
बृहदारण्यकोपनिषत् ४-४-२२ ॥

Desire for ज्ञानयोग should come, desire for श्रवणमनननिदिध्यासनम् should come, desire to attend the class will be generated by कर्मयोग. This is stage number one. सत्त्व-शुद्धि, ब्रह्म जिज्ञासा, साधन चतुष्टय सम्पत्तिः.

Then what is the next stage? ज्ञान-प्राप्ति. Once the desire comes, he will start attending the classes. Consistent and systematic study of Vedantic scriptures for a length of time under the guidance of a competent आचार्य, he has to do, which will lead to ज्ञान-प्राप्ति. This is stage number two.

What is stage number three? सर्व-कर्म-सन्न्यास which is otherwise called विद्वत् सन्न्यास. सर्व-कर्म-सन्न्यास does not mean monastic lifestyle, we are not talking about विविदिषा सन्न्यास here. सर्व-कर्म-सन्न्यास is the विद्वत् सन्न्यास, which can be followed remaining in गृहस्थ आश्रम also. सर्व-कर्म-सन्न्यास is called विद्वत् सन्न्यास, ज्ञानकर्मसन्न्यास, otherwise called निदिध्यासनम्. So सर्व-कर्म-सन्न्यास is equal to निदिध्यासनम्. And what is the definition of निदिध्यासनम्? Changing the format from triangular to binary. And this change indicates even जीवन्मुक्ति and विदेहमुक्ति are no more relevant to me, because both those मुक्तis are from the standpoint of अहङ्कार. जीवन्मुक्ति and विदेहमुक्ति are both from the standpoint of अहङ्कार, अहङ्कार belongs to triangular

format, I am not even अहङ्कार, that is the byproduct that is going to happen. I am no more going to focus on the by-product called जीवन्मुक्ति and विदेहमुक्ति, which belongs to मिथ्या अहङ्कार. My focus is on what मुक्ति? नित्यमुक्तिः. नित्यमुक्ति belongs to अहङ्कार or आत्मा? नित्यमुक्ति belongs to I, the आत्मा. Therefore shift of format means even JM and VM, i.e., जीवन्मुक्ति and विदेहमुक्ति, they also belong to triangular format, अहङ्कार, मिथ्या plane. I am the सत्य आत्मा, who am नित्यमुक्तः and in which मुक्ति there is no gradation. And that मुक्ति does not depend upon the end of the प्रारब्ध also, because where is the question of सञ्चित, आगामि or प्रारब्ध. So सर्व-कर्म-सन्न्यास is coming to नित्यमुक्तिः, विदानन्दरूपः शिवोऽहम् शिवोऽहम्.

And when I claim नित्यमुक्ति; I gave you a point, we should remember, claiming नित्यमुक्ति does not mean dropping all the disciplines given in the शास्त्र, all the disciplines will continue, but they are not for my मुक्ति but they are for लोक-सङ्ग्रहार्थम्. शम continues, दम continues, उपरम continues, अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः, all the values are to be followed, but not for me the साधक, because I the साधक am gone during निदिध्यासनम्, I the साधक am gone; साधक status belongs to अहङ्कार, but I the आत्मा am no more a साधक. Then they are what? They are लोक-सङ्ग्रहार्थम्, continue all of them. This is called सर्व-कर्म-सन्न्यास, otherwise called निदिध्यासनम्. This is the third stage. ज्ञान-प्राप्ति corresponds to श्रवणमननम्, सर्व-कर्म-सन्न्यास corresponds to निदिध्यासनम्.

And this practice of binary format will lead to **ज्ञान-निष्ठा**. It will lead to **ज्ञान-निष्ठा**. What is the difference between **निदिध्यासनम्** and **ज्ञान-निष्ठा**? I have told in **निदिध्यासनम्**, I practice binary format deliberately. Because habitually I go back to what? Triangular format. In the face of a simple problem, we run shouting O Lord! Therefore the habitual triangular format will pull me back and when I deliberately resist that and practice binary format, it is called **निदिध्यासनम्**. Then what is **ज्ञान-निष्ठा**? When the binary format is natural and there is no more the pull of triangular format; the **विपरीत भावना** of triangular format should go away for good. And that is called **ज्ञान-निष्ठा**.

So what is triangular and binary formats? It is long since I defined it, I am explaining that. In triangular format, I am the victimized **जीव**. World and **प्राबध** are victimizers and God is the only savior. I am victimized, world is victimizer, God is the savior; therefore I have to regularly rush towards God. Whereas in binary format, that is dropped. I am no more a victimized **जीव**, the world is no more a victimizer, therefore I don't require a savior, because I am **ब्रह्मन्**, which does not require a savior. This is contrast number one between triangular and binary. I am victimized, the world is the victimizer, **भगवान्** is the savior; this is on one side. I am never victimized, world can never be a victimizer because it is **मिथ्या** and I don't require a savior; is one difference.

The second difference is in triangular format I am a साधक and whatever I do is साधन and मोक्ष is साध्यम्. साधक, साधन, साध्यम् continues, because as अहङ्कार, the जीव, I am eternally साधक; whatever I do is साधन; मोक्ष is साध्यम्. Whereas in निदिध्यासनम्, when I practice the binary format I am no more a साधक, I am सिद्ध आत्मा, and whatever I do is not a साधन, even निदिध्यासनम् is not a साधन. In fact, निदिध्यासनम् is a peculiar साधन in which I say I don't require any साधन. A साधन in which I say I don't require any साधन. That is called निदिध्यासनम्. And मोक्ष is no more a साध्यम् but it is my very स्वरूपम्. Therefore in triangular format साधक, साधन, साध्यम् will continue; in binary format साधक, साधन, साध्यत्व निवृत्ति is practiced. This is the most important difference.

And the third difference – if you want to add – in triangular format all the disciplines are followed, including पञ्चमहायज्ञ, etc., in binary format also all disciplines are followed, there is no difference in the implementation of disciplined life. But in triangular format all the disciplines are seen as a साधन for my मोक्ष, whereas in binary format all of them I follow for the sake of लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥ Why? यत् यत् आचरति श्रेष्ठः ॥ गीता ३-२१ ॥ Where did we see this, forgotten? यत् यत् आचरति श्रेष्ठः, as a *Vedantic* student many people are watching me, I am a model for others. They are waiting to see one mistake in our life. If a mistake is done, they comment 'Look! he is going to स्वामिजि's classes!' You cannot afford to get angry; that is the disadvantage. So

previously you can freely get angry. Now the moment you get even slightly irritated, they drag स्वामिजि! So in order to save स्वामिजि at least, you have to follow that. So therefore there are no differences in the disciplines, but the way I look at them is different. And when this becomes natural it is called ज्ञाननिष्ठा. इति वाक्यशेषः. This you have to add in the श्लोक. Continuing;

यः तु पुनः अयुक्तः असमाहितः काम-कारेण – करणं कारः ।
कामस्य कारः काम-कारः । तेन काम-कारेण, काम-प्रेरिततया
इति अर्थः । ‘मम फलाय इदं करोमि कर्म’ इति एवं फले सक्तः
निबध्यते ।

Now शङ्कराचार्य comes to the second half of the श्लोक. यः तु पुनः – on the other hand. So तु is पूर्व वैलक्षण्यद्योतनार्थम्, कृष्ण wants to contrast the कर्मि as opposed to कर्मयोगि. So here the contrast is between कर्मयोगि and कर्मि. In this श्लोक ज्ञानयोग doesn't come into the picture at all. On the other hand, अयुक्तः, अयुक्तः means the one who doesn't follow कर्मयोग, therefore who is काम्य प्रायश्चित्त, निषिद्ध कर्म प्रधानः and also ईश्वरार्पण प्रसाद भावना रहितः. अयुक्तः is equal to असमाहितः – the one who doesn't have the mindset of a कर्मयोगि. He is driven by what? काम्य कर्म's, material prosperity alone is his goal, money is God is his philosophy, therefore काम-कारेण, काम-कारेण is in the मूलम्, after that you have to put an en dash, it is the explanation of the word काम-कारः. First he gives the grammatical derivation of the word. करणं कारः; कारः in the compound word काम-कारेण; there are two portions; काम

is one component, **कारः** is another component; of that the word **कारः** means **करणम्** means impulsion, push; **करणम्** means pushing, goading, forcing, persuasion. And push of what? In fact, **करणं कारः** you have to reverse the order, **कारः** is equal to **करणम्**. And after **कारः** we have to put a full stop. This is the word meaning of the word **कारः**. Thereafter he wants to give the **समास**. What **समास** is it? He says it is **तत्पुरुष समास**; **कामस्य कारः काम-कारः**. After **काम-कारः** we have to put a full stop. And **कामस्य कारः** means it is **षष्ठी तत्पुरुष समास**. These are all relevant for **संस्कृत** students, others can ignore. And what do you mean by **षष्ठी तत्पुरुष समास**. It means the propulsion of the desire. The propulsion, impulsion of the desire is called **काम-कारः**. Then, **तेन काम-कारेण**; **तेन** means it is in the third case. **तेन** is equal to **काम-कारेण** is equal to **काम-प्रेरिततया, इति अर्थः**. Ok. In simple English the meaning is by the force of desire. What happens? This is in the case of not **कर्मयोगि**, in the case of a **कर्मि**. Whatever action he does the material consequences come to his mind; always the financial position occupies the mind; even though many properties are there, much money is there; all the time financial position is occupying the mind; therefore there is a constant sense of insecurity. Whereas in the case of a **कर्मयोगि**, he remembers one **श्लोक** all the time. You know what **श्लोक** that is?

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

This श्लोक if not remembered, what happens? The interest rates are coming down. And I don't want to get money from my children. At least previously we freely asked money from the children, nowadays the parents don't want to depend on children and the children don't voluntarily give also; they don't ask also; how is the financial position; interest rates are coming down; petrol price is hiked again and once the petrol increases all the prices increase. Food inflation is so much. And what is going to happen to you? Children don't seem to bother. We have to spend carefully checking the account every day, the anxiety level increases, the insecurity level also increases for a कर्मि. What does a कर्मयोगि do? अनन्याश्रित्यन्तो माम्, भगवान् will do something and He will find out a way for me. This is the thought of a कर्मयोगि. This is not the thought for us. This is not the thought for us. That is for कर्मयोगि who will say भगवान् will protect me. But we in binary format should not even think in those lines; there is no question of भगवान् protecting me in the future or old age, because I don't have old age at all. As far as the body is concerned, body doesn't belong to me, I have neither अहङ्कार nor ममकार with regard to the body. तन मन धन सब कुछ तेरा; therefore भगवान् has to bother about the conditions of the body. प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् ३ ॥ Can you see the difference between the thought pattern in triangular and binary? In triangular format I should say भगवान् will take care of me, whereas in binary format even that is not there. There is no question of anybody taking care of me. Why?

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम्
याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

Trillions of bodies are floating in the cosmos, why should I focus on one dot of decaying matter. I hope you are seeing the difference. Therefore this कर्मि, 'मम फलाय इदं करोमि – because of the anxiety regarding the future, he says, इदम् करोमि; this is within inverted commas, he thinks अहम् इदम् करोमि – I want to earn more and more and more, I don't want to retire at all, even after retirement I want to earn more and more. All for what? 'मम फलाय इदं करोमि कर्म'. You have to change the order. इदम् कर्म करोमि. That is the order. इति एवं फले सक्तः – attached to the material possession worried about the security all the time, feeling insecure. And the medical expenses are always catching up and any amount of money even for one master checkup to say no disease is there, half of the property will have to be given. Because a battery of tests are prescribed, for what? Cold! One cold can be a symptom for two thousand three hundred and seventy five diseases. Therefore the doctors they want to play safe, therefore take all test. And so to say that you have no disease, fifty seven thousand rupees are gone. What to do? I am not sure for how many more days I will survive. I can apportion for five years or seven years, भगवान् doesn't tell me how many years the body is going to survive for. I tell you for the problems of insecurity the only solution is binary format. Therefore इति एवं फले सक्तः – attached to the material benefits, निबध्यते – the कर्मि is eternally bound, eternally trapped, life is a liability for him.

अतः त्वं युक्तः भव इति अर्थः ॥ ७-१२ ॥

And therefore what is कृष्ण's message? अतः – because of this reason. Because of which reason? If you have to choose between कर्म and कर्मयोग. ज्ञानयोग is not in the picture at all. If you have to choose between कर्म and कर्मयोग, त्वं युक्तः भव – you choose कर्मयोग only because भगवान् is there to give you security. You choose कर्मयोग, युक्तः भव is equal to कर्मयोगि भव. Because there भगवान् is there; there will be written on भगवान्'s picture 'when भगवान् is there, why I should be frightened'. The अन्वय is, युक्तः कर्म-फलं त्यक्त्वा नैष्ठिकीम् शान्तिम् आप्नोति । कामकारेण फले सक्तः सन् अयुक्तः निबध्यते । Continuing;

Verse 05-13 Introduction;

यः तु परमार्थ-दर्शी सः —

After talking about कर्मयोग in these three verses, ten, eleven and twelve, which are कर्मयोग verses, now कृष्ण comes back to the ज्ञानयोग topic once again or निदिध्यासनम् topic once again, which is otherwise called सर्व-कर्म-सन्न्यास, विद्वत् सन्न्यास, ज्ञानकर्मसन्न्यास, etc. In our language, coming back to binary format once again, which He had already talked about before. Where? From seventh verse upto ninth. Seven, eighth, nine were ज्ञानयोग; then ten, eleven, twelve were कर्मयोग; then thirteen onwards again ज्ञानयोग. Therefore after seven, eight and nine, we have to read thirteen. That should be the order, seven, eighth, nine and thirteen, we get the continuity. Therefore शङ्कराचार्य introduces यः तु परमार्थ-दर्शी – on the other

hand, if a person has gone through कर्मयोग for a sufficient length of time and remaining in कर्मयोग he comes to श्रवणम् and मननम्, and the श्रवणम् and मननम् has led to ज्ञानम् and he has clearly understood I am not अहङ्कार, अहङ्कार आत्मविवेक has been done sufficiently. Therefore there is a confidence in him and there is the conviction that I am the आत्मा only. Neither शरीर त्रयम् nor प्रतिबिम्ब त्रयम्, I am बिम्ब चैतन्यम् आत्मा. The intellectual conviction is there and confidence is also there; therefore he is ready to enter निदिध्यासनम्, entry into निदिध्यासनम् is taking a vow that today onwards I am going to change into binary format. It is a सङ्कल्प, विद्वत् सन्न्यास is a vow that I take to. In विविदिषा सन्न्यास the vow is taken with a change in the dress and one quits the family. In विद्वत् सन्न्यास I hand over the family to भगवान् saying, I don't have न तात न माता न गुरुर्नैव शिष्य न बन्धुः न मित्रम्, because they are all at अहङ्कार level; I am not अहङ्कार, therefore I-don't-have-a-family. Very tough vow. I have to take to this vow while remaining in the family. माता नास्ति, पिता, पुत्रः नास्ति, नास्ति, बन्धुः नास्ति, I am the आत्मा in which all of them are मिथ्या नामरूपs, superimposed and all their conditions are determined by so many factors including invisible कर्म. And therefore I don't want to have अहङ्कार and ममकार. If you remember my talk on a गुरुपूर्णिमा day, I gave the talk inner सन्न्यास, आन्तर सन्न्यास and I gave the definition also CLASP rejection. I would request you to dwell on that repeatedly because, binary format should go with the CLASP rejection. Binary format will never work without

inner renunciation. Binary format will never work without inner renunciation. CLASP rejection I explained for one hour, it is extremely important for all those students who want to take a vow that today onwards I want to enter. For that आन्तर सन्न्यास is compulsory or else it will not work. Whenever शङ्कराचार्य says सन्न्यास सहित ज्ञानम् is मोक्ष साधनम् it means binary format along with CLASP rejection. सन्न्यास सहित ज्ञानम् is equal to CLASP rejection सहित binary format. And I find most of the students they remember binary format, but they tend to forget the CLASP rejection. Therefore binary format doesn't become effective. These two you have to do continuously. And that person is called what? परमार्थ-दर्शी. The one who sees परमार्थ. परमार्थ-दर्शी means the one who has got a clear vision, सम्यग् दर्शी, the one who has got clarity in understanding. No mystic experience is required. It is a clear understanding. Nothing else do we require. Then what happens to him? कृष्ण says in the thirteenth श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-13

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥

In these verses beginning from the thirteenth verse Lord कृष्ण is highlighting the central theme of the fifth chapter, viz., विद्वत् सन्न्यासः or inner renunciation. And being विद्वत् सन्न्यास or inner renunciation it can co-exist with गृहस्थ आश्रम. A गृहस्थ also can become a विद्वत् सन्न्यासि remaining in गृहस्थ आश्रम and this विद्वत् सन्न्यास is the central theme not only of the fifth chapter but for the entire भगवद्गीता, because that alone leads to liberation. Fourth chapter also deals with विद्वत् सन्न्यास only, but the name is changed to ज्ञानकर्मसन्न्यास. Remember ज्ञानकर्मसन्न्यास and विद्वत् सन्न्यास are synonymous only. Thus the fourth chapter also, the fifth chapter also deals with inner renunciation born out of knowledge. And at the end of the भगवद्गीता the eighteenth chapter is called मोक्ष-सन्न्यास-योगः and there also the theme is विद्वत् सन्न्यास only; but it has been again renamed as मोक्षसन्न्यासः. Only we have to carefully split the word, not मोक्षस्य सन्न्यास, षष्ठी तत्पुरुष, it should be चतुर्थी तत्पुरुष, मोक्षार्थम् विद्वत् सन्न्यास. Thus chapter four is dealing with विद्वत् सन्न्यास, five is dealing with विद्वत् सन्न्यास, eighteen is dealing with विद्वत् सन्न्यास; that is the central theme. And therefore this विद्वत् सन्न्यास alone

must be the goal of all the seekers. A गृहस्थ आश्रमि also aims at विद्वत् सन्न्यास, a सन्न्यास आश्रमि also should aim at विद्वत् सन्न्यास. And the methodology is both आश्रमिs, गृहस्थ as well as सन्न्यास आश्रमि, they should follow the आश्रम धर्म for चित्तशुद्धि. Both of them should follow the आश्रम धर्म for चित्तशुद्धि; the आश्रम धर्म will vary between गृहस्थ and सन्न्यासि. And while purifying the mind through आश्रम धर्म, both of them, both means a गृहस्थ as well as विविदिषा सन्न्यासि or सन्न्यास आश्रमि, both should practice श्रवणम् and मननम्. And through आश्रम धर्म चित्तशुद्धि will come, through श्रवणम् and मननम् ज्ञानम् will come. And once both have attained ज्ञानम्, they converge into विद्वत् सन्न्यास, otherwise called निदिध्यासनम्. This निदिध्यासनम् or विद्वत् सन्न्यास is common to a गृहस्थाश्रमि as well as सन्न्यास आश्रमि. That विद्वत् सन्न्यास or निदिध्यासनम् alone कृष्ण is highlighting in this fifth chapter. Already He has mentioned that in verses seven, eight and nine and after a brief gap, again He is entering into the same theme from the thirteenth verse onwards. All these verses are extremely important verses – inner renunciation to be practiced by all the seekers. And I have just introduced the thirteenth verse. First I will give you the gist of the verse. Then we will see the भाष्यम्.

Here Lord कृष्ण says वशी देही सर्व-कर्माणि सन्न्यस्य. वशी देही refers to a person, who has completed श्रवणम् and मननम् for a length of time. Remaining in any आश्रम and following the आश्रम धर्म, he has successfully gone through श्रवणम् and मननम् for a length of time and as a result of that

he is ready for निदिध्यासनम् by which we mean distancing myself from अहङ्कार or I have used the expression, neighborization of the अहङ्कार, learning to look at the अहङ्कार as different from me and it is a part of this creation. And the moment I distance myself from अहङ्कार, which is called अहङ्कार सन्न्यास, the natural corollary is कर्तृत्व सन्न्यास. अहङ्कार सन्न्यास is कर्तृत्व सन्न्यास and once there is कर्तृत्व सन्न्यास, सर्व-कर्म-सन्न्यास is a natural corollary. Thus distancing from अहङ्कार or neighborization, neighborization means looking at अहङ्कार as my neighbor, rather than as myself. I will have sympathy for the neighbor but the neighbor cannot make me a संसारि, because he is only a neighbor. This neighborization is अहङ्कार सन्न्यास, अहङ्कार अभिमान सन्न्यास, कर्तृत्व सन्न्यास, सर्व-कर्म-सन्न्यास. And this सर्व-कर्म-सन्न्यास is a unique सन्न्यास because even after this अहङ्कार or कर्तृत्व सन्न्यास at the body level कर्म's will continue, family duties are done according to आश्रम धर्म, पञ्चमहायज्ञs will continue, नित्य पूजा should continue, श्राद्ध तर्पण etc., should continue. At अहङ्कार level all कर्म's will continue for what purpose? Very important. For what purpose? Not for मोक्ष, because I am नित्यमुक्त आत्मा; for लोक-सङ्ग्रहार्थम् the गृहस्थ body or गृहस्थ अहङ्कार will do गृहस्थ आश्रम धर्म, but as far as I am concerned I tell myself न एव कुर्वन् न कारयन् – neither do I perform कर्म, nor do I instigate the अहङ्कार to do anything. स्वभावस्तु प्रवर्तते – अहङ्कार does according to its स्वभाव. This is विद्वत् सन्न्यास which कृष्ण mentions सर्व-कर्माणि मनसा सन्न्यस्य; the crucial word is

मनसा; not physical renunciation, but mentally through knowledge I say अहम् अकर्ता अभोक्ता. And where do I reside? In fact, I don't reside in a particular place, because the whole world resides in me, the आत्मा, but from worldly angle I reside in this physical body as the साक्षि चैतन्यम्. Thus साक्षि चैतन्य रूपेण प्रारब्ध अवसान पर्यन्तम् I remain as a साक्षि in this body-mind-complex. This is the gist of this very very important verse. Now we will go the भाष्यम्.

सर्वाणि कर्माणि सर्व-कर्माणि सन्न्यस्य परित्यज्य नित्यं नैमित्तिकं काम्यं प्रतिषिद्धं च सर्व-कर्माणि । तानि मनसा विवेक-बुद्ध्या, कर्मादौ अकर्म-सन्दर्शनेन सन्न्यज्य इति अर्थः, आस्ते तिष्ठति सुखम् ।

सर्व-कर्माणि is in the मूलम्, शङ्कराचार्य says it is कर्मधारय समास and not षष्ठी तत्पुरुषः. If you take it as षष्ठी तत्पुरुषः it will become सर्वस्य कर्माणि. I cannot renounce सर्वस्य कर्माणि. Therefore simple कर्मधारय, **सर्वाणि कर्माणि सर्व-कर्माणि** – all the actions. **सन्न्यस्य** is in the मूलम्, is equal to **परित्यज्य** – totally renouncing. Previously he said विविदिषा सन्न्यास is always partial. विविदिषा सन्न्यास can never be total सन्न्यास because a विविदिषा सन्न्यासि will have to do his आश्रम कर्म; therefore विविदिषा सन्न्यास is always partial, विद्वत् सन्न्यास alone can be total. Therefore whenever you hear the word सर्व-कर्म-सन्न्यास immediately you should note सर्व-कर्म-सन्न्यास means विद्वत् सन्न्यास only. विविदिषा सन्न्यास is एकशेष सन्न्यास, विद्वत् सन्न्यास is पूर्ण सन्न्यास. Therefore **परित्यज्य** – totally renouncing. And this

शङ्कराचार्य had said in the introduction to the fifth chapter, I have told you also, last but fifth paragraph, “कर्म-सन्न्यासात् पूर्वोक्त-आत्मवित्-कर्तृक-सर्व-कर्म-सन्न्यास-विलक्षणात्”; is a very important point to be noted; total renunciation is always inner renunciation. Total renunciation is always विद्वत् सन्न्यास. Therefore परित्यज्य. And there शङ्कराचार्य leaves the sentence incomplete, therefore you have to complete the sentence by adding, देही आस्ते. देही – a wise person, आस्ते – remains. Then you have to put a full stop. Then शङ्कराचार्य explains what is सर्व-कर्माणि. What do you mean by all the कर्मस? He says नित्यं नैमित्तिकं काम्यं प्रतिषिद्धं च – all the नित्यकर्मस, नैमित्तिक कर्मस, I am not explaining assuming that you all remember, नैमित्तिक कर्माणि, then all काम्य कर्माणि, as well as निषिद्ध कर्माणि is equal to सर्व-कर्माणि. In fact, we have to reverse the order. First you should read सर्व-कर्माणि is equal to नित्यं नैमित्तिकं काम्यं प्रतिषिद्धं च. And after सर्व-कर्माणि we have to put a full stop. That is the definition of सर्व-कर्माणि. Then शङ्कराचार्य goes to the next word मनसा. So तानि मनसा; तानि is equal to सर्व-कर्माणि, all the कर्मस, मनसा is in the मूलम्, normally the word मनस् means अन्तःकरणम् or the mind, शङ्कराचार्य says here the word मनसा means आत्मज्ञानम्. So मनसा is equal to विवेक-बुद्ध्या, विवेक-बुद्ध्या means आत्मज्ञानेन, विवेक ज्ञानम्. This is a special meaning, contextual meaning, mind is equal to knowledge. And what do you mean by आत्मज्ञानम्? कर्मादौ अकर्म-सन्दर्शनम् – seeing अकर्म in कर्म and कर्म in अकर्म. So कर्मादौ अकर्म-सन्दर्शनम् means कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः

I Does this sound familiar? If you find it familiar, I will be extremely happy, otherwise I won't be unhappy. That came in the fourth chapter eighteenth verse, we read the भाष्यम् for several days. You should remember, कर्मणि अकर्म दर्शनम्. That is called आत्मज्ञानम्. Through that आत्मज्ञानम्, सन्यज्य – one should renounce all the actions or one renounces all the actions, इति अर्थः – this is the meaning of मनसा. And thus having renounced internally through knowledge, आस्ते, this विद्वत् सन्न्यासि, निदिध्यासु सन्न्यासि, आस्ते is equal to तिष्ठति – remains, lives his life, सुखम्, सुखम् means comfortably, relaxedly. सुखम् is an indeclinable word, adverbial to तिष्ठति, comfortably he remains.

And here we should very carefully note कृष्ण says the विद्वत् सन्न्यासि renounces नित्यकर्म's also, because सर्व कर्माणि he translated as नित्यनैमित्तिक कर्माणि. That means विद्वत् सन्न्यासि renounces even नित्य कर्माणि, that is the literal meaning. Naturally the question will come does it mean a विद्वत् सन्न्यासि doesn't do आश्रम धर्म. Because नित्यकर्म सन्न्यासम् is mentioned and every आश्रम has got its own कर्म. गृहस्थ has got daily कर्म's and even a सन्न्यासि आश्रमि has got certain कर्म's like भाष्य पारायणम्, महावाक्य जपम्, सन्न्यास मन्त्र etc. Does it mean he renounces them? Very very carefully note; we have said आश्रम धर्म can never be renounced. Therefore he will continue the आश्रम धर्म, he will never renounce them. Then how does कृष्ण say a विद्वत् सन्न्यासि renounces them? Very careful. He will do the जप etc., but even when the सन्न्यास मन्त्र is done as a सन्न्यासि

or नित्य पूजा is done as a गृहस्थ, what is the mindset he has? These कर्मs which are going at the काय level, वाक् level, that has to continue. Because अहङ्कार is associated with वर्ण and आश्रम. अहङ्कार will do its स्वधर्म according to वर्ण-आश्रम; but who am I? I am not the अहङ्कार, therefore पश्यन्, शृण्वन्, स्पृशन्. पूजा will continue, but in the background of my mind, what is that? I am not performing them, I am नित्यमुक्त अकर्ता आत्मा. Therefore renunciation is not physical renunciation, renunciation is not कर्मत्यागः but कर्म अभिमान त्यागः. And therefore when विद्वत् सन्न्यासि is continuing with आश्रम धर्म, he should never look upon himself as a साधक. A विद्वत् सन्न्यासि, निदिध्यासु when he performs his आश्रम धर्म, he should never look upon himself as a साधक. The moment I look upon myself as a साधक, I have become a कर्ता. Because साधकत्वम् means कर्तृत्वम्, कर्तृत्वम् means you are stuck with अहङ्कार. A निदिध्यासु should never look upon himself or herself as a साधक. Then who am I? नित्यमुक्त अकर्ता अभोक्ता आत्मा. And as आत्मा I am ever comfortable, as अहङ्कार can you fill up the blank. I am never comfortable. अहङ्कार will have always complaints. You give a huge notebook, account book which is very thick, you give that book and ask the अहङ्कार to list the complaints, it will start and continue until the last line of the last page of the book is over and he will ask for another book. So अहङ्कार is never complaint-free, whereas I, the आत्मा, सुखम् आस्ते. If somebody asks 'How are you?' Don't start your रामायणम्.

Say **सुखम् आस्ते**. This is called inner renunciation. Continuing;

**त्यक्त-वाङ्-मनः-काय-चेष्टः निरायासः प्रसन्न-चितः आत्मनः
अन्यत्र निवृत्त-बाह्य-सर्व-प्रयोजनः इति 'सुखम् आस्ते' इति उच्यते
।**

So here शङ्कराचार्य explains the word **सुखम्**, because विद्वत् सन्न्यासि continues to do his आश्रम धर्म and when the आश्रम धर्मs are performed there will be physical tiredness and when one is tired how can the विद्वत् सन्न्यासि say **सुखम् आस्ते**. Therefore शङ्कराचार्य explains here. External tiredness will continue, physical tiredness will continue, it is not freedom from that, it is in spite of physical tiredness, internally he claims the relaxation of the आत्मा as his स्वरूपम्. That is said here. **त्यक्त-वाङ्-मनः-काय-चेष्टः** – having renounced all the activities, **चेष्टा** means कर्माणि, having renounced all the कर्मs. What कर्मs? **वाङ्-मनः-काय**, you can understand, **काय** means कायिक कर्माणि, वाक् means वाचिक कर्माणि, **मनः** refers to मानस कर्माणि, **त्यक्त** means they are renounced. How? Very careful, not physically renounced, but अभिमान is renounced, I am doing भावना is renounced. And therefore only **निरायासः**, **निरायासः** means freedom from आयासः, struggle or tiredness. आयासः means struggle or tiredness. And **प्रसन्न-चितः** – the one who is always प्रसन्नम्, whose mind is प्रसन्नम् or relaxed. Even when the mind has got thoughts, he will say I am relaxed. Even when the mind has got thoughts he will say I am relaxed because, even the mental tiredness he doesn't

identify with, he will say I am relaxed आत्मा, in spite of mental activity also. Therefore प्रसन्न-चित्तः, प्रसन्नम् चित्तम् यस्य सः. And how is his चित्तम् प्रसन्नम्? Because of आत्मा identification. So because of claiming आत्मशान्तिः, he is ever शान्त, in spite of मनो अशान्तिः. By claiming आत्मशान्तिः he is ever शान्त, in spite of मनो अशान्तिः also because मनो अशान्ति is not my अशान्ति. Therefore I am नित्यशान्तः. शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा ॥ माण्डूक्योपनिषत् ७ ॥ मनश्शान्ति is conditional, आत्मशान्तिः is unconditional. विद्वत् सन्न्यासि claims आत्मशान्तिः instead of identifying with मनश्शान्ति or अशान्ति. Therefore प्रसन्न-चित्तः means claiming आत्मशान्ति. आत्मनः अन्यत्र निवृत्त-बाह्य-सर्व-प्रयोजनः – who is free from all worldly expectations. प्रयोजनम् means benefit or expectation, पुरुषार्थ. धर्म-अर्थ-काम पुरुषार्थs are called बाह्य प्रयोजनानि. धर्म-अर्थ-काम पुरुषार्थs, otherwise called प्रेयस् in the कठोपनिषत्, they are called बाह्य-सर्व-प्रयोजनानि, otherwise called अनात्मा प्रयोजनानि, otherwise called मिथ्या प्रयोजनानि. निवृत्त means he is free from all those expectations. And there is only one goal he has, what is that? आत्मा. Therefore he says, आत्मनः अन्यत्र – other than आत्मा, he doesn't expect anything from अनात्मा. And he has got only one expectation which is also gone. What is the only पुरुषार्थ he is interested in? मोक्ष पुरुषार्थ. And there also very careful, if I am अहङ्कार I will always have expectations of विदेहमुक्ति. All those साधकs identified with अहङ्कार can never avoid anxiety because विदेहमुक्ति is one goal I am very much interested in. Therefore as अहङ्कार,

expectation of विदेहमुक्ति will be a great bondage because you have to wait, whereas this निदिध्यासु, he has transcended अहङ्कार, therefore even जीवन्मुक्ति and विदेहमुक्ति are व्यावहारिक मुक्तis, which he is not bothered about. He claims what? नित्यमुक्ति. For which he has to wait for how long? नित्यमुक्ति when it will come? Very interesting question. स्वामिजि when will I get नित्यमुक्ति? नित्यमुक्ति is something which is available for claiming. Therefore remember, in निदिध्यासनम्, we transcend जीवन्मुक्ति and विदेहमुक्ति which are at अहङ्कार plain. So I claim what? नित्यमुक्तिः. Therefore निवृत्त-बाह्य-सर्व-प्रयोजनः नित्यमुक्तः सन् 'सुखम् आस्ते' – I comfortably remain or the विद्वत् सन्न्यासि comfortably remains. इति उच्यते. That is said by कृष्ण. This is possible for a गृहस्थ also and that is the greatest benefit. What is the greatest benefit? That गृहस्थ also can become विद्वत् सन्न्यासि.

And here two इतिs are there. निवृत्त-बाह्य-सर्व-प्रयोजनः इति; that is हेत्वर्थे इति; इति हेतुना. And the next इति is 'सुखम् आस्ते'. So first इति is हेत्वर्थे, the second इति is प्रकार अर्थे. Inverted commas are called प्रकार, in this mode भगवान् says. Continuing;

वशी जितेन्द्रिय इति अर्थः । वव कथम् आस्ते? इति, आह —

So the next word in the मूलम् is वशी. शङ्कराचार्य says वशी is equal to जितेन्द्रियः. जितेन्द्रियः means the one who has mastered all his sense organs. So शमादि षट्क सम्पत्ति युक्तः or साधन चतुष्टय सम्पन्नः, but here we are talking about विद्वत् सन्न्यासि. Therefore वशी is equal to

विद्वत् सन्न्यासि. Because once I say साधन चतुष्टय सम्पन्नः, श्रवणम् and मननम् will not be included, but once you use the word विद्वत् सन्न्यासि, not only is he साधन चतुष्टय सम्पन्नः, he has also gone through श्रवणम् and मननम्. Therefore this विद्वत् सन्न्यासि is the meaning of the word **वशी. इति अर्थः**. With this the first half of the श्लोक is over.

Now शङ्कराचार्य introduces the second half of the श्लोक by asking a question, **वव आस्ते?** – where does विद्वत् सन्न्यासि reside? What is his residence? **वव** means कुत्र, and **कथम् आस्ते?** – and how does he remain? Where does he live, or reside? And how does he reside? These two questions are answered in the third and fourth quarter. Where does he reside is answered in the third quarter, how does he reside is answered in the fourth quarter. That is **आह** – that is answered now. We will read.

नव-द्वारे पुरे – सप्त शीर्षण्यानि आत्मनः उपलब्धि-द्वाराणि; अर्वाक् द्वे मूत्र-पुरीष-विसर्गार्थे । तैः द्वारैः नव-द्वारं पुरम् उच्यते ।

So the next expression in the मूलम् is **नव-द्वारे पुरे**. So after that we have to put an en dash. He is introducing these two words for explaining them. So first the literal meaning of the word **नव-द्वारम् पुरम्** is the city of nine gateways or apertures, counters, **द्वारम्** means a counter for transactions. **नव-द्वारम्** means nine counters of transactions; some for exit transaction, another for entrance, some of them are for both, two ways, that is **नव-द्वारम्. पुरम्** means city. And here this city of nine gates refers to the physical body. So the question

is why is the body called a city of nine gateways. शङ्कराचार्य says because there are nine counters in this body also. And he enumerates those nine counters. सप्त शीर्षण्यानि द्वाराणि; सप्त means seven, शीर्षण्यानि means located in the head, शिरसि भवानि शीर्षण्यानि, located in the शिरस् is called शीर्षण्य. And what are those nine holes? Two apertures of the eyes, two apertures of the ears, two nostrils, three x two = six and thank god, always you say; thank god, one for both entrances; this is two way; for entrance of food and for the exit of the words; sometimes food also; at the time of vomiting rarely food also comes; otherwise words come out. Therefore six plus one, seven holes on the head. And they are meant for आत्मनः उपलब्धि-द्वाराणि – they are the gateways for gaining knowledge, उपलब्धि means ज्ञानम्, इन्द्रिय ज्ञानम्. उपलब्धि is equal to ज्ञानम्, द्वाराणि means gateways, entrance gate for ज्ञानम्. आत्मनः is reflexive pronoun, for oneself. Then you have to put a full stop or semi colon. अर्वाक् द्वे – there are two more apertures down below. अर्वाक् means down below, indeclinable word. द्वे means two apertures, द्वे is neuter gender, द्विवचनम्, because द्वारे. द्वारम् is neuter gender, therefore द्वे द्वारे. For what purpose? For the evacuation of the waste material. मूत्र-पुरीष-विसर्गार्थे. विसर्ग means evacuation, removal, throwing out. मूत्र – the liquid waste from the body and पुरीष – the solid waste of the body for removing these two types of waste, two types of apertures. And that is also द्विवचनम्, because द्वे द्वारे. And after विसर्गार्थे you have to put full stop. This is the explanation of नव-द्वारम्. Seven plus two is nine. And तैः

द्वारैः – with these nine gateways, doors, नव-द्वारं पुरम् उच्यते – the body is called city of nine gates. That is explained further. Continuing;

शरीरम्, पुरम् इव पुरम्, आत्मैक-स्वामिकम्, तद्-अर्थ-प्रयोजनैः च इन्द्रिय-मनो-बुद्धि-विषयैः अनेक-फल-विज्ञानस्य उत्पादकैः पौरैः इव अधिष्ठितम् । तस्मिन् नव-द्वारे पुरे देही सर्वं कर्म सन्न्यस्य आस्ते ।

शरीरम्, पुरम् इव पुरम्. So the verse mentions the city of nine gates only; what is that city कृष्ण doesn't say; therefore शङ्कराचार्य adds शरीरम् – the physical body alone is called पुरम्. शरीरम् एव पुरम् इव – शरीरम् alone is called पुरम्, city, because it is like a city. Here the word city means a small kingdom, because in the olden days one भारत देशम् itself was divided into several mini kingdoms चोल, चेर, पाण्ड्य, पाञ्चाल, in those days they were counting, fifty-six देशम्s; in one India there were fifty-six mini kingdoms. Therefore here the word पुरम् refers to such a mini kingdom, the body is like a mini kingdom. Why, because whatever things are there for a mini kingdom, they all are there for the body also. What are their common features?

The first common feature is what? Every mini kingdom has got one ruler only. The moment there are two masters, there will be confusion. Even in the family house itself either husband must be master or the wife must be the mistress; they should discuss and decide who is the one. Suppose they have not decided and the domestic help comes, the husband says first clean the dining room and the mistress

says first clean the kitchen. If you generally say clean there is no problem. But first you clean this, then the domestic help will be confused because, this man is saying one thing and she is saying one thing, what activity should be done? Remember, there can be only one master. And all the family problems are because they have not decided who is the master. And the moment there are two masters simultaneously, that cannot last longer. Just as a party splits when one member or a few members start questioning who is the master, those few members will get split. Like that, any group must have clarity regarding the master. The greatest problem now in family life is previously by tradition it was decided. But now we are not willing to accept the tradition and the modern democracy has not fixed. वर्ण-आश्रम धर्म decided who is the master. I don't want to name. वर्ण-आश्रम धर्म has decided the master. *Vedic* constitution you were following. Now after democracy, *Vedic* constitution is gone; and the modern Indian constitution doesn't mention who is the head of the family. And therefore every family now is in a vague condition, what is that? Who is the master.

And one interesting thing. At the time of wedding the boy has to chant a मन्त्र; सख्य मन्त्र it is called. And in that मन्त्र you know what he says, सम्राज्ञि भव. You know what is सम्राज्ञि? सम्राज्ञि is the feminine gender of सम्राट्. Therefore the boy tells the girl when you come to me and we set up a family, independent or joint family, who you are going to be is सम्राज्ञि. Just see! So according to *Vedic* constitution that

is decided. Anyway whatever it is. Nowadays modern constitution doesn't decide, no family will last unless this is clear. Therefore any setup should be what? एक स्वामिकम्. It looks like a casual expression, a very important general rule is given by शङ्कराचार्य. एक स्वामिकम् – there should be only one master; otherwise the setup will split, broken family cannot be avoided. And who is the एक स्वामि for the body city? There also so many things are there. He says आत्म-एक स्वामिकम् – I, the जीवात्मा is one स्वामि. And this Lord कृष्ण borrows from where? Remember this श्लोक is based on an उपनिषत् मन्त्र. If we can recollect the उपनिषत् wonderful, otherwise doesn't matter. कठोपनिषत्.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥
कठोपनिषत् २-२-१ ॥

There it is described as एकादशद्वारम् – city of eleven gates. Two more are added. Those two are not added here because two gateways are not generally open. Like in the bus and all, emergency exit. It will not open at all! Only it is there; nobody says it is functioning or not. Similarly we have got two gateways which are open before the birth and after the death. One is before being born when we are in the womb of the mother, we have got one gateway, the umbilical cord through which we drew food from the mother, which gateway is closed the moment we are born. Therefore this is closed gateway. Then another one which will open rarely for उपासकs. What is the gateway? ब्रह्म रन्ध्रम्, इन्द्र योनि, a

special द्वारम् on the top of the head. व्यपोह्य शीर्षं कपाले. The provision is there, it will not open for अज्ञानि, it will not open for कर्मि, it will not open for ज्ञानिs also. Correct, isn't? It will not open for ज्ञानिs also. It will open only for a rare group of people who are अज्ञानि उपासकs. For them it will open at the time of death. So since they are rare apertures, उपनिषत् mentions, but कृष्ण leaves out those two; if you include them, eleven; if you exclude them, nine. So therefore आत्म-एक स्वामि – the जीवात्मा is one स्वामि who operates, who resides within this eleven gated mini kingdom. And if king alone is there, what is the use? There should be so many citizens. So who are the citizens of the body kingdom? They are enumerated. इन्द्रिय-मनो-बुद्धि-विषयैः; इन्द्रियम् – all the sense organs are the citizens, the ten sense organs; मनः – the mind is another; बुद्धि is the intellect; विषयैः, विषय means the external objects, they are like the neighboring kingdom for interaction. So इन्द्रिय मनो बुद्धि and विषयs, they are compared to the पौरैः. So the words are thrown all over, you have to connect the words properly. There is a word पौरैः; पौरैः means a citizen. पुरे वर्तमानः पौरैः, they are the citizens. And who are they? इन्द्रिय-मनो-बुद्धि-विषयैः, and तद्-अर्थ-प्रयोजनैः – all the पौरैs are working, only controlled by whom? The स्वामि. Therefore he says, तद्-अर्थः एव प्रयोजम् एषाम् ते – all their workings are meant for the benefit of the एक स्वामि. So if the eyes are perceiving, the रूप ज्ञानम् is for whose benefit? Not for the benefit of the eyes; eyes don't work for eyes, ears don't work for ears; all of them work for the स्वामि. Therefore तद्-अर्थ-प्रयोजनैः. And what do they

do? **अनेक-फल-विज्ञानस्य उत्पादकैः** – they generate varieties of knowledge or experiences. **अनेक-फल-विज्ञानस्य**, फल विज्ञानम् means वृत्ति ज्ञानम्. फल विज्ञानम्; फलम् referring to फल व्याप्ति; we say वृत्ति व्याप्ति, फल व्याप्ति. Therefore फल विज्ञानम् means फल व्याप्ति रूप वृत्ति विज्ञानस्य **उत्पादकैः पौरैः अधिष्ठितम्**. Thus all the time activities are going on. Even now digestion is going on, morning coffee, if you have already taken that is being digested for whose benefit? For my जीवात्मा's benefit. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-13 Continuing:

शरीरम्, पुरम् इव पुरम्, आत्मैक-स्वामिकम्, तद्-अर्थ-प्रयोजनैः च
इन्द्रिय-मनो-बुद्धि-विषयैः अनेक-फल-विज्ञानस्य उत्पादकैः पौरैः
इव अधिष्ठितम् । तस्मिन् नव-द्वारे पुरे देही सर्वं कर्म सन्न्यस्य
आस्ते ।

In these important verses beginning from the thirteenth verse Lord कृष्ण is dealing with the central theme of the fifth chapter, viz., विद्वत् सन्न्यासः which is the same as the central theme of the fourth chapter, there also विद्वत् सन्न्यास was the topic but विद्वत् सन्न्यास was named as ज्ञानकर्मसन्न्यास. Both the words ज्ञानकर्मसन्न्यास and विद्वत् सन्न्यास are synonymous; it is an internal renunciation which is possible for all people, irrespective of one's आश्रम. A गृहस्थ also can become विद्वत् सन्न्यासि remaining in गृहस्थ आश्रम, of course a सन्न्यासि also can become a विद्वत् सन्न्यासि remaining in सन्न्यास आश्रम. And the condition to become a विद्वत् सन्न्यासि is renunciation of अहङ्कार अभिमानः which means renunciation of पञ्च अनात्मा अभिमानः. पञ्च अनात्मा meaning profession, possession, family, body and mind. The पञ्च अनात्मा अभिमान त्यागः. Very careful. We don't say पञ्च अनात्मा त्यागः, we need not renounce the अनात्मा, we cannot renounce the अनात्मा. पञ्च अनात्मा अभिमान त्यागः is called अहङ्कार त्यागः. And it is also known as कर्तृत्व भोक्तृत्व त्यागः also, because कर्तृत्वम् and भोक्तृत्वम् are

associated with अहङ्कार only. And this renunciation will not be seen externally, it is a pure intellectual phenomenon and this internal renunciation can be accomplished only through clear आत्मज्ञानम्. This internal renunciation which is an intellectual phenomenon can be achieved only through the clear knowledge. What knowledge? आत्म-अहङ्कार विवेक ज्ञानम्. Only through ज्ञानम् this can be attained and the ज्ञानम् itself is attained through श्रवणम् and मननम्. Therefore श्रवणम् and मननम् should generate knowledge and knowledge should help us in अहङ्कार त्याग, knowledge should help us in कर्तृत्व-भोक्तृत्व त्याग, knowledge should help us in पञ्च अनात्मा अभिमान त्यागः. This is called विद्वत् सन्न्यास.

And this विद्वत् सन्न्यास was previously talked about in verses seven, eight and nine and the same विद्वत् सन्न्यास is further elaborated from the thirteenth verse onwards. And शङ्कराचार्य is writing a commentary on this श्लोक, which we are seeing now. शङ्कराचार्य has so far commented on the first half of the verse. Now he is commenting on the second half of the verse.

And there Lord कृष्ण says ज्ञानि doesn't say I am the body. He says I am in the body. Instead of saying I am 'the body', instead of using सामानाधिकरण्यम्, ज्ञानि uses, वैयर्थ्याधिकरण्यम्, 'I am in the body' and when he says I am in the body, it does not mean I am located in the body; very careful. Where am I located? I am not located anywhere,

everything is located in me. विश्वाधारम् गगन सदृशम् I am. Therefore when ज्ञानि says I am in the body it means I am manifest in the body as the साक्षि चैतन्यम्. Thus I am manifest in the body as the साक्षि चैतन्यम् and in my presence the अनात्मा is functioning. This is the topic of the second half.

But instead of using the word body, कृष्ण uses a technical expression, body is here called नव-द्वार पुरम्. And here the word पुरम् means a mini city or a mini kingdom like the princely states we had in India. I don't know whether you are familiar with that word princely state. It was used at a time when there were princes. पुरम् means the princely state or the mini kingdom called the body. And why is it called a kingdom? Because there is a king. And who is the king? I the साक्षि; not कर्ता, not भोक्ता, not even the प्रमाता; but I, the साक्षि, am the king. Therefore शङ्कराचार्य said आत्म-एक-स्वामिकम्. आत्मा एव एकः स्वामि यस्य तत् पुरम् बहुव्रीहि, wonderful बहुव्रीहि. And that एक-स्वामि is important, because if there are two स्वामिs, I told you in the class, just as in the house there will be problem if there are two स्वामिs, one स्वामि and another स्वामिनी. There should be only one, एक-स्वामिकम्. And not only is the स्वामि there, imagine the king and kingdom are there, but there are no citizens to inhabit the kingdom then there will be no use, therefore शङ्कराचार्य says within the body kingdom several प्रजाs are there

known as पौरः, पुरे भवः पौरः. So the citizens of the kingdom, the inhabitants of the kingdom are called पौरः. And who are those पौरः? That is what we are seeing, we have come upto this in the last class.

Look at the second line from the bottom, पौरैः अधिष्ठितम्, अधिष्ठितम् means inhabited by, occupied by पौरः. And who are those पौरः? Three adjectives are given. The first adjective is इन्द्रिय-मनो-बुद्धि-विषयैः – the citizens are इन्द्रियम्s, the दश इन्द्रियाणि, मनः, the mind, बुद्धिः, the intellect and विषयाः. विषयः means विषय आकार विज्ञानम्. Because विषयः are outside the body, therefore here विषयः means sense-objects which are inside the body in the form of our thought, वृत्ति रूपेण, वासना रूपेण, वर्तमानाः विषयाः. Because all family members are where? All the family members are where? Not only at home, we carry the family members wherever we go. Sometimes in the class also in between members will pop up, therefore they are all called internal विषयाः, they are also citizens. So इन्द्रिय-मनो-बुद्धि-विषयैः is adjective to पौरैः, that is why तृतीया बहुवचनम्. And what do they do? They are all toiling day-in and day-out. All the पौरः, citizens are toiling, working. For whose benefit? तद्-अर्थ-प्रयोजनैः – to please the king. So all the inhabitants are interested in pleasing the king, only then the king also will in return please the प्रजा. And therefore तद्-अर्थ-प्रयोजनैः means, आत्म-अर्थ-प्रयोजनैः. तद् means आत्मा, for serving the king, आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं पूजा ते विषयोपभोगरचना, all the sense organs are constantly pleasing me, the आत्मा only. Therefore तद्-अर्थम् means

आत्मनः अर्थः, अर्थः means सन्तोषः, आनन्दः, आत्मनः अर्थः आनन्दः एव प्रयोजनम्, एषाम् ते पौराः तैः. That is also adjective to पौरैः. And how do they please the आत्मा? How do the citizens please the king, the आत्मा? उत्पादकैः विज्ञानस्य, this we saw in the last class, by generating the knowledge. The शब्द ज्ञानम्, music knowledge, स्पर्श ज्ञानम्, when you switch on air conditioner, स्पर्श ज्ञानस्य उत्पादकैः, similarly, रूप, रस, गन्ध, पञ्चविध ज्ञानस्य उत्पादकैः. So they are citizens who are generators of अनेक-फल-विज्ञानम्, I told you in the last class, फल विज्ञानम् refers to वृत्ति ज्ञानम् or फल व्याप्ति. This फल विज्ञानम् is to differentiate वृत्ति ज्ञानम् from स्वरूप ज्ञानम्. And how many वृत्ति ज्ञानम्s are generated? अनेक वृत्ति ज्ञानस्य उत्पादकैः, that is also adjective to पौरैः, such citizens are there occupying. And elsewhere शङ्कराचार्य goes further, there are so many roads there, every blood vessel is a road, they are all for transporting various materials within the stomach, nutrition is generated, twenty-four hour factories are present within the body. And workers have to work, once you have eaten your dinner you may not think of digestion, but the digestion work must go on, and whatever nutrition is generated by समान प्राण, factory worker, समान प्राण generates carbohydrates, proteins, fat, etc., they are all to be transported to every nook and corner. And transporting roads are there, and the road means road block also. Therefore doctors says, one block, two blocks. Therefore what do you do? Bypass you have to create. Bypass surgery you have to do for clearing the road; so much is going on inside. And

who is the manager, the top one? आत्मा. And by such citizens, अधिष्ठितम् – the body city is occupied and आत्मा, the साक्षि is the king. Upto this we saw in the last class.

तस्मिन् नव-द्वारे पुरे. तस्मिन् – in that kingdom, the princely state called the देह, देही आस्ते, देही means साक्षि, आत्मा, ज्ञानि. देही refers to the ज्ञानि. The अज्ञानि also is देही, but अज्ञानि doesn't claim I am the साक्षि, अज्ञानि claims I am the अहङ्कार. Therefore ज्ञानि is synonymous with साक्षि, अज्ञानि word is synonymous with अहङ्कार. So whenever I use the word ज्ञानि, it is equal to साक्षि. Whenever I use the word अज्ञानि, it means अहङ्कार. Therefore देही means ज्ञानि साक्षि आस्ते. And how does the ज्ञानि साक्षि occupy the throne of the body? सर्व कर्म सन्न्यस्य – without claiming any कर्म as his own. ज्ञानि remains in the body without claiming any कर्म as his own, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, even when he performs पञ्चमहायज्ञ in गृहस्थ आश्रम he doesn't say I am doing सन्ध्यावन्दनम्, he doesn't say I need चित्तशुद्धि, he doesn't say I need मोक्ष. There is no connection between me and चित्तम्, why should I seek चित्तशुद्धि? मनोबुद्ध्यहंकार चित्तानि नाहम् । My मोक्ष is delinked from चित्तम् and its condition, because I am not even the चित्तम्; I am neither जीवन्मुक्त nor विदेहमुक्त, I am नित्यमुक्त आत्मा. This is the ज्ञानम्. सर्व कर्म सन्न्यस्य – renouncing, not physically but intellectually renouncing, that is why the word मनसा is important, physical renunciation we don't do, intellectual renunciation is done, and आस्ते – सौख्यम्, for everyone it is only temporary, whereas for the ज्ञानि it continues. Continuing;

किं विशेषणेन? सर्वो हि देही सन्न्यासी असन्न्यासी वा देहे एव आस्ते । तत्र अनर्थकं विशेषणम् इति ।

शङ्कराचार्य has completed the commentary on the third quarter of this श्लोक, now he has to enter the fourth quarter न एव कुर्वन्, but before entering the fourth quarter there is a small discussion on the first three quarters. And this verse I said is a very important verse, because विद्वत् सन्न्यास is the central theme not only of the fifth chapter, it is the central theme of the entire भगवद्गीता. Even the श्लोक सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ॥ गीता १८-६६ ॥, which is important for all the people, *Dvaitins* also they say it is चरम शरणागति श्लोक, *Vishishtadvaitins* also declare it as शरणागति श्लोक, for *Advaitins* also सर्वधर्मान्परित्यज्य is important and according to अद्वैतम्, सर्वधर्मान्परित्यज्य शरणागति is nothing but this विद्वत् सन्न्यास mentioned in this श्लोक. So शरणागति चरम श्लोक message is what? विद्वत् सन्न्यास born out of ज्ञानम्. Therefore शङ्कराचार्य analyzes that briefly here, and incidentally this verse was briefly discussed before also, I will give you reference, you need not go to that reference now, go home and if you find time, if you can, you can go back to second chapter twenty-first verse, “क्व पुनः विदुषः अधिकार इति एतद् उक्तं पूर्वम् एव ‘ज्ञानयोगेन साङ्ख्यानाम्’ [गीता ३-३] इति । तथा च सर्व-कर्म-सन्न्यासं वक्ष्यति ‘सर्व-कर्माणि मनसा’ [गीता ७-१३] इत्यादिना ।” शङ्कराचार्य has analyzed this thirteenth verse of the fifth chapter briefly.

Now a brief enquiry is being done. What is that? पूर्वपक्षि asks a question. किं विशेषणेन? – what is the use of such a specification. विशेषणम् means specification. किम् means किम् प्रयोजनम्. What is the benefit of making such a specification? What is the specification? देही, the आत्मा नव-द्वारे पुरे आस्ते – देही is in the body why do you say? Why does कृष्ण say देही is in the body? In fact, everybody knows जीवात्मा is in the body. So when it is already a known popular fact, जीवात्मा is in the body, why does कृष्ण specifically say जीवात्मा is in the body? Whether one is ज्ञानि जीवात्मा, or अज्ञानि जीवात्मा, whether one is सन्न्यासी जीवात्मा or असन्न्यासी जीवात्मा, जीवात्मा is in the body it is a known thing, why should you specifically mention a known fact? It is called पिष्ट पेषणम्, grinding flour which has already been well ground. Why do you repeat it? Who asked? पूर्वपक्षि asked. सर्वो हि देही, देही means जीवात्मा, सर्वो हि देही – all the जीवात्माs, सन्न्यासी असन्न्यासी वा – whether one is a सन्न्यासी or असन्न्यासी, विद्वत् सन्न्यासि or विविदिषा सन्न्यासि or असन्न्यासी, देहे एव आस्ते – resides in the body only. So किं विशेषणेन? you have to put a question mark. किम् means किम् प्रयोजनम्. What is the benefit? What is the purpose? Then सर्वो हि देही सन्न्यासी असन्न्यासी वा देहे एव आस्ते । after आस्ते put a full stop. In all these publications the main problem is they don't care very much about punctuations. Punctuation is very important in understanding. There is only one आचार्य by name सच्चिदानन्देन्द्र सरस्वती, who has printed some भाष्यम् books. Only in his publications which come through the

institution called अध्यात्मप्रकाश कार्यालय in Mysore. Whatever भाष्यम् he prints, he is now no more, the punctuations are pukka. Of course, he is a controversial स्वामि, because he has got certain concepts which are different from tradition. And because of some subtle controversial concepts we don't talk much about him, but he is a great scholar and his works are कठोपनिषत्, मुण्डक, ईश, some of the important उपनिषत्s, he has published, he has not printed गीता भाष्यम्. There punctuations are beautiful. But all other publications, punctuations are either wrong or incomplete. In Gorakhpur book also this problem is there. After किं विशेषणेन proper punctuation must be question mark and not comma, and after आस्ते, not comma, it should be full stop. And then next sentence, तत्र – that being so, that being so means everybody knows जीवात्मा is in the body, विशेषणम् अनर्थकम्. विशेषणम् means the specification. What is the specification? देही नव-द्वार पुरे आस्ते this statement is अनर्थकम् – redundant. देही नव-द्वार पुरे आस्ते इति विशेषणम् specification अनर्थकम् is futile, it is redundant. This is the पूर्वपक्ष. Now शङ्कराचार्य answers the पूर्वपक्ष. We will read.

उच्यते — यः तु अज्ञः देही देहेन्द्रिय-सङ्घात-मात्र-आत्म-दर्शी सः सर्वः अपि 'गेहे भूमौ आसने वा आसे' इति मन्यते । न हि देह-मात्र-आत्म-दर्शीनः गेहे इव 'देहे आसे' इति प्रत्ययः सम्भवति ।

उच्यते, उच्यते means the answer is given for the charge, false charge, which is superimposed on कृष्ण. The objection is being countered. After उच्यते, what should be the

punctuation. An en dash must be there. **उच्यते यः** you should not read. **उच्यते** – the answer is being given. Then dash. What is the answer? Either dash you should put or a colon you should put, that is the appropriate punctuation mark. What is शङ्कराचार्य's answer? He says, very good, everybody says जीवात्मा is in the body. And everybody says जीवात्मा is in the body is popularly known. And who is the blessed जीवात्मा? We are all the जीवात्माs. So the जीवात्मा is none other than all of us, because we are all जीवs or जीवात्माs only. And if you say, all the जीवात्माs are in the body, what should be our proper expression? जीवात्म is in the body, every one of us is जीवात्मा, therefore we all should say I am in the body. Can you understand? जीवात्मा is in the body, and जीवात्मा is the Self, Self is nothing but I; when you withdraw money from the bank, what do you write? Self cheque. Therefore जीवात्मा is Self, Self is I, therefore जीवात्मा is in the body, if it is well known, we all should say I am in the body. We all should say I am in the body. And we all should say, body is in चेन्नै. How? I am in the body and the body is in चेन्नै. Or we should say I am in the body and body is sixty years old. But nobody says body is sixty years old, but everybody says I am sixty years old. If I am in the body, how can the body's age become my age? Imagine your house is two hundred years old. So therefore the age of the house cannot be my age. If I am in the body, I am different from the body, therefore I should never take the body's attributes as my attribute. Since we are all identifying with the body, we have forgotten I am in the body, we have

removed the preposition 'in'. कृष्ण wants us to remember this fact. We have forgotten the preposition, I am *in* the body, and we are behaving as though I am the body. कृष्ण wants to point out that a ज्ञानि is one who retains the preposition. That नव-द्वारे पुरे is specifically mentioned to show that ज्ञानि remembers the preposition. अज्ञानि has forgotten the preposition. Instead of behaving as though *I am in the body*, he is behaving as though *he is the body*. Therefore शङ्कराचार्य answers here. यः तु अज्ञः देही – the ignorant जीवात्मा, देह-इन्द्रिय-सङ्घात-मात्र-आत्म-दर्शी – who looks upon the आत्मा himself as, दर्शी means who looks upon, आत्मा – himself, आत्मा should be translated as himself, as देह-इन्द्रिय-सङ्घात – as the body-mind-complex. देह means body, इन्द्रिय means sense organs and the mind, सङ्घात means complex, he looks upon as himself. In short, the पञ्च अनात्मा he associates himself with. Such a देही, सः सर्वः – all those ignorant जीवात्माs, मन्यते – they consider, 'आसे' इति – I am residing, they all claim I am residing, 'गेहे भूमौ आसने वा' – they never say I am residing in the body, on the other hand they identify with the body and they say I am residing गेहे – at home. गेहम् means गृहम्. भूमौ – I am on the ground, seated on the ground, वा – either गेहे or भूमौ, आसने वा – on this particular आसनम्. आसनम् means a chair or an आसनम्, a seat. So nobody says I am in the body, everybody says I am on the chair, I am on the ground, or I am in चेन्नै, etc. There the word 'I' is associated with the body only. This is indicated by Lord कृष्ण.

Then who is a ज्ञानि? He remembers, I am not the body, but I am in the body. Ok. Then what is the advantage? All the problems of the body he doesn't take up as his problems. There is a change in the language itself, we can tell body has problems, there is no harm. We can say body has problems, but the problem comes when we replace the word 'body' with the word 'I'. The moment I say I have problems, that confusion magnifies the problem. When you say body has problems, the problem has got certain intensity; when I say I have the problem, the very same problem becomes magnified. Magnification takes place because of the language. What is the difference just by changing the language? वेदान्त says language makes a difference. When you say body has problem, it has the problem, pain is there, but the moment I say I have the problem, it is magnified many-fold. Therefore अज्ञानि says in this manner. So here गेहे onwards upto आसे is within inverted commas. And we have to supply the subject अहम्. आसे is उत्तमपुरुषः एकवचनम्, इति – in this manner, अज्ञः मन्यते – an अज्ञानि जीवात्मा identifies with the body. ज्ञानि doesn't identify with the body to show that नव-द्वारे पुरे is added. Therefore it is very important. न हि देह-मात्र-आत्म-दर्शिनः – for an अज्ञानि जीवात्मा, 'देहे आसे' इति प्रत्ययः न सम्भवति – I am residing in the body that thought never comes. 'देहे आसे' within inverted commas, for an अज्ञानि जीवात्मा, the thought that I am residing in the body, this thought never comes. Why does it never come? Because he takes himself as the body, therefore he will never say I am residing in the body. You

can ask anyone where do you reside. Will anyone say that I am residing in the body? They will give all answers other than ‘in the body’ because, देह तादात्म्यम् is instinctive. And therefore he says, ‘देहे आसे’ इति प्रत्ययः – such a thought, न हि सम्भवति – never comes for देह-मात्र-आत्म-दर्शि, that is for an अज्ञानि. देह अभिमानि इत्यर्थः. Like what? He gives an example, गेहे इव, गेहे इव means just as he says ‘I am in the house’, he will never say ‘I am in the body’. That गेहे इव is a counter example. Just as he says ‘I am in चेन्नै, I am at home’, he never says ‘I am in the body’ at any time, he can never say because he looks upon himself as the body. देह अभिमान is so powerful. So प्रत्ययः means such a thought नैव सम्भवति. Continuing;

देहादि-सङ्घात-व्यतिरिक्त-आत्म-दर्शिनः तु ‘देहे आसे’ इति प्रत्ययः उपपद्यते ।

So unlike an अज्ञानि जीवात्मा, तु, तु is to differentiate the previous अज्ञानि जीवात्मा, unlike him, देहादि-सङ्घात-व्यतिरिक्त-आत्म-दर्शिनः – for a विद्वत् सन्न्यासि, for a ज्ञानि सन्न्यासि, ज्ञानि जीवात्मा. And who is he? आत्म-दर्शिनः – who looks upon himself as व्यतिरिक्त – as someone different from the physical body, व्यतिरिक्त means different from विलक्षण, different from देहादि-सङ्घात – the body-mind-complex. In short, the one who has withdrawn from पञ्च अनात्मा, not only has he withdrawn from देह, he is withdrawn from सूक्ष्म शरीरम् also, ‘देहे आसे’ इति प्रत्ययः उपपद्यते – he can entertain the thought, उपपद्यते means it is possible for him to entertain the thought. What thought? ‘देहे

आसे' – I am manifest in the body, I am residing in the body meaning I am manifesting in this body-mind-complex, but I am different from this body-mind-complex.

And the problem with students is often they disidentify from the स्थूल शरीरम् but they are never able to disidentify from the सूक्ष्म शरीरम्. सूक्ष्म शरीर अभिमान is stronger than स्थूल शरीर अभिमान. Because of the सूक्ष्म शरीर अभिमान only पुनर्जन्म भयम् is there. पुनर्जन्म भयम् reveals सूक्ष्म शरीर अभिमानम्. As long as I have सूक्ष्म शरीर अभिमान, पुनर्जन्म भयम् will be there. And as long as पुनर्जन्म भयम् is there, I will pray for विदेहमुक्ति. Therefore prayer for विदेहमुक्ति reveals पुनर्जन्म भयम्. पुनर्जन्म भयम् reveals सूक्ष्म शरीर अभिमान. सूक्ष्म शरीर अभिमान reveals I have not listened to स्वामिजी properly. Therefore let it be very clear (underline this, it is important), stronger the prayer for विदेहमुक्ति, stronger the पुनर्जन्म भयम्; stronger the पुनर्जन्म भयम्, stronger the सूक्ष्म शरीर अभिमान. Because पुनर्जन्म is for whom? सूक्ष्म शरीर अभिमान. Stronger the सूक्ष्म शरीर अभिमान, weaker the श्रवणम् is. If I do the श्रवणम् properly, सूक्ष्म शरीर अभिमानम् also goes away. If सूक्ष्म शरीर अभिमानम् goes away, पुनर्जन्म भयम् goes away. And if पुनर्जन्म भयम् goes away, विदेहमुक्ति prayer goes away from my mind. विदेहमुक्ति and all are absolutely irrelevant for me, who has no connection with स्थूल or सूक्ष्म or कारण शरीरम्, the entire शरीर त्रयम् is मिथ्या अनात्मा and I don't have any सम्बन्ध. मयि एव सकलम् जातम्, remember, जीवन्मुक्ति and विदेहमुक्ति are the two hiding places for the अहङ्कार. जीवन्मुक्ति and

विदेहमुक्ति are two hiding places for अहङ्कार and they are *Shastric* hiding places. And therefore our अहङ्कार hides behind these two मुक्तis, the more we are holding on to जीवन्मुक्ति and विदेहमुक्ति, the more the अहङ्कार is hiding. We have to renounce these two also by अहङ्कार renunciation. What is the मुक्ति that वेदान्त talks about? Not जीवन्मुक्ति, not विदेहमुक्ति, it is the नित्यमुक्ति that वेदान्त talks about. There is the तात्पर्यम्. In जीवन्मुक्ति विदेहमुक्ति there is no तात्पर्यम्, नित्यमुक्ति alone is the तात्पर्यम् of the वेदान्त. When you say न धर्मो न चार्थो न कामो न मोक्षः, there मोक्षः means जीवन्मुक्ति विदेहमुक्ति are non-relevant. Then what is relevant? चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ We have to shift to नित्यमुक्ति. Many students don't recognize this subtle aspect of वेदान्त. Therefore देहादि-सङ्घात means give up सूक्ष्म शरीर अभिमान and पुनर्जन्म भयम्, this very minute you drop it. पुनर्जन्म has no relevance for me at all. And such a ज्ञानि what does he say? 'देहे आसे' इति प्रत्ययः – he says I am residing in the body, that means I am manifest in the body, इति प्रत्ययः – such a प्रत्यय is possible. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-13 Continuing:

देहादि-सङ्घात-व्यतिरिक्त-आत्म-दर्शीनः तु 'देहे आसे' इति
प्रत्ययः उपपद्यते ।

शङ्कराचार्य is commenting upon the thirteenth verse of the fifth chapter. There he has commented upon the first three quarters in which Lord कृष्ण said that a ज्ञानि renounces all the actions and abides in the body. And renunciation of actions takes place not physically but intellectually only, by shifting the identification from कर्ता अहङ्कार to अकर्ता साक्षि. And even after this disidentification, अहङ्कार will continue to do all the कर्म's according to the वर्ण and आश्रम of अहङ्कार, because अहङ्कार has got वर्ण-आश्रम designation. अहङ्कार can never escape from वर्ण-आश्रम designation, and therefore अहङ्कार cannot escape from those कर्म's, but still ज्ञानि says I am free from all कर्म's not because अहङ्कार drops them, but because he disidentifies from अहङ्कार, and this is called ज्ञानकर्मसन्न्यास or विद्वत् सन्न्यास. And having done this ज्ञानकर्मसन्न्यास the ज्ञानि abides in the body it is said.

And then पूर्वपक्षि raised a question "किं विशेषणेन?". पूर्वपक्षि asked a question, why should कृष्ण say the ज्ञानि जीवात्मा abides in the body, because whether ज्ञानि or अज्ञानि, all जीवात्मा's are abiding in the body only, why should you specifically say that? For that शङ्कराचार्य is giving the answer that it is true that both of them, ज्ञानि

जीवात्मा as well as अज्ञानि जीवात्मा reside in the body only, but in the case of an अज्ञानि जीवात्मा, he doesn't say 'I reside in the body', he says 'I am the body'. And since he mistakes himself to be the body, he will not say 'I am in the body', he will say 'I am at home', 'I am in चेन्नै', 'I am in India' etc. All those expressions indicating ignorance. So whenever a person says 'I am at home', 'I am in any other place', it is a loud declaration of the ignorance. A ज्ञानि will never say, 'I am at home' or in a particular place. He will say: 'I am in the body' indicating that he knows he is different from the body. Thus आत्म-अनात्मा विवेक is indicated by this specification ज्ञानि resides in the body. Therefore शङ्कराचार्य said देहादि-सङ्घात-व्यतिरिक्त-आत्म-दर्शीनः तु is equal to ज्ञानि जीवात्मनः. For the ज्ञानि जीवात्मा, देहादि-सङ्घात-व्यतिरिक्त-आत्म-दर्शीनः – who looks upon himself as different from the body-mind-complex, for himself तु, तु indicating unlike the अज्ञानि, पूर्वोक्त अज्ञ व्यतिरिक्तस्य, 'देहे आसे' इति प्रत्ययः, प्रत्ययः means the mindset, the thought pattern, the awareness. It can be translated as भावना. This भावना, उपपद्यते – is possible. And what is the भावना? 'देहे आसे' – I am in the body, I am not the body. And therefore नव-द्वारे पुरे third quarter is perfectly meaningful and purposeful. Upto this we saw in the last class; going to the next paragraph.

पर-कर्मणां च परस्मिन् आत्मनि अविद्यया अध्यारोपितानां विद्यया विवेक-ज्ञानेन मनसा सन्न्यासः उपपद्यते ।

Then comes the next question. The question is not here, we have to supply the question and see the answer. Ok. ज्ञानि understands 'I am different from the body' and 'I am residing in the body', he knows. But even though he knows that, as long as he is in the body, the activities of the body will influence and affect a ज्ञानि. Just as a person seated in the car, even though he is different from the car, and he may not deliberately make a movement, when the car moves he will also move. When the car is moving on our roads he will have violent movements. All kinds of jolts and when there is a speed breaker, he will jump and the head hits the ceiling of the car; therefore as long as I reside in the body, will not the कर्म's of the body affect me, the question will come. For that शङ्कराचार्य gives the answer. That is not possible because आत्मा is असङ्गः like आकाश. आत्मा being आकाशवत् असङ्गः, when the car moves, the people in the car may move, but the आकाश in the car does not travel along with the car. आकाश being अकर्ता, असङ्गः, and सर्वगतः, आकाश is ever actionless. And since आकाश is असङ्ग and actionless, similarly, आकाश तुल्यः आत्मा also is असङ्गः and अकर्ता. And therefore the ज्ञानि by claiming the आत्मा he can disclaim the कर्म. Therefore renunciation of कर्म is possible by sheer knowledge, because of ignorance we have transposed अनात्मा कर्म on ourselves, because of sheer knowledge, nothing is to be done, by sheer knowledge we can retransfer the कर्म's on to अनात्मा. Therefore he says, परमिन् आत्मनि अविद्यया अध्यारोपितानां कर्मणाम्, कर्म's means all the actions. Belonging to what? पर, पर means the

शरीर त्रयम् or the अनात्माs, वाङ्-मनः-काय कर्मणाम्, पर-कर्मणाम् means वाङ्-मनः-काय अनात्मा कर्मणाम्, परस्मिन् आत्मनि अध्यारोपितानाम् – those कर्मs are superimposed upon the आत्मा. अध्यारोपितम् means superimposed upon the आत्मा. What type of आत्मा? परस्मिन् आत्मनि – the आत्मा which is different from अनात्मा and the difference doesn't mean that there is a physical distance. Physical distance is not possible between the body and आत्मा; the distance is born out of the transcendental nature of आत्मा. Transcendental nature means असङ्ग स्वरूपम्. Just as the screen of the movie is away from the movie, not physically but because of its transcendental nature, similarly, आकाश is away from the world, not physically, but because of its transcendental nature, similarly, I am away from the world, not physically, but because of my transcendental nature; that transcendence is indicated by परस्मिन् आत्मनि. Therefore upon the आत्मा which is transcendental, पर-कर्मणाम् वाङ्-मनः-काय – verbal, mental and physical actions are अध्यारोपितानाम् – falsely transferred because of अविद्यया – because of sheer ignorance, it is an intellectual problem, therefore it is not a spiritual problem, it is an intellectual problem centered on the spirit. The problem is intellectual not a spiritual problem, but it is called a spiritual problem because, it is an intellectual problem with regard to the spirit, spirit means me, the आत्मा. Therefore it is a clean intellectual confusion and therefore विद्यया – by sheer knowledge, which is also intellectual. दयानन्द स्वामीजी says there is no nasal knowledge or dental knowledge, any

knowledge has to take place in the intellect only. **विद्यया**. And what is **विद्या**? **विवेक-ज्ञानेन** – which is the discrimination between **आत्मा** and **अनात्मा**. All this we have seen in the third chapter,

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

All of you learn these two **श्लोक**s by-heart. Whether any other **श्लोक** you remember or not, these two **श्लोक**s are the most important **श्लोक**s of the **गीता**. These two **श्लोक**s should always be remembered. And **विवेक-ज्ञानेन मनसा**. And this discriminative knowledge alone **कृष्ण** refers to in this **श्लोक** as **मनसा**. Therefore **मनसा** in the thirteenth verse of the fifth chapter should be translated as this intellectual process. **सन्न्यासः उपपद्यते** – intellectual renunciation is possible. Without physical renunciation, intellectual renunciation is possible. When? Even when I am residing in the body. I need not go to **ऋषिकेश**, I need not go to **उत्तरकाशि**, I need not give up my family life, wherever I am, keeping this physical body with me, I can be an intellectual renunciate or renouncer. It is possible.

And there also we commit a blunder. I have renounced **सञ्चित कर्म** and **आगामि कर्म** we say, but we keep on holding to the idea that I have not come out of **प्रारब्ध कर्म**. Remember, **प्रारब्ध** for a **ज्ञानि** is only from society's angle. **ज्ञानि** has **प्रारब्धम्** is only from society's angle, a *Vedantic*

student should never tell that. Let the society say we have got प्रारब्धम्, but we should never say I have प्रारब्धम् to exhaust, because once I have dissociated from अहङ्कार, there is no question of प्रारब्ध continuing. That is why the word जीवन्मुक्ति and विदेहमुक्ति are only from society's angle, as far as we students are concerned, we should get out of this जीवन्मुक्ति विदेहमुक्ति business, we have to forget, and we have to claim what? Do you remember? We have to claim नित्यमुक्ति alone is in our vocabulary, let the society talk of जीवन्मुक्ति and विदेहमुक्ति. All these are possible. If you understand it is possible. If not, once again attend the classes. Until you understand नित्यमुक्ति clearly this श्रवणमनननिदिध्यासनम् should continue. And मनसा सन्न्यासः refers to विविदिषा सन्न्यास or विद्वत् सन्न्यास? Remember, here सन्न्यास is विद्वत् सन्न्यास, remaining in गृहस्थ आश्रम. Continuing;

उत्पन्न-विवेक-ज्ञानस्य सर्व-कर्म-सन्न्यासिनः अपि गेहे इव देहे एव नव-द्वारे पुरे आसनम् प्रारब्ध-फल-कर्म-संस्कार-शेष-अनुवृत्त्या देहे एव विशेष-विज्ञान-उत्पत्तेः ।

In the previous paragraph one question was answered. What was the question and what was the answer? The question was when the body is acting will it not influence the आत्मा, which is in the body, like a person in the car, shaking because of the movement of the car. For that what is our answer? Your example is a wrong example. The person in the car will shake, but the space in the car will not shake. Similarly, when the body moves, the kidney within the body

may move, but the आत्मा which is like space cannot have any action. That is the answer to the previous question.

Now comes another question. What is that question? More technical question. We say that ignorant people say 'I am at home, चेन्नै' etc., whereas the ज्ञानि have disidentified from the body and they have claimed 'I am the आत्मा'. And आत्मा is located where? The ज्ञानि knows I am the आत्मा, different from the body, and where is the आत्मा located? ज्ञानि knows आत्मा is all-pervading, नित्यः, सर्वगतः, स्थानुः, अचलः. So I am the आत्मा which is all-pervading. Therefore पूर्वपक्षि asks a question: a ज्ञानि can say I am different from the body and I am all pervading, how can a ज्ञानि say I am in the body? Are you able to understand the question? How can कृष्ण say नव-द्वारे पुरे देह, ज्ञानि आस्ते? ज्ञानि is not located in the body also, ज्ञानि is not located in the mind also, in fact, ज्ञानि is not located anywhere, on the other hand, everything is located in the ज्ञानि. Therefore really speaking, ज्ञानि should say the whole world including the body is located in me, he should not say 'I am located in the body'. I hope the question is clear. Only then the answer will be enjoyable. Anyway, if both you don't understand, no problem also! But you can enjoy the answer if you grasp the question. For that शङ्कराचार्य gives a brilliant answer. What is that?

Really speaking a ज्ञानि understands 'I am all-pervading consciousness' and he cannot say 'I am in this body'. But still, even though I am all-pervading

consciousness, I, the all-pervading consciousness am available and experienceable in the body only, because body is the manifesting medium. So body is not my location, but body is the medium in which I can claim I am the all-pervading consciousness. See the beauty. Even though I am all-pervading consciousness, I require the medium of the body-mind-complex, in which alone knowledge is possible. What knowledge? वृत्ति ज्ञानम्, विशेष वृत्ति ज्ञानम् is possible only in the body-mind-complex, therefore I am not located in the body, I am manifest in the body. And this manifestation, in संस्कृत called, उपलब्धि स्थानम्, the location, the place of the manifestation is figuratively called the location. Like what? Come to the example, on a पौर्णमी night the sunlight is all over the sky, but even though the sunlight is all over the sky, it is available only on the moon, because the moon serves as a manifesting medium and therefore I see the sunlight manifest in the moon, and therefore sunlight seems to be located in the moon. And not only is it seemingly located, we gave a new name also. It seems to be located on the moon, and since it seems to be located on the moon the sunlight is renamed as moonlight. All because of what? Moon is serving as the manifesting medium. Similarly, I am the परमात्मा, body-mind-complex is the medium, and I am manifest in this body-mind-complex, therefore I am seemingly located, not only seemingly located, I am given a new name also, just as sunlight is renamed as moonlight, I, the परमात्मा, am renamed as जीवात्मा. *And since the body-mind-complex*

assist me, that is why ज्ञानि never hates the body. Even though we have criticized the body in the name of वैराग्यम्, मलमूत्र, etc., we have said, and जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम् ॥ गीता १३-८ ॥ in the beginning of वेदान्त class, we criticized the body so much, but a ज्ञानि will never never criticize the body, on the other hand, he appreciates the glory of the body because, I am परमात्मा alright, but to claim I am परमात्मा, I require the body. After विदेहमुक्ति, I cannot even claim I am विदेहमुक्त. Just see. After विदेहमुक्ति, the society will say I am विदेहमुक्त, I can never claim I am विदेहमुक्त. Therefore the body is a precious medium, therefore even a sick body is enough for me to claim I am not the sick body. See how? Even a sick old dilapidated body is enough for me to claim मयि एव सकलम् जातम्. Without this body how can I say that? Therefore body is never to be demonized. Body has to be appreciated as a wonderful medium, in which I can claim यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥. Therefore शङ्कराचार्य says उत्पन्न-विवेक-ज्ञानस्य – for a ज्ञानि who has got विवेक ज्ञानम्. All beautiful बहुव्रीहि, उत्पन्नम् विवेक ज्ञानम्, यस्मिन् सः तस्य, सर्व-कर्म-सन्न्यासिनः – for that ज्ञानि, who has renounced all the actions intellectually, internally, सर्व-कर्म-सन्न्यासिनः, which is equal to विद्वत् सन्न्यासिनः, which is equal to ज्ञानकर्म सन्न्यासिनः अपि, देहे एव नव-द्वारे पुरे आसनम् भवति – seeming residence or location in the body is possible. आसनम् means location or residence or abidance. Where? देहे एव – in the body. And what type of body? नव-द्वारे पुरे – in the nine-holed body, holey body. नव-

द्वारम् means nine holes. Therefore the body is holey. Therefore in the holey body आसनम् – location is possible. What type of location? Not actual location, but seeming location, because of what? Manifestation in the body. Like what? गेहे इव – just as an अज्ञानि claims ‘I am at home’ a ज्ञानि can claim ‘I am in the body’. Because of what reason?

Very important. विशेष-विज्ञान-उत्पत्तेः – because all the specific knowledge, including अहम् ब्रह्म अस्मि knowledge, उत्पत्तेः – can arise only when I am in the body. Imagine परमात्मा चैतन्यम् alone is there, suppose the body is also not there, mind is also not there, consciousness by itself can never be aware that I am consciousness; It is awareness alright, but awaring requires a process. It is awareness, even though It is awareness by itself, It can never claim I am aware. Very important. Awareness can never claim I am awareness without the mind medium. You have to meditate on this statement. Awareness can never claim I am awareness without the medium of mind. Awareness can remain awareness without mind, but awareness cannot know I am awareness without mind, awareness cannot experience I am awareness without mind. Awareness can exist as awareness without mind, but awareness cannot know I am awareness without mind. Awareness cannot experience I am awareness without mind. Awareness cannot claim I am awareness without mind, because claiming is a process, experience is a process, knowing is a process, all these processes require mind. Experience is a process, awaring is a process, knowing is a process, claiming is a process, any

process cannot take place in awareness by itself. Why? Logic also you should know. You should not just nod the head, logic also you should know. If any process takes place in awareness, awareness will be subject to विकार. Process means change. अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥ गीता २-२७ ॥ Therefore remember, I can claim I am ब्रह्मन् only when the body-mind-complex is available. Since that is serving as a medium for विशेष विज्ञानम्, we figuratively say that is the location of awareness. That विशेष विज्ञानम् is not possible in the mike, that is why we don't say mike is a location of awareness, we don't say. Not because awareness is not there, but because विशेष विज्ञानम् cannot take place in the mike. And therefore very very important paragraph, you have to understand carefully, विशेष-विज्ञान-उत्पत्तेः – any specific knowledge or experience is possible. Where? देहे एव. And this body will continue for a ज्ञानि even after ज्ञानम्. Is it a good news or bad news? Let us settle that. Even after ज्ञानम् this body will continue, is this a good news or bad news? Tremendous good news. Imagine you know your glory and pop off. You cannot relish that. In fact, the earlier you gain the knowledge, more fantastic it is because there is more time claiming 'my glory'. Life becomes an asset for a longer time. Otherwise ninety-nine years life is a liability. And I knew I am ब्रह्मन् and popped off. What is the use? Even if you get विदेहमुक्ति, you cannot enjoy anything. Therefore that the body continues after this ज्ञानम् is the greatest news. Then the question is why does it continue? शङ्कराचार्य says प्रारब्ध-फल-कर्म-संस्कार-शेष-अनुवृत्त्या –

because of the continuation of प्रारब्ध फल कर्म. कर्म which is प्रारब्ध फलम्. And its संस्कार, संस्कार means its momentum. संस्कार is called the momentum. Like what? Even after switching off the fan, the fan will continue to move for some more time, not because of electricity, because electricity is snapped, but because of the momentum. Therefore संस्कार here means momentum, शेष – the remaining momentum, अनुवृत्त्या – because of its continuation the ज्ञानि continues and because of that the society calls him जीवन्मुक्तः. To differentiate from विदेहमुक्ति, the society calls him जीवन्मुक्त, but ज्ञानि himself does not look upon himself as जीवन्मुक्त waiting for विदेहमुक्ति, he says I am नित्यमुक्तः. And therefore what? ज्ञानि resides in the body can be used. The expression ‘ज्ञानि resides in the body’ is meaningful not because he resides in the body, but because he is manifest in the body. Manifestation is figuratively presented as location. Continuing;

‘देहे एव आस्ते’ इति अस्ति एव विशेषण-फलम्, विद्वद्-अविद्वत्-प्रत्यय-भेद-अपेक्षत्वात् ।

And therefore Lord कृष्ण tells in the thirteenth verse, in the third quarter, नव-द्वारे पुरे देही आस्ते. Therefore शङ्कराचार्य says तस्मात्, we have to supply तस्मात् – therefore ‘देहे एव आस्ते’, referring to the expression ‘नव-द्वारे पुरे आस्ते’ in the thirteenth verse, इति विशेषण-फलम् – there is a significance for this specification. What is the specification? ‘ज्ञानि resides in the body’ that expression has got a significance, विशेषणम् means specification, फलम्

means significance. There is a significance for such a specification and what is the significance? विद्वद्-अविद्वत्-प्रत्यय-भेद-अपेक्षत्वात् – this expression is to differentiate the thinking of a ज्ञानि as different from the thinking of an अज्ञानि. Because of the difference between, भेद means difference, प्रत्यय is the mindset, of विद्वद् – of a wise man, and अविद्वत् – an ignorant person. And an ignorant person says I am located in the body, why? Ignorant person says ‘I am located at home’, whereas wise person understands ‘I am located in the body’. And the word we use is, when I identify with the body and claim ‘I am located at home’, the meaning of the word I is अहङ्कार, when I disidentify from the body and claim ‘I am located in the body’, the I is called साक्षि. When I am disidentified from the body and claim ‘I am located at home’ the meaning of the word I is अहङ्कार, when I disidentify from the body and claim ‘I am located in the body’ the meaning of the word I is साक्षि. Thus the word अहङ्कार and साक्षि are two significant words to differentiate the understanding of a ज्ञानि and an अज्ञानि. So विद्वद्-अविद्वत्-प्रत्यय-भेद-अपेक्षत्वात्.

And with this शङ्कराचार्य has answered the original पूर्वपक्ष. Who is the original पूर्वपक्ष? किं विशेषणेन? was the question. शङ्कराचार्य uses the same word here, विशेषण-फलम् अस्ति एव – that specification is relevant. So with this शङ्कराचार्य concludes the commentary upon the three quarters of the श्लोक. Now शङ्कराचार्य wants to introduce the fourth quarter of the verse. न एव कुर्वन् न कारयन्. We will read the भाष्यम्.

यदि अपि 'कार्य-करण-कर्माणि अविद्यया आत्मनि अध्यारोपितानि सन्न्यस्य आस्ते' इति उक्तम्, तथा अपि आत्म-समवायि तु कर्तृत्वं कारयितृत्वं च स्याद् इति आशङ्क्य आह —

शङ्कराचार्य says the fourth quarter of this verse is to answer a possible question or doubt. In spite of this much teaching another doubt can come in the student's mind, and that is being answered. What is the possible doubt? In the first three quarters we have said that the ज्ञानि understands I am the आत्मा consciousness and I am different from the अनात्मा, the body-mind-sense-complex. And because of that what is the benefit he has attained? Previously because of ignorance all the actions belonging to the body-mind-complex he transferred upon himself. And after wisdom, what is the advantage? The transferred कर्मs are retransferred or renounced. Transferred कर्मs are renounced. Now the doubt may be there may be untransferred कर्मs belonging to आत्मा itself. There may be untransferred कर्मs belonging to the आत्मा itself. After ज्ञानम् what has happened? He doesn't claim the body's कर्म as his कर्म, mind's कर्म as his कर्म, sense organs' कर्मs as his कर्म, therefore the transferred कर्मs have all gone. Now what will आत्मा do with its own कर्म? This doubt may come. Like what? A person sitting in the car, when the car is moving at fifty miles per hour, the motion of the car is transferred on him and therefore the car's motion gets transferred onto him. Now imagine he gets out of the car. Then thereafter the car's कर्म is no more on him, but there is कर्म belonging to him, when he walks, talks, etc. Similarly a person may say that

आत्मा has got its own कर्म, a person may doubt. कृष्ण says that such a doubt need not arise because आत्मा doesn't have its own कर्म. That is what is said here. न एव कुर्वन् न कारयन्. Once the transferred कर्मs are removed, thereafter nothing else need be done, because आत्मा does not have its own original कर्म.

Now look at the question. यदि अपि – even though सन्न्यस्य आस्ते – a ज्ञानि renounces all the कर्मs and abides, आस्ते means abides, सन्न्यस्य after renouncing all the कर्मs. And what type of कर्मs? कार्य-करण-कर्माणि – all the actions of अहङ्कार or अनात्मा, अध्यारोपितानि – which have been falsely transferred upon himself, adjective to कार्य-करण-कर्माणि, कार्य means physical body, करण means mind and sense organs. So ज्ञानि has renounced all the कर्मs belonging to the body-mind-complex, which he had falsely taken unto himself, that he has handed over, give unto Caesar what belongs to Caesar, like that he has transferred. And transferred because of what? अविद्यया अध्यारोपितानि – transferred because of ignorance. After knowledge he will not claim those कर्मs as his own कर्मs. इति उक्तम् – this has been taught till now. But still there is a problem. What is the problem? तथा अपि – even though ज्ञानि the आत्मा has retransferred आत्म-समवायि कर्तृत्वं स्याद् – आत्मा might have its own कर्म. This doubt is not for you, you don't have doubt, because you are all wise people. Here शङ्कराचार्य is not quoting the doubt of you students, but a person who has not understood आत्मा is अकर्ता, he might think आत्म-समवायि कर्तृत्वम् – there is doership which belongs to आत्मा

intrinsically. **समवायि** means belonging to the **आत्मा**, not transferred but its own. **कर्तृत्वम्** may be there, and **कारयितृत्वम्, कारयितृत्वम्** – the power to make others to do, instigating power. Doing power is called **कर्तृत्वम्**, instigating power is called **कारयितृत्वम्**, think **आत्म-समवायि** – belonging to **आत्मा** by itself, **स्याद्** – maybe there.

And remember, according to other systems of philosophy, like **न्याय, वैशेषिक** and all, in all those systems, **आत्मा** is **कर्ता**. In **न्याय** and **वैशेषिक** systems, even though they are highly advanced and even though they accept **वेद प्रमाणम्**, they say **आत्मा** is **कर्ता** and **भोक्ता**, and the **साङ्ख्य-योग** philosopher, even though he is a great philosopher and even though he accepts **वेद प्रमाणम्**, he says **आत्मा** is a **भोक्ता**. Therefore remember that many **वैदिक**s accept **आत्मा** is a **कर्ता** or **भोक्ता**. Such people may raise the question: how to give up my own **कर्म**? **इति आशङ्क्य** – expecting such a question from **साङ्ख्य, योग, न्याय, वैशेषिक** philosophers, **आह** – **कृष्ण** gives the answer. And what is the answer? **न एव कुर्वन् न कारयन्** is the answer. That we will read.

न एव कुर्वन् स्वयम्, न च कार्य-करणानि कारयन् क्रियासु प्रवर्तयन्।

So upto this is the possible doubt of a lay person or the other systems of philosophy. For that **आह** means **कृष्णः उत्तरम् आह**. Where? In the fourth quarter of the thirteenth verse. And what is the answer? **न एव कुर्वन्** – I don't do any **कर्म** at all by myself. In fact, not I don't do, then what is that, I cannot do even if I want. **स्वयम्** means by myself I don't

do, that is ज्ञानि जीवात्मा doesn't do anything, then न च कार्य-करणानि कारयन् – I don't even instigate the organs, कार्य-करणानि means the body and the mind and sense organs, कार्यम् means स्थूल शरीरम्, करणम् means सूक्ष्म शरीरम्, so कार्य-करणानि means स्थूल सूक्ष्म शरीरम्. And कारयन् means क्रियासु प्रवर्तयन्, कारयन् is equal क्रियासु प्रवर्तयन् – instigating them to do action, because instigation is also a type of कर्म only. I will become an accomplice for the violations of the body-mind-complex. I cannot be an accomplice also. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-13 Continuing:

यदि अपि 'कार्य-करण-कर्माणि अविद्यया आत्मनि अध्यारोपितानि
सन्न्यस्य आस्ते' इति उक्तम् तथा अपि आत्म-समवायि तु कर्तृत्वं
कारयितृत्वं च स्याद् इति आशङ्क्य आह —

**न एव कुर्वन् स्वयम्, न च कार्य-करणानि कारयन् क्रियासु
प्रवर्तयन् ।**

Commenting upon the thirteenth verse of the fifth chapter शङ्कराचार्य has come to the last quarter of this श्लोक, न एव कुर्वन् न कारयन्. And introducing this portion, शङ्कराचार्य presented a पूर्वपक्ष, a पूर्वपक्षि may ask the following question, and that is a ज्ञानि might renounce all the कर्म's which are superimposed upon himself, taking from the अनात्मा. The अनात्मा कर्म's superimposed upon the आत्मा may be renounced by ज्ञानम्, but still आत्मा might possess its own natural कर्म's. It is a simple पूर्वपक्ष, based on the other systems of philosophy, like न्याय, वैशेषिक, etc., because in all their systems आत्मा itself is a कर्ता and भोक्ता. Not only is अनात्मा subject to activities, आत्मा also performs कर्म by itself and therefore based on those systems, one may ask, आत्मा may continue to do its own कर्म. For that Lord कृष्ण answers, आत्मा doesn't have it's own कर्म at all. Therefore स्वयम् एव न कुर्वन्. स्वयम् means by itself other than अध्यास. So here स्वयम् refers to अध्यस्त कर्म व्यतिरिक्तेन स्वयम्. न एव कुर्वन् – आत्मा doesn't perform, in fact, we don't say आत्मा doesn't perform, unfortunately आत्मा cannot perform

even if it wants to, just as the all pervading आकाश cannot do any कर्म, I, the आकाश तुल्य आत्मा cannot do. Not only does आत्मा not do any कर्म, आत्मा does not instigate the organs to do कर्म also. So न कारयन्. न कारयन् – not instigating or persuading or goading or propelling, कार्य-करणानि, कार्य means स्थूल शरीरम्, करणम् means सूक्ष्म शरीरम्, कार्य-करणानि means स्थूल सूक्ष्म शरीर द्वयम्. And what do you mean by instigation? शङ्कराचार्य himself comments, क्रियासु प्रवर्तयन् – instigation is making them do good and bad actions and न means आत्मा does not do. If आत्मा is responsible for the कर्म's of the अनात्मा, then immediately one will jump up and say, then all the पुण्यपापम्'s will go to the instigator, because even according to the law, the instigator also will get punishment along with the actual performer. In fact, most of the politicians directly do not do violations, does that mean that they don't get पापम्? No, they will get because, they are instigating. Similarly, if आत्मा is instigating, आत्मा will get पुण्यम् and पापम्. But fortunately, it doesn't.

Then comes the next पूर्वपक्ष. शङ्कराचार्य doesn't mention that here, but you can raise it and answer. To make the knowledge thorough, we should learn to raise more and more पूर्वपक्ष and we should be able to answer. If आत्मा does not instigate the organs to do कर्म, how come in केनोपनिषत्, the आचार्य says श्रोत्रस्य श्रोत्रम् मनसो मनो यद्, etc., as an answer to केनेषितं पतति प्रेषितं मनः? There the student asked the question, what is that divine principle because of which all organs are functioning. And there the

आचार्य said because of आत्मा alone all the organs are functioning. आत्मना एव अयं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येति ॥ बृहदारण्यकोपनिषत् ४-३-६ ॥ In स्वयञ्ज्योति ब्राह्मणम् याज्ञवल्क्य says, because of आत्मा alone all the activities are taking place. So if उपनिषत्s say आत्मा is responsible, then you should say आत्मा कारयति. Therefore in the उपनिषत् you say आत्मा कारयति, in the भगवद्गीता you say आत्मा न कारयति, isn't there a contradiction? Do you understand the question? This is how we should raise a पूर्वपक्ष. And what is the answer? The answer is in the केनोपनिषत् and स्वयञ्ज्योति ब्राह्मणम्, whenever it is said that all the organs are functioning because of आत्मा, there it does not mean आत्मा willfully thinks, plans and instigates, that is not the meaning, सानिध्य मात्रेण they get into activity. Here न कारयन् means it does not willfully instigate. There कारयति means सानिध्य मात्रेण सर्वम् प्रवर्तते, therefore it instigates without instigating. Like what example? सूर्यालोकं यथा जनाः ॥ आत्मबोधः २० ॥ because of the sunrise people get up and do activities, even though sunrise is responsible for the activities of the people, Sun doesn't incur पुण्यम् or पापम्. Similarly, here also, कारयति, न कारयति. Upto this we saw in the last class. Continuing.

किं यत् तत् कर्तृत्वं कारयितृत्वं च देहिनः स्वात्म-समवायि सत् सन्न्यासाद् न भवति, यथा गच्छतो गतिः गमन-व्यापार-परित्यागे न स्यात् तद्वत्? किं वा स्वत एव आत्मनः न अस्ति इति?

शङ्कराचार्य raises one more पूर्वपक्ष before concluding his commentary. And what is that? In the श्लोक Lord कृष्ण says a ज्ञानि renounces all actions, ज्ञानि, the आत्मा does not perform any action, न एव कुर्वन् न कारयन् आस्ते. Now when you say आत्मा remains in the body without doing any action it can be understood in two ways. One way is that आत्मा was performing action until he got ज्ञानम् and after ज्ञानकर्मसन्न्यास आत्मा sat quietly. Upto now action was being done, until the ज्ञानम् came and through श्रवणमनननिदिध्यासनम् निष्ठा came, आत्मा was involved, thereafter आत्मा renounced the action because the very verb renunciation presupposes previous existence. Suppose I say I renounced my car, what will you understand? If I have to renounce a car, I must have a car. So renunciation presupposes ownership or possession. Therefore if you say नव-द्वारे पुरे देही न एव कुर्वन् न कारयन् सन्न्यास आस्ते it presupposes आत्मा's performance of action, is that the meaning, or do you want to say आत्मा never had कर्म before, but before ज्ञानम् I imagined the कर्म and after ज्ञानम् I stopped to imagine. Therefore is it the cessation of कर्म or is it the cessation of our misconception? Is सन्न्यास the end of कर्म or the end of misconception? What is the answer? You know the answer. You are supposed to know the answer. There is no question of ending of कर्म, because आत्मा does not perform कर्म to put an end to that. Then the end is what? The misconception that I am कर्ता, कारयिता, that goes away. That is the answer in the next paragraph. This paragraph is the पूर्वपक्षम्. He asked the question. देहिनः कर्तृत्वं

कारयितृत्वं च – the doership and instigatorship of the आत्मा, देहिणः means आत्मनः, स्वात्म-समवायि सत् किम्? – were those two existent in आत्मा before. किम् indicates question. Were those two – doership and instigatorship – in the आत्मा? स्वात्म-समवायि means स्वात्म सम्बन्धि. समवायि is a technical word for सम्बन्धि, therefore समवायि means सम्बन्धि. Were those associated with आत्मा before? And सन्न्यासात् – after their renunciation, न भवति – did both of them disappear? Were those two with आत्मा before सन्न्यास, and did those two go away after renunciation? That is the question. And for that he gives the example. Like renunciation of walking by a walker. Walker means not the instrument but the walking person. When a walker renounces walking, before renunciation the walking action was आत्म-समवायि, after renunciation the action went away, was it like that? Therefore he asks गच्छतः गतिः – so the motion of a moving person, गच्छतः refers to a moving person. Like the movement of a mover, गमन-व्यापार-परित्यागे – after the renunciation of moving activity, सति सप्तमी, गमन-व्यापार means the moving activity, परित्यागे means after renunciation, that means he sits quietly after doing the treadmill for thirty minutes or forty minutes, profusely sweating he just falls on an easy chair. Before that गमन-व्यापार was there, after that it is absent. Is it like that? This is पूर्वपक्षि's question. न स्यात् तद्वत्? This is विकल्प number one, question number one. किं वा – or is it, स्वतः एव आत्मनः न अस्ति – do you mean to say आत्मा doesn't have action at all. Therefore renunciation of action means the renunciation

of the notion that I have an action. It is notional renunciation only. Therefore स्वतः एव – by itself, आत्मनः – for the आत्मा, कर्म न अस्ति. You know the answer, the answer is what? Nobody renounces कर्म because अनात्मा cannot renounce कर्म, आत्मा need not renounce कर्म, because it doesn't have कर्म to renounce. अनात्मा cannot renounce कर्म because the renunciation of कर्म at the level of अनात्मा means instantaneously death, न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥ गीता ३-९ ॥ Therefore renunciation of कर्म is a misnomer. What is the logic? Because अनात्मा cannot, आत्मा need not. So where is the question of renunciation? Then why does शास्त्र talk about कर्मसंन्यासः? The very chapter is titled कर्मसंन्यासः. Therefore our answer is कर्मसंन्यास is कर्म अध्यास संन्यासः. It is a renunciation of कर्म अध्यास. And अध्यास is an intellectual process, therefore renunciation also is purely intellectual, that is why we call it ज्ञानकर्मसंन्यास. Nobody renounces कर्म, everybody renounces the notion, what is the notion? I do कर्म. That is what is going to be the answer. We will read.

अत्र उच्यते — न अस्ति आत्मनः स्वतः कर्तृत्वं कारयितृत्वं च ।
 उक्तं हि 'अविकार्योऽयमुच्यते' [गीता २-२९] 'शरीर-स्थो अपि न
 करोति न लिप्यते' [गीता १३-३१] इति । 'ध्यायति इव लेलायति
 इव' [बृहदारण्यकोपनिषत् ४-३-७] इति च श्रुतेः ॥ ९-१३ ॥

अत्र उच्यते. After उच्यते you have to put a dash. With regard to this two-pronged question, उच्यते – the answer is being given, is it physical renunciation of action or is it a

renunciation of the notion? With regard to that, what is the answer? आत्मनः स्वतः कर्तृत्वं न अस्ति – आत्मा doesn't have its own कर्तृत्वम् requiring a renunciation. Then what about कारयितृत्वम्? आत्मा doesn't have the instigatorship also, therefore आत्मा need not give up that also. Then what is to be given up? सन्न्यास means अज्ञान सन्न्यासः, अध्यास सन्न्यासः, अहङ्कार सन्न्यासः एव सन्न्यासः, again reminding you of the important two verses of the third chapter,

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

using मन्यते shows it is a cognitive problem,

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

his अनात्मा is active, ज्ञानि's अनात्मा is often more active than that of other people, but still he says गुणा गुणेषु वर्तन्ते, नैव किञ्चित् करोमि. Therefore it is notional renunciation, it is not real renunciation. And in support of that शङ्कराचार्य gives two स्मृति वाक्यम्s and one श्रुति वाक्यम् as प्रमाणम्. उक्तं हि – it has been already said. 'अविकार्योऽयमुच्यते' [गीता २-२७]. अविकार्यः literally means without any change and in this context, without any कर्म, because कर्म and विकार are synonymous. यत्र यत्र कर्म, तत्र तत्र विकारः भवति, therefore निर्विकारत्वम् is equal to निष्क्रियत्वम्. Therefore आत्मा is free from कर्तृत्वम् and कारयितृत्वम्. In fact, शङ्कराचार्य could have quoted न अयम् हन्ति न हन्यते ॥ गीता २-१९ ॥ but here it has got the logical reasoning also. Therefore

शङ्कराचार्य feels this is a better quotation. Then the next quotation is ‘शरीर-स्थो अपि न करोति न लिप्यते’ [गीता १३-३१]. To become actionless आत्मा need not give up the body. To become actionless you need not attain विदेहमुक्ति, even remaining within the body आत्मा can be अकर्ता. Therefore शरीरस्थः अपि – even when I am embodied I am actionless. This is quotation number two. These are स्मृति quotations from भगवद्गीता. Then he gives स्वयञ्ज्योति ब्राह्मणम् quotation. Since आत्मना एव अयं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येति ॥ बृहदारण्यकोपनिषत् ४-३-६ ॥ etc., it was said, therefore याज्ञवल्क्य may mean आत्मा is कारयिता, that charge may come, therefore it says, ‘ध्यायति इव लेलायति इव’ [बृहदारण्यकोपनिषत् ४-३-७] – आत्मा is as though involved in knowledge and meditation. So ध्यायति refers to ज्ञान व्यापारः and लेलायति refers to कर्म व्यापारः. All the activities are broadly divided into two: knowing activity and doing activity. Meditation comes under knowing activity only. And लेलायति literally means moving and here it refers to कर्म. कर्म करोति. And the word इव is the crucial word, इव means as though. I am as though knowing, I am as though doing, really speaking, I neither know nor do I do, I am neither a कर्ता nor a प्रमाता. कर्तृत्व प्रमार्तृत्व निषेध is done. Very often quoted by शङ्कराचार्य. Very important line. ‘ध्यायति इव लेलायति इव’. इति च श्रुतेः – because of the श्रुति also. The अन्वय is, वशी देही सर्व-कर्माणि मनसा सन्न्यस्य, न एव कुर्वन्, न कारयन् नव-द्वारे पुरे सुखम् आस्ते । Continuing;

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ गीता ५-१४ ॥

So just a note regarding the chanting of this श्लोक. In the first line लोकस्य सृजति is there, the word सृ consists of one consonant and one vowel, स is consonant and रृ is a vowel and therefore it is only one consonant and one vowel. And in the second line, स्वभावस्तु प्रवर्तते, the word प्र consists of two consonants and one vowel. What are the two consonants? प is one consonant, र is another consonant and अ is the vowel; two consonants are there. So सृ has got one consonant; don't ask me what is consonant and vowel, I cannot do anything; and प्र has got two consonants, therefore we say सृ is simple consonant and प्र is conjunct consonant. And when these two come, with regard to reading, there is a rule. What is that rule? Suppose the preceding letter is a short vowel, immediately after the short vowel, the simple consonant must be pronounced without a gap. When there is a short vowel followed by a simple consonant, the short vowel and simple consonant must be pronounced without a gap. That means लोकस्यसृजति प्रभुः. You should not read लोकस्य...सृजति प्रभुः. In fact, many people read लोकस्य...सृजति प्रभुः they supply a gap and सृ is read with a lot of impact. लोकस्य...सृजति प्रभुः is wrong chanting. लोकस्यसृजति प्रभुः is the correct one. What is the logic? Because लोकस्य, अ is short vowel and सृजति is a simple consonant, therefore लोकस्यसृजति प्रभुः. Whereas स्वभावस्तु

प्रवर्तते, उ is a short vowel and प्र is a conjunct consonant means two consonants are there in प्र. Therefore we should know what is wrong reading and what is right reading. स्वभावस्तुप्रवर्तते is wrong reading. You should not combine and read. स्वभावस्तु...प्रवर्तते is the correct one. And what is wrong reading? स्वभावस्तुप्रवर्तते. And what happens is in this श्लोक everybody makes the mistake. They muddle both of them. लोकस्य...सृजति प्रभुः, स्वभावस्तुप्रवर्तते. You hear in many places. That is jarring for me, hence I am spending a few minutes on that. Because in all गीता chanting these two lines, the contrast is very clear. In both lines they commit the mistake. So let us chant this श्लोक once together. Let us see whether we chant correctly. In chanting competition the judges should know these rules. It is not enough that you know the देवनागरी scripts, we should know these chanting rules also. Anyway that is aside.

Now I will come to the gist of this verse. This verse is a commentary on the previous verse, fourth quarter न एव कुर्वन् न काश्यन्. आत्मा does not do anything, and आत्मा does not instigate also, that is being commented. And why is the commentary required? Because if आत्मा does not do anything, then who is doing? Then we have to give the answer, अनात्मा is doing, but there also the problem will come, how can अनात्मा do anything, after all अनात्मा is जडम्. And therefore we should answer, अनात्मा alone does everything but अनात्मा cannot do anything by itself. In the presence of आत्मा, अनात्मा does everything. Just as in the presence of magnet the iron filings are attracted, similarly,

all the कर्तृत्वम् and कारयितृत्वम् everything belongs to अनात्मा only. That is the idea; that is the essence of this श्लोक. Now we will go to the भाष्यम्.

न कर्तृत्वं 'कुरु' इति न अपि कर्माणि रथ-घट-प्रासादादीनि ईप्सिततमानि लोकस्य सृजति उत्पादयति प्रभुः आत्मा । न अपि रथादि कृतवतः तत्-फलेन संयोगं न कर्म-फल-संयोगम् ।

प्रभुः is in the मूलम्, is equal to आत्मा. Literally प्रभुः means the master, the capable one. And आत्मा is called प्रभुः because आत्मा is capable. Capable of what? Making the अनात्मा do everything without any will or modification or desire. That capacity of आत्मा to instigate the अनात्मा by mere सानिध्यम्. That is the capacity. So this master आत्मा, न कर्तृत्वम् is in the मूलम्, न सृजति means does not generate कर्तृत्वम् – doership in अनात्मा, which essentially means it is not an instigator. Does not generate doership is in another language is not an instigator. Because what does an instigator do? He generates doership in others. Suppose I say, you should walk. And then listening to me, you get up and walk. I have instigated you to walk. Otherwise what does it mean? I have generated walkership in you. Therefore generating doership is equal to instigation. So आत्मा does not generate doership means आत्मा is not an instigator. So न कारयन् of the previous श्लोक is equal to कर्तृत्वम् न सृजति. न कारयति is equal to न कर्तृत्वम् सृजति – it does not generate doership. It is very important because, otherwise all the criminals will argue that I did not do any crime, but this आत्मा inside, and you say that is god also,

god inside alone is making me do all things, after all गीता says, निमित्तमात्रं भव सव्यसाविन् ॥ गीता ११-३३ ॥, we are all puppets in the hands of God, they will take refuge in that clause. Therefore कृष्ण wants to say don't blame God, आत्मा doesn't do anything. 'कुरु' इति by asking the mind to do, by ordering 'कुरु'. 'कुरु' is the order of the आत्मा, it doesn't give such an order. 'कुरु' इति न कर्तृत्वम् सृजति. So we can split it into small sentences. प्रभुः 'कुरु' इति कर्तृत्वम् न सृजति. So we can supply the word प्रभुः in the beginning, and after इति, सृजति you can supply and put a full stop. प्रभुः न कर्तृत्वम् 'कुरु' इति सृजति. Then न अपि कर्माणि सृजति – the आत्मा does not generate कर्म's also. Previously it was said आत्मा does not generate doership. Now आत्मा does not generate कर्म. Now the question will come, what is the meaning of the word कर्म. According to संस्कृत dictionary, कर्म has got several meanings. And one meaning is action, पुण्य कर्म, पाप कर्म, etc., when you say, there the meaning of the word कर्म is क्रिया. क्रिया means action or activity. And there is a second meaning also, especially in grammar we use. कर्म means any object is called कर्म. कर्म is equal to any object. For example, when I say, I eat a mango. I eat a mango, that eating action is also called कर्म, the mango which is the object of eating, mango also according to संस्कृत grammar is कर्म. I am is कर्ता, mango is कर्म, mouth is करणम्, कर्ता, कर्म, करणम्, etc., when we say, कर्म means the object in the त्रिपुटि, that is the mango. So therefore कर्म can refer to an action or an object. Here in this श्लोक we say आत्मा does not generate कर्म. Now the question is what

should be the meaning taken. What will be our tendency? Immediately we will say आत्मा doesn't generate actions, we will say. शङ्कराचार्य says here the word कर्म does not mean action, but it means objects in the creation. Therefore he says रथ-घट-प्रासादादीनि, रथ means any vehicle, घट means a pot, प्रासाद means a palace, a palatial house; a big house is called प्रासाद. आदीनि means etc., ईप्सिततमानि – which are desired by a कर्ता. All objects are desired by the subject. Therefore objects are called ईप्सिततमम्, it is a technical grammatical definition. Because in पाणिनि व्याकरणम् it is said कर्तुरीप्सिततमं कर्म पाणिनि अष्टाध्यायी ॥ १-४-४९ ॥ In पाणिनि grammar, an object is defined as ईप्सिततमम्. शङ्कराचार्य reminds us of that. Therefore आत्मा कर्माणि न सृजति means आत्मा does not produce the objects of the world.

Then comes the next question. Why does शङ्कराचार्य take this meaning? Why can't शङ्कराचार्य take the meaning of कर्म as action? He could have taken, आत्मा does not produce कर्म's. After all, the context is आत्मा अकर्ता and अभोक्ता. Therefore शङ्कराचार्य could have interpreted कर्म as action, आत्मा does not generate doership, आत्मा does not generate actions also. Why does शङ्कराचार्य take it in this manner? This was disturbing me for a long time. I was struggling to understand why? The answer is this. Generally our doubts in the भाष्यम्, subcommentators or subsubcommentators will solve. Sometimes when they also don't solve, then we have to break our heads. This is my supposition. When कृष्ण says आत्मा does not generate

doership, there कर्म's are already included because doership will come only when कर्म is generated. Isn't it? Doership will come only when कर्म is generated. Doership and कर्म both go together. Therefore negation of doership is already the negation of action. Therefore कर्माणि should be the negation of objects only. This is my justification. If you have got any other better suggestion you are welcome to give also. So रथ-घट-प्रासादादीनि ईप्सिततमानि लोकस्य, लोकस्य means for the people, here the word लोकः means for the living beings, not the fourteen लोकs, लोक means for the living beings, न सृजति – आत्मा does not generate. सृजति is in the मूलम्, is equal to उत्पादयति – does not generate. प्रभुः is in the मूलम्, is equal to आत्मा. After आत्मा you have to put a full stop.

Now शङ्कराचार्य goes to the third quarter of this श्लोकः न कर्म-फल-संयोगम्. He says न अपि रथादि कृतवतः तत्-फलेन संयोगम्, संयोगम् means the connection, the relationship or the connection. Of what? तत्-फलेन. तत्-फलम् means कर्मफलम्. Connection with or connection of कर्म फल, and what? रथादि कृतवतः – the कर्ता who is the doer of action. So for a person who has done actions like the production of रथम्, etc., रथ here means an object, for an example he takes रथादि कृतवतः, for such an agent like the creators of chariot, etc., तत्-फलेन – the कर्मफलम् for रथादि करणम्, संयोगं – contact, in simple language, भोक्तृत्वम्. कर्म-फल-संयोगम् can be understood as भोक्तृत्वम् also, न – आत्मा does not generate. So it is not कर्ता, not कारयिता, not भोक्ता, not भोजयिता. न कर्ता, न कारयिता, न भोक्ता, न

भोजयिता, that is called **कर्म-फल-संयोगम्**. In short, आत्मा does not do anything. Then what does it do? When I say it doesn't do, the परमानन्द शिष्य asks: then what does it do? If you want an answer, we will say it just *is*. Exactly like what? The medium of आकाश just is. In it all the actions take place, but itself is not a participant in any action. In its medium everything takes place, similarly, आत्मा is a non-participatory medium in which all the पुण्य कर्मs as well as the पाप कर्मs take place, and just as the space is not influenced by or affected by all these, similarly, आत्मा is also not. And what is निदिध्यासनम्? The topic is निदिध्यासनम्. Because सर्व-कर्म-सन्न्यासः or विद्वत् सन्न्यासः or ज्ञानकर्मसन्न्यासः or निदिध्यासनम् is the topic. And in निदिध्यासनम् what are we supposed to say? Don't say आत्मा is अकर्ता, अभोक्ता, whole thing becomes a waste. Replace the word आत्मा by I am अकर्ता, I am अकारयिता, I am अभोक्ता, I am अभोजयिता, which is called binary format अध्यास. This has to be done. Therefore **न कर्म-फल-संयोगम् सृजति. सृजति** is to be read three times. **कर्तृत्वम् न सृजति, कर्माणि न सृजति, कर्म-फल-संयोगम् न सृजति. प्रभुः** is the subject for all these three. Continuing; **‘यदि किञ्चिद् अपि स्वतः न करोति न कारयति च देही, कः तर्हि कुर्वन् कारयन् च प्रवर्तते’ इति, उच्यते ।**

Now शङ्कराचार्य introduces the fourth quarter स्वभावस्तु प्रवर्तते by giving an आकाङ्क्षा सङ्गतिः, by raising a question he connects that line. What is the question? Somebody asked the question. **देही स्वतः किञ्चिद्**

न करोति – you say that the **देही आत्मा** doesn't do anything by itself. So this is just quoting what is said in the previous श्लोक. Before asking the question the **पूर्वपक्षि** is stating what has been said before. You say **आत्मा** does not do anything. **न कारयति च** – you say **आत्मा** does not instigate also. After **देही**, we should put a comma, **यदि** – if this is a fact, **कः तर्हि प्रवर्तते** – then who is functioning throughout our lives, **कुर्वन् कारयन् च** – doing certain things and instigating some others. Because life is a series of doing and instigating. 'Bring some water' means it is instigation. And then you take it and drink, what is that? Not instigation, that is doing. Life is a series of doing and instigating. Who is taking care of that function? **कः प्रवर्तते** – who is functioning, **कुर्वन् कारयन् च** – doing and instigating? The whole thing is within inverted commas, **इति, उच्यते** – if such a question is asked, the answer is given by Lord कृष्ण. And what is that answer? **स्वभावः प्रवर्तते, स्वभाव** functions, **स्वभाव** means **माया**. Only at the realm of **मिथ्या माया**, all the **व्यवहार**s are taking place, I am **अव्यवहार्यम्**. This word has come somewhere. **अदृष्टमव्यवहार्यम् ॥ माण्डूक्योपनिषत् ७ ॥** I am not involved in any **व्यवहार**. All **व्यवहार** belongs to **माया**. **माया** is here called **स्वभावः**. Exact meaning in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-14 Continuing:

**स्वभावः तु स्वो भावः स्व-भावः अविद्या-लक्षणा प्रकृतिः माया
प्रवर्तते 'दैवी हि' [गीता ७-१४] इत्यादिना वक्ष्यमाणा ॥**

शङ्कराचार्य is commenting upon the fourteenth verse of the fifth chapter of the गीता, which is dealing with the topic of निदिध्यासनम् in which we internalize the nature of ourselves, the आत्मस्वरूपम्, and I, the आत्मा, am अकर्ता and अभोक्ता is highlighted. So in the first three quarters of this श्लोक, न कर्तृत्वम् न कर्माणि न कर्म-फल-संयोगम् प्रभुः सृजति. प्रभुः meaning आत्मा, that is I, is neither responsible for कर्म or कर्मफलम्. Therefore आत्मा is neither कर्ता nor कारयिता, neither भोक्ता nor भोजयिता. And now शङ्कराचार्य comes to the fourth quarter of this verse, स्वभावः तु प्रवर्तते. If I, the आत्मा, am neither doer nor the enjoyer, then who is the doer and enjoyer will be the question. Lord कृष्ण says since आत्मा cannot be the doer and the enjoyer, पारिशेष न्यायेन, only अनात्मा must be the doer and enjoyer. अनात्मा being a product of माया, कृष्ण says माया alone is the doer and enjoyer. And when we say माया is the doer and enjoyer, we should understand, माया is equal to the product of माया, which means the शरीरत्रयम् along with the वासनाs of the शरीरत्रयम्. शरीरत्रयम् is also the product of माया, वासना also is an indirect product of माया. All of them come under अनात्मा only, अनात्मा alone does, अनात्मा alone reaps also. And this अनात्मा माया is called स्वभावः

here. The word स्वभावः here means माया which will be called in the seventh chapter as अपरा प्रकृति. अपरा प्रकृति or the lower nature is called माया. The higher nature चैतन्यम् is called परा प्रकृति or स्वरूपम्. परा प्रकृति is called स्वरूपम्, अपरा प्रकृति is called स्वभावः. We make a differentiation in certain contexts, not always, the word स्वरूपम् is associated with परा प्रकृति, the पारमार्थिकम्; the word स्वभाव is connected with अपरा प्रकृति, the व्यावहारिकम्. Therefore शङ्कराचार्य comments on that स्वभावः तु. After स्वभावः तु, we have to put an en dash. शङ्कराचार्य gives the विग्रह वाक्यम्. It is a कर्मधारय समास, स्वः भावः स्वभावः – one's own nature is called स्वभावः. भावः means nature. And here we should add the adjective 'lower nature'. भावः means the अपरा प्रकृति, lower nature is called स्वभावः. And what is आत्मा's lower nature? प्रकृतिः माया. So प्रकृतिः or माया is my own nature only, but what type of nature? My own lower nature. What is my higher nature? चैतन्यम् is my higher nature. माया is my lower nature. Why we do call माया as the lower nature? Because nature is that which cannot be separated from me. What is the definition of nature? Nature is that which cannot be separated from me. चैतन्यम् is also my nature, because it cannot be separated from me, माया is also my nature, because माया also cannot be separated from me. But what type of nature is माया? My own lower व्यावहारिक nature. And since माया is only व्यावहारिक nature, it cannot disturb me. It is my nature, it will never go away from me, even though माया is my nature, even though माया cannot be separated from me, I cannot be disturbed by

my non-separable माया nature, because being lower, let it be, it will not disturb me. Only if I take माया as my real परा प्रकृति, माया will disturb me. Once I know it is my lower nature, it will not disturb me. Not only it will not disturb me, it is my glory also. Due to माया alone, I am able to do सृष्टि, स्थिति and लयम्. Don't say God is able to do सृष्टि, स्थिति and लयम्. That is all LKG understanding. Because of my lower माया nature alone, मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥ and all the विभूतिस of the tenth chapter I can claim as my विभूति. And therefore प्रकृतिः माया. And it is known by another name, अविद्या-लक्षणा. So all the words you should remember. अपरा प्रकृति is equal to माया is equal to मूला अविद्या. When I say मूला अविद्या, you should remember the introduction of the third chapter of नैष्कर्म्यसिद्धि. I don't know whether you will remember, if you remember, wonderful, introduction to the third chapter of नैष्कर्म्यसिद्धि, was the discussion on मूला अविद्या. That मूला अविद्या-लक्षणा प्रकृतिः माया प्रवर्तते – it functions. And शङ्कराचार्य says 'दैवी हि' [गीता ७-१४] इत्यादिना वक्ष्यमाणा – and this माया will be talked about in the seventh chapter in the verse beginning with

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता ७-१४ ॥

वक्ष्यमाणा means it is going to be talked about.

Therefore is माया a blessing or a curse? Let us ask the fundamental question. Is माया a blessing or a curse?

Depends. If I raise the level of **माया** to परा प्रकृति and give it reality, if I raise the level of **माया** to परा प्रकृति and attribute reality to that, **माया** becomes a curse. If I see **माया** as अपरा प्रकृति and give it only व्यावहारिक सत्यम्, the very same **माया** is the greatest blessing, because without **माया** I cannot even claim 'I am ब्रह्मन्'. You should remember this. Without **माया** ब्रह्मन् can never claim 'I am ब्रह्मन्', because claiming 'I am ब्रह्मन्' is a कार्यम्, is a क्रिया, is an activity; and any activity requires **माया**. Therefore ब्रह्मन् cannot even claim 'I am ब्रह्मन्'. Therefore we need **माया**. Therefore don't ask **माया** to go away. Only when the **माया** has got आवरण शक्ति, remove the आवरण शक्ति of **माया**, retain the **माया** and the विक्षेप शक्ति of **माया** and with the help of the व्यावहारिक सत्य **माया** and व्यावहारिक सत्य विक्षेप शक्ति I enjoy सृष्टि, स्थिति and लयम्. सम्पूर्णम् जगदेव नन्दनवनम् सर्वेऽपि कल्पद्रुमाः ॥ धन्याष्टकम्-१० ॥ Therefore **स्वभावः प्रवर्तते**. With this, the commentary is over. The अन्वय is, प्रभुः लोकस्य कर्तृत्वम् न (सृजति), कर्माणि न (सृजति), कर्म-फल-संयोगम् न (सृजति) । स्वभावः तु प्रवर्तते । Continuing;

परमार्थतः तु —

Verse 05-15

नादत्ते कस्यचित्पापं न वैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ गीता ५-१५ ॥

I will give you the gist of this verse. All these are very important verses, which are part of निदिध्यासनम्, the entire fifth chapter is विद्वत् सन्न्यासः योगः and विद्वत् सन्न्यास means निदिध्यासनम् and all these verses are an important

part of निदिध्यासनम्. The परा प्रकृति and अपरा प्रकृति mentioned in the seventh chapter should be seen as my own higher and lower nature. In the seventh chapter we see परा प्रकृति and अपरा प्रकृति as the nature of भगवान्, but in निदिध्यासनम् we should practice seeing परा and अपरा as my own higher and lower natures. In the fourteenth verse through the word स्वभावः, my own अपरा प्रकृति was mentioned, from व्यावहारिक दृष्टि, my own अपरा प्रकृति, my own स्वभावः, in the form of अनात्मा, is involved in कर्म as well as कर्मफलम् also. Thus fourteenth chapter deals with the व्यावहारिक दृष्टि. Now पारमार्थिक दृष्टि is talked about. In the fifteenth verse, therefore शङ्कराचार्य says, परमार्थतः तु. So अपरा प्रकृति दृष्ट्या प्रवर्तते स्वभावः प्रवर्तते, पारमार्थिक दृष्ट्या तु स्वरूपम् (we have to change from स्वभाव to स्वरूपम्) from स्वरूप दृष्ट्या नैव प्रवर्तते. Therefore कृष्ण says, I, the आत्मा from स्वरूप दृष्टि, परा प्रकृति दृष्टि, पापम् न आदत्ते सुकृतं न आदत्ते. I am neither associated with पाप कर्म, nor am I associated with पुण्य कर्म. That means I am अकर्ता. Similarly I am not associated with पाप फलम् also, not associated with पुण्य फलम् also. Therefore I am अभोक्ता. कर्म सम्बन्ध रहितत्वात् अकर्ता, फल सम्बन्ध रहितत्वात् अभोक्ता. This is the gist of the first half.

And then कृष्ण says even though this is the fact, a majority of people are ignorant of this fact and therefore they are deluded. अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः – because of the ignorance of this fact all the beings are deluded. And what is the delusion? Delusion is misconception: that I am कर्ता is delusion one; I am भोक्ता is

delusion two; therefore I have got पुण्य पाप सम्बन्ध, this is the मोहः or delusion. This is the problem of a majority of humanity. And this मोह alone is the cause of संसार. Very important half; the entire अध्यास भाष्यम् is a commentary on the second half of the fifteenth verse of the fifth chapter. भगवद्गीता chapter five verse fifteen second half is elaborated in the entire अध्यास भाष्यम् and because of this कर्तृत्व भोक्तृत्व अध्यास alone, अहमिदम् ममेदम् इति नैसर्गिकोऽयं लोकव्यवहारः॥, the entire संसार is because of अज्ञानम् and मोह; मोह means कर्तृत्व अभोक्तृत्व अध्यासः. The word अध्यास of अध्यास भाष्यम् is here translated as मोहः or vice versa. The मोह of this verse is translated as अध्यास in अध्यास भाष्यम्. And because of this delusion, कृष्ण says the human beings do not deserve the name human being. Because of this delusion, human beings do not deserve the name human being. Therefore what is the name they deserve? जन्तवः means animals. Biped animals. This is the gist of the verse, we will go the भाष्यम्.

न आदत्ते न च गृह्णाति भक्तस्य अपि कस्यचित् पापम् । न च एव आदत्ते सुकृतं भक्तैः प्रयुक्तं विभुः ।

विभुः is in the मूलम्, **विभुः** is the title given for भगवान् and here that title is given for आत्मा. So the word **विभुः** which is given for भगवान् is given here for आत्मा, indicating there is no difference at all between आत्मा and भगवान्. Therefore **विभुः**, परमात्मा the higher nature of ours, **न आदत्ते** – does not take unto itself. **आदत्ते** is equal to **गृह्णाति**, **कस्यचित् पापम्** – the पाप कर्म or the पाप फलम् of any जीव.

The आत्मा does not take unto itself पाप कर्म or पाप फलम् of any जीव, भक्तस्य अपि – even of the greatest भक्त. Therefore if anybody including any महात्मा says I take the कर्म of the devotee, it is only to attract the devotee, it is said. Neither भगवान् takes पुण्यम् or पापम्, nor does the गुरु, if he knows what वेदान्त is, take, but if any महात्मा says that I take the कर्म of the भक्त, just to heal them etc., it is all for consolation it is said, because really speaking nothing one takes. So that devotees will come and when they go back there is a consolation, What a relief! we have given our कर्म पापम् etc. It is good at least for that sake he will come and hope is after some time he will attend the classes, that is the hope. Therefore महात्मा deliberately use this language. Therefore शङ्कराचार्य adds, भक्तस्य अपि – even भक्त's पुण्यपापम् भगवान् or आत्मा does not take. भक्तस्य is the explanation of कस्यचित्. And न च एव आदत्ते सुकृतं. Then does the आत्मा take पुण्यम्? It does not take the पुण्यम् also and the पुण्य फलम् also. भक्तैः प्रयुक्तम् – which is done by the भक्त. So आत्मा or भगवान् does not take पुण्यम् also, पापम् also. In short, आत्मा is अकर्ता, अभोक्ता. And you should remember what मन्त्र? कठोपनिषत्. अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात्। कठोपनिषत् १-२-१४ ॥ Then in मुण्डकोपनिषत्, तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥ मुण्डकोपनिषत् ३-१-३ ॥, and in the भगवद्गीता itself, सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ॥ गीता १८-६६ ॥ there धर्म refers to पुण्य and पाप सम्बन्ध may you give up. With this, the commentary on the first two

quarters is over. Now शङ्कराचार्य introduces the second half of the verse, we will read.

किम्-अर्थं तर्हि भक्तैः पूजादि-लक्षणं याग-दान-होमादिकं च सुकृतं प्रयुज्यते इति आह —

If this is the truth that I am कर्ता and I am भोक्ता, then how come all the भक्तs perform several religious activities, not only do they perform several religious activities they proudly claim also that I do all these पूजाs, all the यागs, all the होमs. Why do भक्तs do and claim all the कर्मs, especially religious कर्मs, if they are अकर्ताs and अभोक्ताs? How is it possible? शङ्कराचार्य himself raises the question. **किम् अर्थम्?** – then why, **तर्हि, तर्हि** means if the all the people are अकर्ताs and अभोक्ताs, then why, **भक्तैः सुकृतं प्रयुज्यते – पुण्य कर्मs** are done by the भक्तs. **भक्तैः सुकृतं प्रयुज्यते, प्रयुज्यते** means performed. These are all secret and disturbing lines of the भाष्यम्, never talk about this outside the boundaries of this class, these are the dangerous portions of वेदान्त, न बुद्धि-भेदम् जनयेत्, कृष्ण warned, don't tell these secrets outside. I myself am afraid of talking about this to all of you, but I am confident you are all mature people, therefore I am boldly entering. So शङ्कराचार्य asks the question, why do all the people perform religious activities and proudly claim I do all these things. **पूजादि-लक्षणं याग-दान-होमादिकं च सुकृतं प्रयुज्यते** they do all of them, **पूजादि लक्षणम्**, this is the commentary on **सुकृतम्, सुकृतम्** like पूजा, पञ्च आयतन पूजा daily, सन्ध्यावन्दनम् अग्निहोत्रम्, औपासनम्, रुद्र एकादशिनी, महारुद्रम्, अतिरुद्रम्, all these things. And **याग-**

दान-होमादिकम् – यागs they do, दानम्s they do, होमs they do, प्रयुज्यते.

Between याग and होम they make a subtle difference. One stands for chanting the मन्त्र, this is अग्नये स्वाहा, अग्नये इदम् न मम, chanting the मन्त्र that this oblation belongs to this देवता, and this oblation doesn't belong to me. Chanting that is called याग, that is the सङ्कल्प. And after chanting and taking the सङ्कल्प, dropping into the अग्निकुण्ड is called होम. Therefore याग and होम is one and the same from two different angles, disowning is called याग, and then handing over or dropping is called होम. So याग-दान-होमादिकं भक्तैः किम्-अर्थं प्रयुज्यते? So religion is thriving now, all the temples so much crowd is there, everybody wants to do अभिषेकम् and all, why are they all doing? You know what is the answer. All are confused. It is the ignorance that is driving people to do all the religious activities. It is the ignorance that is driving people to all religious activities. What they proudly claim is loud declaration of delusion. Proud claim is loud declaration of delusion! Don't tell this outside. That is going to be said, we will read.

अज्ञानेन आवृतं ज्ञानं विवेक-विज्ञानम्। तेन मुह्यन्ति 'करोमि कारयामि भोक्ष्ये भोजयामि' इति एवं मोहं गच्छन्ति अविवेकिनः संसारिणो जन्तवः ॥

People don't know संस्कृत, therefore it is safe! So शङ्कराचार्य asked the question, why are all the भक्तs doing lot of religious activities and proudly claiming that I do, either directly or they say I make the priests perform on my

behalf, I have called hundred and twenty-one priests for महारुद्रम्. महारुद्रम् requires hundred and twenty-one priests. So 'करोमि कारयामि, 'why' was शङ्कराचार्य's question. Here कृष्ण gives the answer. अज्ञानेन ज्ञानं आवृतम् – because of मूला अविद्या and especially the आवरण शक्ति of मूला अविद्या, ज्ञानं आवृतम्, ज्ञानम् is equal to विवेक-विज्ञानम्, the discrimination and the discriminatory power. विवेक-विज्ञानम् has two meanings. One is बुद्धि, intellect itself is called विवेक-विज्ञानम् and the discriminative power of the intellect is also called विवेक-विज्ञानम्. This discriminative power, especially what type of discrimination? आत्म-अनात्मा साक्षि अहङ्कार विवेक-विज्ञानम्, साक्षि अहङ्कार आत्म-अनात्मा विवेक-विज्ञानम् is the meaning of the word ज्ञानम् in this श्लोक. So ज्ञानम् is equal to discriminating intellect and discriminating faculty. Both of them are covered by ignorance. After विवेक विज्ञानम्, we have to put a full stop. Then तेन – because of this आवरण शक्ति the विक्षेप is born. What type of विक्षेप? मुह्यन्ति – people get into मोहः or delusion and मोहः means अध्यासः. Because of आवरणम्, अध्यासम् is generated, just as रज्जु आवरणम् covering of the rope generates the snake अध्यास, similarly ignorance of आत्मा generates the अध्यास, अध्यास is called मोहः, otherwise called विपरीत भावना. So मुह्यन्ति means अध्यासम् जनयति. And what is the delusion? करोमि – I am doing all these पूजाIs; misconception number one. कारयामि – I have engaged a priest to do the पूजा, so engaging a priest is कारयामि, then भोक्ष्ये – later I will reap the result of this याग. भोक्ष्ये is delusion number three. These

are all delusions. **करोमि** is misconception number one, **कारयामि** is two, **भोक्ष्ये** is three, **भोजयामि** – and I am helping my children to reap the result, because when their birthday comes and they are in America whether I do पूजा for me and my birthday or not, I want to definitely do पूजा for the children and grandchildren's birthday, so that they will reap the result. That is called **भोजयामि**. I am making others enjoy, this is delusion number four. **इति एवं मोहं गच्छन्ति** – **अध्यासम् कुर्वन्ति**. And the irony is they claim it is their glory, **वेदान्त** silently closes its mouth and laughs. And we nod; in front of them we should not tell that. O! You have done all these, fantastic. Because **न बुद्धि-भेदम् जनयेत्**. But inside the **ज्ञानि महात्मा** silently feels pity. And hope is that the very पूजा will give **चित्तशुद्धि** and thereafter he will come to this knowledge, that is the hope. **मोहं गच्छन्ति**, who? **जन्तवः**, कृष्ण doesn't want to call **मनुष्याः**, **जन्तवः** – these animals and **जन्तवः** means **अविवेकिनः**, **अविवेकिनः** means indiscriminate people, **साक्षि अहङ्कार** **अविवेकिनः**, and therefore only **संसारिणः** – the **संसारि**s. So you have to change the order. **जन्तवः** is written at the end, we have to rearrange. **जन्तवः** is equal to **अविवेकिनः संसारिणः**. These two words should come after **जन्तवः**.

So from this we have to derive a very important corollary also to be incorporated in **निदिध्यासनम्**, because the whole thing is **निदिध्यासनम्** and **निदिध्यासनम्** is important for senior students like you. Therefore what all things are to be incorporated, we have to know. **निदिध्यासनम्** is meant for what? **विपरीत भावना निवृत्तिः**, for

the elimination of the विपरीत भावना, misconception born of अज्ञानम्. And one of the powerful विपरीत भावना is अहम् कर्ता and भोक्ता. And because of this विपरीत भावना, we have got three-fold भयम्. Because of this विपरीत भावना, कर्तृत्व भोक्तृत्व विपरीत भावना we have got three-fold भयम्, powerful भयम्.

1) One is पाप भयम्, which is associated with कर्ता and भोक्ता. पाप भयम् is associated with कर्ता and भोक्ता.

2) The second one is नरक भयम्, for a religious वैदिक person नरक भयम् is the second powerful भयम्, associated with कर्ता and भोक्ता, because नरकम् is कर्मफलम्, therefore नरक भयम् can come for कर्ता and भोक्ता.

3) And the third भयम् is पुनर्जन्म भयम्. पुनर्जन्म is also caused by कर्म and कर्म is associated with कर्ता-भोक्ता, therefore पुनर्जन्म भयम् is also the result of विपरीत भावना, I am कर्ता-भोक्ता.

Therefore the विपरीत भावना otherwise called मोहः, otherwise called कर्ता-भोक्ता is associated with the three-fold भयम् everybody has got. And this विपरीत भावना, कर्तृत्व-भोक्तृत्वम् and भयम्, they are intimately connected. Therefore they mutually reinforce. Because of कर्तृत्व-भोक्तृत्वम्, भयम् is reinforced; because of भयम्, कर्तृत्व-भोक्तृत्वम् gets reinforced. कर्तृत्व-भोक्तृत्वम् validates भयम्, and भयम् validates कर्तृत्व-भोक्तृत्वम्. They scratch each other's backs. And therefore in निदिध्यासनम् we have to practice अकर्तृत्व अभोक्तृत्व ध्यानम् also, because that is विपरीत भावना. And we have to practice अभय ध्यानम् also.

So निदिध्यासनम् includes अकर्तृत्व-अभोक्ता ध्यानम्, that is I am अकर्ता and अभोक्ता and that also includes अभय ध्यानम्, अभय ध्यानम् means I am free from this three-fold fear. I am free from पाप भयम्, I am free from नरक भयम्, and I am free from पुनर्जन्म भयम्. This is a significant aspect of निदिध्यासनम्. अभय ध्यानम्, अभयम् प्रतिष्ठाम् विन्दते ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

But in the अभय ध्यानम्, which is the practice of निदिध्यासनम्, there is a small snag. In this अभय ध्यानम् there is a snag. What is that? This three-fold भयम् has got a positive side also and a negative side also. The three-fold भयम् has got a negative side also, the three-fold भयम् has got a positive side also. What is the negative side of this भयम्? The भयम् validates कर्ता and भोक्ता. That is the negative side. The more the भयम् is, it will validate I am कर्ता-भोक्ता. Therefore विपरीत भावना will get reinforced because of भयम्. This is the negative side. And this भयम् has got a positive side also. What is that? भयम् is a very important regulating force of the human being. भयम् is a powerful regulating force of the human being. If there is no regulator at all, a human being's tendency will be to live a life according to instinctive वासनाs and acquired वासना. The tendency of human beings is to live a life according to instinctive वासनाs, which is inborn, and acquired वासना. And because of the instinctive and acquired वासना there is always a possibility of living an indisciplined life, which is called यथेष्ट आचारम्, licentious life. Every human being is prone to a licentious life, which is called in संस्कृत, यथेष्ट

आचारम् and यथेष्ट आचारम् is natural because of instinctive वासनाs and acquired वासनाs. And this यथेष्ट आचारम् is regulated and restrained to a great extent because of पाप भयम्, नरक भयम् and पुनर्जन्म भयम्. वेद threatens human beings, if you live यथेष्ट आचारम्, you will have पापम्, नरकम्, पुनर्जन्म, पापम्, नरकम्, पुनर्जन्म, this red light is always blinking, and therefore this भयम् gives at least some kind of, if not total, at least some kind of restraining power (like the cows and bulls have got a rope round his nose to control). Thus भयम् is a powerful regulator.

Therefore if you remove the भयम्, there is a danger. They have danger of यथेष्ट आचारम्. But if you retain the भयम् there is a problem. What is that? विपरीत भावना will continue, because भयम् will perpetuate अहङ्कार, कर्ता-भोक्ता भावना. Therefore retaining the भयम् will perpetuate विपरीत भावना. Removing the भयम् will remove the powerful regulator against यथेष्ट आचारम्. So शास्त्रम् will have to handle this very very carefully. Therefore what does शास्त्रम् do? This removal of भयम् in the form of अभय ध्यानम् is kept only at the निदिध्यासनम् level. And the निदिध्यासनम् is the fifth level of साधन. What are the other four levels? कर्मयोग, उपासन योग, श्रवण योग, मनन योग; after these four levels, fifth level alone is निदिध्यासनम्. In that fifth level alone अभय ध्यानम् we are supposed to practice. We are removing the भयम् regulator in the last stage. But in the initial four stages भयम् regulator is maintained as a counter balance for यथेष्ट आचारम् possibility.

And what शास्त्रम् says is initially because of भयम् we lead a disciplined life, but slowly along with भयम्, you should add another regulator, regulator number two. What is that? *By the study of scriptures you should know the value of a disciplined life, you should learn to value the do's and don'ts. A disciplined life, a moral, an ethical way of life I should learn to value. Remembering दयानन्द स्वामिजी's definition of value. A value is a value only when the value of the value is valued by you. So this value for disciplined life I call श्रद्धा or maturity.* So भयम् is regulator number one, slowly add श्रद्धा or value for disciplined life as regulator number two. Therefore I follow discipline because of two reasons, भयम् and श्रद्धा.

And once I follow a disciplined life for some time – the श्रद्धा and भयम्, it will lead to the third regulator called संस्कार. संस्कार means the habit of a disciplined life. This is the regulator number three. Regulator number one भयम्, regulator number two श्रद्धा, regulator number three संस्कार.

So thus by the time I go through कर्मयोग, उपासन योग, श्रवण योग and मनन योग I am following a disciplined life because of three regulators, भयम्, श्रद्धा and संस्कार and in due course, श्रद्धा and संस्कार have become very very powerful. And then what do I do? You must be understanding by now. By the time I come to निदिध्यासनम्, of these three regulators, the second and third have become powerful enough, therefore in निदिध्यासनम्, what do I do? I remove the regulator number one. I don't want to keep

भयम् as a means for disciplined life because, even though भयम् has a utility, भयम् has got a negative side of perpetuating विपरीत भावना, therefore in the final stage I say that I don't have पाप भयम्, I don't have नरक भयम्, I don't have पुनर्जन्म भयम् also, but still I will follow a disciplined life, because of what? Can you answer? So every निदिध्यासु follows a disciplined life not because of भयम्, not because of पाप भयम् or नरक भयम् or even पुनर्जन्म भयम्. There is no fear of losing विदेहमुक्ति also. पुनर्जन्म भयम् itself is not there, विदेहमुक्ति is absolutely irrelevant for me, but still I follow a disciplined life, because of regulator number two and three. What is two? श्रद्धा; no more fear. श्रद्धा means value, maturity. And संस्कार. श्रद्धा plus संस्कार is maturity. Every निदिध्यासु is a mature person who follows the disciplined life because of maturity, not because of fear.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-15 Continuing:

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ गीता ७-१७ ॥

We completed the भाष्यम् of this fifteenth verse, in which Lord कृष्ण points that आत्मा is अकर्ता and अभोक्ता. In the thirteenth verse Lord कृष्ण pointed out that ज्ञानि remains in the body without doing any कर्म or instigating any कर्म, which means ज्ञानि is अकर्ता and अभोक्ता. Thus we find a peculiar approach here, which is worth noting. कृष्ण says आत्मा is अकर्ता and अभोक्ता, कृष्ण also says ज्ञानि is अकर्ता and अभोक्ता, by presenting in these two different ways कृष्ण is indirectly communicating an important message, we generally ignore these between the line messages. कृष्ण says आत्मा is अकर्ता and अभोक्ता, कृष्ण says ज्ञानि is अकर्ता and अभोक्ता, that means ज्ञानि and आत्मा are one and the same which means ज्ञानि is a ज्ञानि only when he identifies with आत्मा as I am. And this identification process alone is called निदिध्यासनम्, otherwise we will keep on repeating like a parrot, आत्मा is अकर्ता and अभोक्ता, and we will keep on saying I am exhausting my प्रारब्धम्. This distance between what we know and what we are, we have to bridge. Then alone the three-fold fear will go away. पाप भयम्, नरक भयम् and पुनर्जन्म भयम्. These three-fold fear will continuously be there, as long as we talk about आत्मा in third person. So thinking of आत्मा in third person should go away and I have

to practice claiming I am अकर्ता and अभोक्ता, therefore I don't have सञ्चित, आगामि and प्रारब्ध, therefore I don't have पाप भयम्, नरक भयम् and पुनर्जन्म भयम्. Therefore the idea of विदेहमुक्ति is absolutely non-relevant to me. This I have to practice. That alone is called निदिध्यासनम्. And even while practicing निदिध्यासनम्, all the कर्मs at the body level should continue, the spiritual disciplines including पूजा, पञ्चमहायज्ञ, they all will continue. शङ्कराचार्य is not asking us to drop the पूजा. The idea is पूजा driven by भयम् is gone. पूजा backed by कर्तृत्व भावना is gone. पूजा continues but कर्तृत्व भावना and कर्तृत्व भावना based भयम् also goes away. पूजा should continue, कर्तृत्व भावना is मोह, that भावना which is internal that should go away, and भयम् also should go away, then पूजा is driven by श्रद्धा and संस्कार. It is not driven by मोह and भयम्, the very same पूजा continues, but it is driven by श्रद्धा and संस्कार. मोह भयम् driven पूजा is replaced by श्रद्धा-संस्कार driven पूजा. मोह भयम्, मोह भय निमित्त पूजा is replaced by श्रद्धा-संस्कार निमित्त पूजा. Therefore very very careful. These श्लोकs are not asking us to drop the पूजा, but they are asking us to replace the cause of the पूजा. This is the message of all these निदिध्यासन श्लोकs. Upto this we saw. The अन्वय is, विभुः कस्यचित् पापं न आदत्ते; सुकृतं च न एव (आदत्ते) । ज्ञानम् अज्ञानेन आवृतम् । तेन जन्तवः मुह्यन्ति । Continuing;

Verse 05-16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ गीता ५-१६ ॥

I will give you the gist of the verse which is very clear.

ज्ञानेन आत्मनः अज्ञानम् नाशितम् भवति – by knowledge the ignorance with regard to **आत्मा**, Oneself will go away and if ignorance goes away, ignorance caused delusion also goes away, and once delusion of **कर्तृत्व-भोक्तृत्वम्** goes away, the **त्रिविध भयम्** also goes away – **पाप, नरक, पुनर्जन्म भयम्** also goes away. Therefore the entire life which was driven by **भयम्** before, many values we are following out of fear only, following values out of fear is not a healthy approach to life. God-fearing person appears to be better than a person who is a **नास्तिक**, God-fearing person is better than a **नास्तिक**, but even a God-fearing person is not a mature person, because many values he follows sheerly out of fear of God, as children our parents have threatened us that at night **भगवान्** will pierce our eyes, cut the nose and put chilli powder, thus they have threatened us and we are very fine people, many of us are gentle people, not because of our maturity, our gentleness comes because of fear. **वेदान्त** is never happy, **वेदान्त** wants us to be followers of values out of maturity and understanding. Even if God is disproved I should follow values. Even if **पुनर्जन्म** is disproved I should follow values. Even if other **लोक**s like **नरकम्** are disproved I should follow values. Even if I have got an ideal opportunity for living an immoral life, even when I have an opportunity when nobody is watching me, a secret, ideal opportunity for violating **धर्म** comes, even in that ideal opportunity I should not violate, that is called maturity. Having God-fearing values is better than being a **नास्तिक**, but that is not the

culmination of spiritual life. Therefore ज्ञानम् removes अज्ञानम्, ज्ञानम् removes मोह, कर्तृत्व-भोक्तृत्व मोह, ज्ञानम् removes भयम्. In the fourth chapter we saw the result of ज्ञानम् is मोह निवृत्तिः etc. In that we should add भय निवृत्तिः also. And for them what happens? तेषाम् आदित्यवत् ज्ञानम् तत् परम् प्रकाशयति – that knowledge which will destroy ignorance, delusion and fear, that knowledge will reveal परं ब्रह्म. That is why ज्ञानम् is compared to fire. Fire has got two-fold functions, one is positive function, another is destructive function. Both are relevant. Positive function of fire is illumining the things around. Illumination is the positive function of fire. There is a negative function also, what is that? Fire will burn down everything that it comes in contact with. Similarly ज्ञानम् has got a destructive function also, and what is that destructive function? अज्ञान मोह भयम् all of them it will destroy and it has got a positive illumining function also, and what does it illumine? तत् परम् प्रकाशयति – it illumines परं ब्रह्म, like आदित्यवत् – the Sun illumines everything clearly and completely, ज्ञानम् also reveals ब्रह्मन् clearly and completely. Both adverbs are important. Clearly also is important and completely also important. Otherwise we will say परं ब्रह्मन् is जगत् कारणम्, that is not complete knowledge. ब्रह्मन् is जगत् कारणम्, ब्रह्मन् नित्यम्, शुद्धम्, बुद्धम्, मुक्तम् is not complete knowledge. Than what is complete knowledge? That ब्रह्मन् I am. Therefore I am नित्य, शुद्ध, बुद्ध, मुक्त, that is the powerful knowledge. This is the gist. Now we will go to the भाष्यम्.

ज्ञानेन तु येन अज्ञानेन आवृताः मुह्यन्ति जन्तवः तद् अज्ञानं
 येषां जन्तूनां विवेक-ज्ञानेन आत्म-विषयेण नाशितम् आत्मनः
 भवति, तेषाम् आदित्यवद् यथा आदित्यः समस्तं रूप-जातम्
 अवभासयति तद्वत् ज्ञानं ज्ञेयं वस्तु सर्वं प्रकाशयति तत् परं
 परमार्थ-तत्त्वम् ॥

ज्ञानेन तु is in the मूलम्, with the help of the knowledge,
 तद् अज्ञानम् नाशितम् भवति – that अज्ञानम् gets destroyed.
 ज्ञानेन तु – because of the knowledge, that अज्ञानम् gets
 destroyed. What type of अज्ञानम्? शङ्कराचार्य explains the
 अज्ञानम्. येन अज्ञानेन आवृताः जन्तवः मुह्यन्ति. This येन
 अज्ञानेन should be read after the second line. ज्ञानेन तु येन
 अज्ञानेन they are together, we have to rearrange the sentence.
 In the second line तद् अज्ञानम् comes, after the word अज्ञानम्
 we should read येन अज्ञानेन आवृताः जन्तवः मुह्यन्ति – that
 अज्ञानम् covered by which, concealed by which अज्ञानम्,
 आवृताः means concealed, जन्तवः मुह्यन्ति – all the जन्तुs,
 जन्तु here means जीव, get deluded. What type of delusion?
 अहम् कर्ता अहम् भोक्ता delusion, and it expresses in the form of
 three-fold भयम् – पाप भयम्, नरक भयम् and पुनर्जन्म भयम्,
 all these happen because of the basic अज्ञानम् known as
 मूलाविद्या. Here the word अज्ञानम् refers to मूलाविद्या, and that
 अज्ञानम् नाशितम् भवति because of ज्ञानेन. And the word
 ज्ञानेन in the first line should be connected with आत्म-विषयेण
 विवेक-ज्ञानेन. शङ्कराचार्य's prose also requires अन्वय.
 Therefore ज्ञानेन in the first line is equal to आत्म-विषयेण
 विवेक-ज्ञानेन, so विवेक-ज्ञानम् means discriminative
 knowledge. And what kind of discriminative knowledge?
 आत्म-विषयेण – a discriminative knowledge with regard to

oneself. It means the word **आत्मनः** in the श्लोक which is षष्ठी विभक्ति that should be understood as कर्मणि षष्ठी, to indicate that **आत्मनः** is कर्मणि षष्ठी शङ्कराचार्य writes **आत्म-विषयेण ज्ञानेन**.

And just an aside note, we have to note a technical point here. By saying discriminative knowledge regarding oneself शङ्कराचार्य and कृष्ण both are conveying a point: Self-knowledge we are not lacking. Self-knowledge is regarding myself. Every time we say I am so and so, the word I am refers to the Self only. Therefore Self-knowledge also we are not lacking, Self-experience also we are not lacking. That is why we always say don't go in for a fresh Self-knowledge, or a fresh self-experience. A new Self-knowledge doesn't exist, a new Self-experience also doesn't exist; Self-knowledge and Self-experience we already have. What we are lacking is discriminative Self-knowledge. Self-knowledge we have, discriminative Self-knowledge we are lacking. And what is the difference between Self-knowledge and discriminative Self-knowledge? The difference is this. When I say 'I am' it is Self-knowledge. And after 'I am' we are adding so many words. That addition of various attributes causes the problem. Therefore what we require is not a new Self-knowledge, not a new Self-experience, but all the attributes we are adding we should learn to hand over to the body-mind-complex. And learn to use the word I am, distancing ourselves from the body, mind and attributes. We don't require a new knowledge, we don't require a new experience, we require a new training. And what is that training? Learning to use the word 'I am', and in the word

‘I am’, I should include only the ‘Consciousness’ component, in the word ‘I am’, I should only learn to use the ‘Consciousness’ component, and I should learn to filter the body component, the mind component and their attributes like राग, द्वेष, काम, क्रोध and ‘I am existent’ I don’t have काम, क्रोध, लोभ, मोह etc. Even if they are there, they don’t belong to me. Therefore I can claim I am ever free from काम, क्रोध, लोभ, मोह in the past, in the present and in the future also, this training alone is called discriminative knowledge.

During this training we are not going to come across a new आत्मा, it is not going to come, we are not going to get a new mystic experience also; let us stop looking for a mystic experience, let us stop looking for a new आत्मा. The आत्मा is already available as I am, I am, I am. जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ॥ मनीषापञ्चकम् १ ॥ So the confused Self-knowledge should be converted into discriminative Self-knowledge. That is वेदान्त विचार. No new knowledge is involved. Converting ‘confused I am’ into ‘clear I am’. Therefore the word विवेक-ज्ञानम्; whatever I said, these are all corollaries of विवेक-ज्ञानेन. So through this conversion of the confused I awareness to clear I awareness, by that, आत्मनः अज्ञानम् नाशितम् भवति. The word आत्मनः in the third line should be connected with अज्ञानम् in the second line. आत्मनः अज्ञानम् नाशितम् भवति. When there is clarity in the expression ‘I am’, येषाम् – for the seekers. And what is the definition of a seeker? The one who goes through the four processes of कर्मयोग, उपासन योग, श्रवण योग and मनन योग. Those people who go

through कर्म उपासन श्रवण and मननम्, अज्ञानम् gets totally destroyed.

Then what will happen to them? तेषाम् – for those people; then you go to the next to next line, तेषाम् ज्ञानम्, तेषाम् of the third line should be connected with ज्ञानम् of the fifth line, तेषाम् ज्ञानम् – their clear knowledge ज्ञेयं वस्तु सर्वं प्रकाशयति – will clearly reveal the object of knowledge. ज्ञेयं वस्तु means the object of knowledge, सर्वम् means completely and clearly पूर्णतया. So ज्ञेयं वस्तु सर्वं प्रकाशयति – the knowledge will clearly and completely reveal the object of knowledge. And what is that object of knowledge? तत् परम् that is in the मूलम्, the object of knowledge is nothing but that परं ब्रह्म. So परम् means परं ब्रह्म which is परमार्थ-तत्त्वम्. परम् is equal to परमार्थ-तत्त्वम्. So ज्ञानम् clearly reveals ब्रह्मन्, in what form? ब्रह्म अहम् अस्मि इति प्रकाशयति.

And like what? An example is given. That is the fourth line, आदित्यवत्. Just as the sun reveals every object clearly and completely. So यथा आदित्यः – just as the Sun, अवभासयति – reveals, समस्तं रूप-जातम् – the entire object of colors and forms, समस्तम् means clearly and completely. So just as the Sun reveals the world of colors and forms clearly and completely, तद्वत् – in the same way, the ज्ञान सूर्यः also reveals ब्रह्मन् clearly and completely. Clearly indicating doubtlessly, the clarity and completeness comes because of श्रवणम् and मननम्. श्रवणम् will give the knowledge, मननम् will make the knowledge clear and

complete. दृढ अपरोक्ष ज्ञानम् comes because of श्रवणम् and मननम्. And निदिध्यासनम् is not meant for gaining knowledge; let it be very clear. निदिध्यासनम् is not meant for gaining knowledge, निदिध्यासनम् is not meant for gaining mystic experience also, निदिध्यासनम् is only for changing triangular format into binary format, because triangular format habit is so powerful, therefore it requires a long time to get out of it. It is meant to remove the विपरीत भावना, not for gaining knowledge, not even for refining knowledge. नैष्कर्म्यसिद्धि सुरेश्वराचार्य said प्रमाण अभ्यास cannot improve the knowledge. Therefore निदिध्यासनम् can never improve the knowledge, it can only remove the habitual triangular format. So this is the भाष्यम्. The अन्वय is, येषाम् तु आत्मनः अज्ञानम् (आत्मनः) ज्ञानेन नाशितम्, तेषाम् ज्ञानम् आदित्यवत् तत् परम् (ब्रह्म) प्रकाशयति । And here the word ज्ञानम् in the second line refers to अहम् ब्रह्म अस्मि इति वृत्ति ज्ञानम्, generated by शास्त्र प्रमाणम्, because the word ज्ञानम् has got two meanings. One is the pure Consciousness which is there in all the people. सत्यम्, ज्ञानम्, अनन्तम् ब्रह्म when you say, there the word ज्ञानम् refers to pure Consciousness which is there in all the people, that ज्ञानम्, the pure Consciousness can never destroy ignorance. ज्ञानम्, the pure Consciousness cannot destroy ignorance. If pure Consciousness can destroy ignorance, then can you imagine the consequence or corollary? If pure Consciousness can destroy ignorance, nobody will have ignorance because everybody has pure Consciousness. Any doubt? Everybody has got pure Consciousness as the आत्मा already and if pure

Consciousness can destroy ignorance, everybody will be already ज्ञानिs. Therefore we all have to note this very very important point, आत्मा cannot destroy ignorance. आत्मा cannot destroy ignorance. शुद्ध चैतन्यम् cannot destroy ignorance. On the other hand, आत्मा supports ignorance. आत्मा supports ignorance by lending existence to ignorance and also by illumining the ignorance. आत्मा alone lends existence to ignorance, आत्मा alone reveals the ignorance, by providing सत् and चित्, आत्मा blesses the ignorance, आत्मा is a friend of ignorance, never an enemy, it is a caretaker. Then if आत्मा, the शुद्ध चैतन्यम् blesses the ignorance, then the question will come, what will destroy ignorance and what destroys ignorance is another ज्ञानम्, other than pure Consciousness, there is another type of ज्ञानम् called वृत्ति ज्ञानम्, which is a thought that rises in the mind, that thought is called वृत्ति ज्ञानम्. This वृत्ति ज्ञानम् which is in the form of वृत्ति or thought alone can destroy ignorance, and this वृत्ति ज्ञानम् will have to be generated in the mind by our effort. The वृत्ति has to be generated in the mind by our effort and what is our effort?

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

Where does it come? In the भगवद्गीता. Which chapter? The fourth chapter. We are in which chapter. The fifth chapter, which means we have studied the भाष्यम्, therefore through श्रवण and मनन and गुरु उपदेश, वृत्ति ज्ञानम् has to be generated. वृत्ति ज्ञानम् alone can destroy अज्ञानम्. Therefore

in this verse, the word ज्ञानम् refers to what? वृत्ति ज्ञानम् and not स्वरूप ज्ञानम्. And that is in the nominative case, which is the subject of प्रकाशयति. And तत् परम् is द्वितीया विभक्ति, object of प्रकाशयति.

And one more important corollary, a little bit technical corollary. शङ्कराचार्य does not say this in the भाष्यम् but some other commentators and sub commentators point out. It is technical, but being important I thought I will add a note here. One of the debates in the *Vedantic* circles is whether ignorance is in the form of अभावम्, as the absence or nothingness or ignorance is a positive entity? Is ignorance अभावरूपम् or भावरूपम् is a very subtle debate which is entertained in advanced *Vedantic* texts. This question comes because ignorance we generally understand as absence of knowledge. Just as we think darkness is absence of light, similarly, generally we think, ignorance is absence of knowledge. And absence of knowledge means non-existence of knowledge. And should non-existence be a positive entity or a negative entity? Non-existence must be a negative entity only. Thus some *Advaitins* argue that अज्ञानम् is अभावरूपम्. Not only *Advaitins*, some *Vishishtadvaitins* and न्याय-वैशेषिक शास्त्रम्s, several शास्त्रम्s argue अज्ञानम् अभावरूपम्, it is nothingness. And books and books are written on this subject, whereas the traditional view of *Advaitic* आचार्य is अज्ञानम् is not अभावरूपम्, it is यत्किञ्चित् भावरूपम्, it is not अभाव but it has got some kind of existence. In नैष्कर्म्यसिद्धि I had an opportunity to discuss that. It is not अभावम्, non-existence but it is some kind of

existence, it has got व्यावहारिक सत्यत्वम्. It is only पारमार्थिक दृष्ट्या अभावः and व्यावहारिक दृष्ट्या it is यत्किञ्चित् भावरूपम्. And for that one of the arguments is verses sixteen and fifteen of the fifth chapter of भगवद्गीता. The sixteenth verse and fifteenth verse, previous and this verse, reveal that अज्ञानम् is not अभावरूपम्. मधुसूदन सरस्वती in his commentary points out अज्ञानम् cannot be अभावरूपम्. What is that? There he argues, in the previous श्लोक it is said अज्ञानम् covers the intelligence. अज्ञानम् covers the बुद्धि of the seeker. And in the sixteenth verse it is said the अज्ञानम् is destroyed by knowledge. In the fifteenth श्लोक it is said अज्ञानम् covers our बुद्धि and in the sixteenth श्लोक it is said ज्ञानम् destroys अज्ञानम्. मधुसूदन सरस्वती argues that if अज्ञानम् is अभावरूपम्, non-existent, how can a non-entity cover the बुद्धि. A non-existent thing cannot cover the बुद्धि. The very fact that कृष्ण says अज्ञानम् covers, it is some kind of a thing. It is भावरूपम्, not अभावम्. And secondly, if अज्ञानम् is अभावरूपम्, how can knowledge destroy an अज्ञानम् which is non-existent? How can ज्ञानम् destroy अज्ञानम् which is non-existent? Since कृष्ण says ज्ञानम् destroys अज्ञानम्, अज्ञानम् cannot be अभावरूपम्. So आवरकत्वात् ज्ञान नाशयत्वात् च अज्ञानम् भावरूपम्, यत्किञ्चित् भावरूपम्, not अभावरूपम्. It is an important corollary extracted from verses fifteen and sixteen. Continuing;

Verse 05-17 Introduction;

यत् परं ज्ञानप्रकाशितम् —

And here is a correction. ज्ञानम् and प्रकाशितम् are printed as two separate words. It should be ज्ञानप्रकाशितम्. You have to join them and the dot must be removed. ज्ञानप्रकाशितम् one word. So यत् परं ज्ञानप्रकाशितम्. परम् means ब्रह्मन्. ज्ञानप्रकाशितम् means revealed by ज्ञानम्. So यत् परं ज्ञानप्रकाशितम् means for the ज्ञानिs परम्ब्रह्म is ever available revealed through ज्ञानम्. परम्ब्रह्म is ever revealed through ज्ञानम्. And what do they do with that ब्रह्मन्? Now they have got a new toy to play with which toy is not available for अज्ञानिs and therefore all the time toy with what? I toy with the idea we say. For the other people only the पञ्च अनात्माs are there for permanent preoccupation. That is what we have been doing. For the other people पञ्च अनात्माs are there causing permanent preoccupation. For the ज्ञानिs a new toy has come and what is that toy? ब्रह्मन्. I am using the word toy. Don't imagine that it is some kind of a toy. The new toy has come, that is ब्रह्मन्, and what do they do with that ब्रह्मन्? And कृष्ण says ज्ञानिs are most of the time preoccupied with ब्रह्मन्-I, rather than अनात्मा. They don't allow the अनात्मा to preoccupy the mind, which is called निदिध्यासनम्. That is the gist of this श्लोक. We will read.

Verse 05-17

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ गीता ५-१७ ॥

First I will give the gist of the verse. *A spiritual seeker, by going through कर्म, उपासन, श्रवणम् and मननम्, will get अपरोक्ष दृढ ज्ञानम् of ब्रह्मन्, and thereafter the rest*

of his life is **ब्रह्म प्रधान** life and not **पञ्च अनात्मा प्रधान** life. The **पञ्च अनात्मा** should become less and less significant, **आत्मा** should become more and more significant. There should be a shift in the significance. And it is indicated by the preoccupation. So there should be a shift in the preoccupation, which alone indicates the significance. If I am going to be preoccupied and I am going to consider **पञ्च अनात्मा** as significant; **पञ्च अनात्मा** means profession, possession, family, body and mind; as long as they become more and more significant and **सत्यम्**, then **आत्मा** becomes **मिथ्या** and insignificant. When **पञ्च अनात्मा** becomes **सत्यम्** and significant, **आत्मा** will become **मिथ्या** and insignificant. That is why many people ask the question. Ok, I have understood I am **आत्मा** and **आत्मा** is free from all problems. Therefore what has happened? In fact, now and then this question will come to all students. Ok, I have repeatedly studied, I have understood I am **आत्मा**, I have understood **आत्मा** is **ब्रह्मन्** and also I know **ब्रह्मन्** is **नित्यमुक्त**. Therefore I am **आत्मा** and **आत्मा** is **ब्रह्मन्**, **ब्रह्मन्** is **नित्यमुक्त**. Ok, So what? **स्वामिजि** I have got so many issues to be tackled, if you have some ideas to tackle please tell me. That is why it is very advantageous if **गुरु** has some **सिद्धि**s. It would be good to have **सिद्धि**s, so that he can solve all the problems. Then the student will ask the other question. I have solved all these problems, so what? So one should solve all the other problems and ask the question, so what? Then **वेदान्त** is introduced, **वेदान्त** will be working. When the other problems are not solved and they are preoccupying the mind,

and then वेदान्त is introduced, the student will ask invariably the question, I am ब्रह्मन् नित्यमुक्त, so what? I have so many preoccupations. That is why some amount of material success and material prosperity is required and one should learn the limitations of material success. And then he should ask the question, स्वामिजि I have seen all these, so many houses, grandsons and granddaughters, everything done, yet, there is some kind of a vacuum in life. To such a person who has achieved worldly success, family success, professional success, and in spite of all the worldly successes, some kind of a vacuum is filling in the heart, then he asks the question, why am I not getting तृप्ति in spite of attaining all these. Then the गुरु says, come to me, then the Vedantic teaching will be working, otherwise what will happen is the worldly issues I want to solve and the teacher says, you are ब्रह्मन्, then I ask the question, so what do I get out of that, because I have so many issues. That is why वैराग्यम् and विवेक are emphasized. परीक्ष्य लोकान् कर्मचितान्, see worldly success, family success, professional success, material success. Therefore only कर्मकाण्ड allows the people to see some kind of worldly success. And that is important here. Therefore तत् परायणाः, is very important, one should see the vacuum in spite of worldly success. Then alone spiritual goal will become a priority. So परायणाः is seeing the significance of spiritual success because of the discovery of the emptiness of material successes. And by material success I mean पञ्च अनात्मा success, profession, possession, family at all these levels. I

should see the success and then I should see the emptiness of that success. Then the spiritual success will become more and more meaningful, a person who has discovered the meaning of spiritual success is called मुमुक्षु. For मुमुक्षु alone वेदान्त appeals, a non-मुमुक्षु will always ask the question, वेदान्त teaches अहम् ब्रह्मन्, what is the benefit? I have so many worldly issues to tackle. Therefore तत् परायणाः means become a मुमुक्षु first. And then तत् बुद्ध्यः – and then you gain the knowledge of आत्मा, it will become relevant. तत् means ब्रह्मन्. So first the seeker becomes a मुमुक्षु making spiritual success relevant after seeing the emptiness of material success. Then तत् बुद्ध्यः means ब्रह्मज्ञानम्, बुद्धिः means ज्ञानम्, then तत् आत्मानः means that ब्रह्मन् is known as ‘I am’, then तत् निष्ठाः – through निदिध्यासनम् they come to ब्रह्म निष्ठा. In our language binary format. And thus ज्ञान-निर्धूत-कल्मषाः – they attain spiritual success as a result of this spiritual journey. This is the gist of the श्लोक. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-17 Continuing:

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ गीता ५-१७ ॥

Upto the sixteenth verse Lord कृष्ण talked about ज्ञानयोग emphasizing निदिध्यासनम्, in the name of विद्वत् सन्न्यास. We should remember विद्वत् सन्न्यास and निदिध्यासनम् are synonymous only which can be practiced by a गृहस्थ also. And by practicing this विद्वत् सन्न्यास or निदिध्यासनम्, one becomes ज्ञाननिष्ठा. And having dealt with this topic upto the sixteenth verse, now from the seventeenth verse कृष्ण talks about the फलम् of this ज्ञानम् or ज्ञाननिष्ठा, in the form of जीवन्मुक्तिः and विदेहमुक्तिः. First विदेहमुक्ति फलम् is mentioned in the seventeenth verse and later जीवन्मुक्ति is mentioned in the later verses. And the various stages that the ज्ञानि goes through are mentioned here. First he gets the परोक्ष ज्ञानम् that ब्रह्म, the जगत् कारणम्, अस्ति, there is ब्रह्मन्. Later he graduates from परोक्ष ज्ञानम् to अपरोक्ष ज्ञानम्, that is that ब्रह्मन्, which is the जगत् कारणम् is myself. ब्रह्म अस्ति is परोक्ष ज्ञानम्, ब्रह्म अस्मि is अपरोक्ष ज्ञानम्. And the next stage that he goes to is अपरोक्ष ज्ञाननिष्ठा by निदिध्यासनम् and during this time of निष्ठा alone, he deliberately changes the format from triangular to binary format. And then the fourth stage is enjoying the मोक्ष in अपरोक्ष ज्ञाननिष्ठा, as a fact obtaining here and now. This is the final stage. परोक्ष ज्ञानम्, अपरोक्ष ज्ञानम्, अपरोक्ष

ज्ञाननिष्ठा and अपरोक्ष ज्ञाननिष्ठा फलम्. Enjoying the मोक्ष here and now. Enjoying the नित्यमुक्ति is the final stage. तत् बुद्धयः refers to परोक्ष ज्ञानम्, तत् आत्मानः refers to अपरोक्ष ज्ञानम्, तत् निष्ठाः means अपरोक्ष ज्ञाननिष्ठा, तत् परायणाः is enjoying, relishing, reveling in that निष्ठा. Reveling in नित्यमुक्तिः. These four stages are talked about in the first half of this verse. And then the विदेहमुक्ति फलम् is talked about in the second line, अपुनरावृत्तिम् गच्छन्ति – such ज्ञानिs attain विदेहमुक्ति. पुनरावृत्ति means पुनर्जन्म, अपुनरावृत्ति means पुनर्जन्म अभावः. And पुनर्जन्म अभावः means freedom from rebirth, which is another name for विदेहमुक्ति. So अपुनरावृत्तिम् गच्छन्ति means विदेहमुक्तिम् प्राप्नुवन्ति. And how do they get विदेहमुक्ति? ज्ञान-निर्धूत-कल्मषाः. कल्मषः literally means impurity and in this context impurity means कर्माणि. So निर्धूत-कल्मषाः means free from all the कर्मs – सञ्चित कर्म is burnt down, आगामि कर्म is avoided, प्रारब्ध कर्म is exhausted, therefore at the time of ज्ञानि's death, there are no कर्मs in the कर्म bank sheet. Therefore it has been levelled, therefore ज्ञान-निर्धूत-कल्मषाः means सर्व कर्म रहिताः. Therefore only अपुनरावृत्तिम् गच्छन्ति. This is the gist of the seventeenth verse. Now we will enter the भाष्यम्.

तस्मिन् गता बुद्धिः येषां ते तद्-बुद्धयः । तद्-आत्मानः – तद् एव परं ब्रह्म आत्मा येषां ते तद्-आत्मानः । तत्-निष्ठाः – निष्ठा अभिनिवेशः तात्पर्यं सर्वाणि कर्माणि सन्न्यस्य ब्रह्मणि एव अवस्थानं येषां ते तत्-निष्ठाः ।

So the first word is तद्-बुद्धयः. शङ्कराचार्य gives the विग्रह वाक्यम् and the meaning. It is a बहुव्रीहि समास. तत्

here refers to ब्रह्मन्. So तस्मिन् ब्रह्मणि – in that ब्रह्मन्, गता बुद्धिः – the one whose mind is aware of, the mind is the knower of, तस्मिन् – that ब्रह्मन्, येषां ते – who are such people, they are called तद्-बुद्ध्यः, which means here the word बुद्धिः refers to ज्ञानम्, बुद्धिः refers to बुद्धि वृत्ति and it is the वृत्ति ज्ञानम् of ब्रह्मन्, ब्रह्म विषयकम् वृत्ति ज्ञानम् येषां ते तद्-बुद्ध्यः – those people who have acquired the intellectual knowledge of that ब्रह्मन्. I need not say intellectual knowledge, because knowledge is always intellectual only. Here the word बुद्धिः refers to the बुद्धि वृत्ति ज्ञानम्. And कृष्ण doesn't say how they gain that ज्ञानम्, we have to supply, गुरु शास्त्र उपदेश श्रवणेन तद्-बुद्ध्यः भवन्ति – by practicing श्रवणम् they get the ज्ञानम्. And what type of ज्ञानम्? We have to supply परोक्ष ज्ञानम् of ब्रह्मन् they get. And by listening to what श्रुति वाक्यम्? Those श्रुति वाक्यम्s, Vedic statements, which give परोक्ष ज्ञानम् of ब्रह्मन्, those statements are called अवान्तर वाक्यानि. अवान्तर वाक्यम् means all those statements which define ब्रह्मन्, सत्यम्, ज्ञानम्, अनन्तम् ब्रह्म. यत्तदद्वैतमग्राह्यमगोत्रमवर्णम् is अवान्तर वाक्यम्, ब्रह्मन् defining वाक्यम्s are called अवान्तर वाक्यम्. By listening to अवान्तर वाक्यम्s, the students get परोक्ष ज्ञानम् of ब्रह्मन्. Such परोक्ष ज्ञानिs are called तद्-बुद्ध्यः. So तस्मिन् गता बुद्धिः येषां ते तद्-बुद्ध्यः. Then the next word is तद्-आत्मानः. So after the word तद्-आत्मानः we have to put an en dash. शङ्कराचार्य gives the विग्रह वाक्यम् and meaning. तद् एव परं ब्रह्म आत्मा येषां ते तद्-आत्मानः. After the second तद्-आत्मानः in the third line, we have to put a full stop. And what does it mean? तद् – that very same ब्रह्मन्.

तद् is equal to परं ब्रह्म, आत्मा येषां ते – itself is the आत्मा; for whom? So those people who have discovered परं ब्रह्म as themselves, those people who have discovered जीवात्मा परमात्मा ऐक्यम् are called तद्-आत्मानः, those people who can claim अहम् ब्रह्म अस्मि. And this knowledge is called अपरोक्ष ज्ञानिनः, तद्-बुद्ध्यः is equal to परोक्ष ज्ञानिनः, तद्-आत्मानः is equal to अपरोक्ष ज्ञानिनः.

And how do they get अपरोक्ष ज्ञानम्? Very careful. We don't say अपरोक्ष ज्ञानम् comes through meditation, we don't accept at all. अपरोक्ष ज्ञानम् also comes through श्रवणम् only. परोक्ष ज्ञानम् comes through what? श्रवणम्. अपरोक्ष ज्ञानम् comes through what? Very careful. You should say अपरोक्ष ज्ञानम् also comes through श्रवणम्. Then the question will come, how can one श्रवणम् gives परोक्ष ज्ञानम् and another श्रवणम् gives अपरोक्ष ज्ञानम्. What is the difference between first श्रवणम् and the second श्रवणम्? We say carefully listen. You have to listen carefully. Previously we said, अवान्तर वाक्यम्s will give परोक्ष ज्ञानम्, अवान्तर वाक्यम्s will give परोक्ष ज्ञानम्, now we say महावाक्य श्रवणम् will give अपरोक्ष ज्ञानम्. And what is महावाक्यम्? तत् त्वम् असि, through all such statements, when I claim that ब्रह्मन् is myself, then I am called तद्-आत्मानः. Therefore the word तद्-आत्मानः is the name of the student who listens to the महावाक्यम् and understands. So विद्यारण्य says this beautifully in पञ्चदशी.

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् । सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥ पञ्चदशी ७-६९ ॥

Very important श्लोक in पञ्चदशी. श्रवणम् alone will give परोक्ष ज्ञानम् also, श्रवणम् alone should give अपरोक्ष ज्ञानम् also, निदिध्यासनम् is not meant for अपरोक्ष ज्ञानम्. निदिध्यासनम् is meant for changing the format from triangular to binary. Therefore तद्-आत्मानः. And then what is the next stage? तत्-निष्ठाः is in the मूलम्, and after तन्निष्ठा, we have to put a dash. Then he gives the meaning of the word निष्ठा, निष्ठा is equal to अभिनिवेशः. So we have to carefully note, तन्निष्ठाः when you read, there after निष्ठा you have to put a विसर्ग, you should read as तन्निष्ठाः, but the next word is निष्ठा, there you should not put a विसर्गम् and read as निष्ठाः. There you have to read as निष्ठा. So we should know a lot of grammar even to read the भाष्यम् properly. In 'तन्निष्ठाः', विसर्ग is required, in 'निष्ठा' विसर्ग should not be there. It is singular number. निष्ठा is equal to अभिनिवेशः. What is अभिनिवेशः? अभिनिवेशः is equal to तात्पर्यम्. So निष्ठा is equal to अभिनिवेशः, अभिनिवेशः is equal to तात्पर्यम्. Then the next question is what is तात्पर्यम्. तात्पर्यम् is equal to ब्रह्मणि एव अवस्थानम् – learning to abide in ब्रह्मन्, which is called निदिध्यासनम्, which is in our language changing the triangular format to binary format. I am no more a victimized जीव, I will never look upon myself as a victimized जीव, I am unvictimized (I don't know what English it is, my English!) ब्रह्मन् अस्मि. This practice of abidance is called ब्रह्मणि एव अवस्थानम्. This practice is also two-fold. Two types of निदिध्यासनम्. Do you remember? समाधि अभ्यास रूप निदिध्यासनम् and ब्रह्माभ्यास रूप निदिध्यासनम्. समाधि अभ्यास रूप निदिध्यासनम् is an

exclusive practice requiring separate time, ब्रह्माभ्यास रूप निदिध्यासनम् is to be practiced, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, all the time. Thus both types of निदिध्यासनम् together is called ब्रह्मणि एव अवस्थानम्. समाधि अभ्यास रूप, ब्रह्माभ्यास रूप निदिध्यासन अनुष्ठानम् is called ब्रह्मणि एव अवस्थानम्. And how to practice that? स्वामिजि, how do I find time for that? He says सर्वाणि कर्माणि सन्न्यस्य – renounce all the कर्म's either by taking आश्रम सन्न्यास, and if you cannot take आश्रम सन्न्यास, continue in गृहस्थ आश्रम and reduce the PORT. Do you remember PORT? Reduce the preoccupations caused by P O R T. P is equal to possession, O is equal to obligatory duties, gradually reduce, R is equally cut off relationship, too much socialization you reduce and T is equal to transactions. Reduce the PORT in गृहस्थ आश्रम. PORT reduction is a method of increasing the time for निदिध्यासनम् and reducing mental preoccupation. In गृहस्थ आश्रम, preoccupation can be reduced only by PORT reduction. Only PORT reduction will make the time and mind available, often time is available but mind is not available because it is hovering around the spouse, the first son, the second daughter, the third grandchild, that all you have to reduce. Therefore शङ्कराचार्य says सर्वाणि कर्माणि सन्न्यस्य, and the सन्न्यास itself is of two types, either बाह्य सन्न्यास or आन्तर सन्न्यास. And what is आन्तर सन्न्यास? CLASP rejection. I have told enough, you have to remember. आन्तर सन्न्यास is CLASP rejection. Don't ask me what is CLASP rejection, one full गुरु पूर्णिमा talk I have given this, if you remember, wonderful, otherwise my prayers are there

for you, I cannot help, I have told all those things before. Therefore सर्वाणि कर्माणि सन्न्यस्य – either external or internal सन्न्यासम् कृत्वा ब्रह्मणि एव अवस्थानम् – abidance in ब्रह्मन्. In what way? अहम् ब्रह्म अस्मि. येषां ते – whoever is practicing that, ते तत्-निष्ठाः – such people are called तन्निष्ठाः. So all are बहुव्रीहि समास. So तद्-आत्मानः is also बहुव्रीहि, तद् एव परं ब्रह्म आत्मा येषां ते. तन्निष्ठाः is also बहुव्रीहि, तस्मिन् निष्ठा येषां ते. The difference between तद्-आत्मानः बहुव्रीहि and तन्निष्ठाः बहुव्रीहि, for संस्कृत students, तद्-आत्मानः is सामानाधिकरण्य बहुव्रीहि समास, तद्-बुद्ध्यः and तद्-आत्मानः are वैयर्थ्याधिकरण्य बहुव्रीहि समास. This is the difference. Continuing;

तत्-परायणाः च तद् एव परम् अयनं परा गतिः येषां भवति ते तत्-परायणाः केवलात्म-रतय इति अर्थः ।

So the next word in the मूलम् is तत्-परायणाः. It is a compound word consisting of three words, तत्, परम् and अयनम्. So तत् means ब्रह्मन्, so तद् एव means ब्रह्म एव, परम् अयनम् is equal to परा गतिः – the ultimate destination, means top priority. Instead of the word destination, even though the literal meaning of the word गतिः is destination, I would like to translate it as priority, because when we use the word destination, we will imagine that it is far away either physically or timewise, once you translate it as परा गतिः, this person gives top priority for binary format. He has understood the significance of binary format, he has also started gaining the benefit of binary format. Unless I see the benefit I cannot give priority and unless I give priority I

won't get the benefit. There is an अन्योन्य आश्रय दोष, we have to break that gap. It requires the grace of गुरु and ईश्वर. Only when we see the benefits, we will go to the binary format. Only when we go to binary format we realize the benefits. Only when you marry your madness will leave, and somebody will marry you only when your madness is cured. So which one should come first? भगवान् alone has to break this catch-twenty-two situation. Therefore this निष्ठा पुरुषः has seen the glimpses of the benefit of binary format, therefore he gives top priority to that, and such a person is called तत्-परायणः. So येषां भवति ते तत्-परायणाः is equal to केवलात्म-रतयः – this person has started deriving more joy from आत्मज्ञानम् and the remembrance of आत्मज्ञानम्. Initially it is the gaining of knowledge, later it is not gaining of that knowledge, but it is remembering or invoking that knowledge. So by the invocation of this knowledge, once I start gaining joy and fulfillment, all the other things in life, धर्म, अर्थ and काम पुरुषार्थs, they will slowly become less and less significant. All the other accomplishments which the whole world values, those things will become less and less significant.

यस्तत्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ गीता ३-१७ ॥

That also came in the भगवद्गीता only in the third chapter. Therefore केवलात्म-रतयः इति अर्थः. Continuing;

येषां ज्ञानेन नाशितम् आत्मनः अज्ञानं ते गच्छन्ति एवं-विधाः
अपुनरावृत्तिम् अपुनर्देह-सम्बन्धं ज्ञान-निर्धूत-कल्मषाः

यथोक्तेन ज्ञानेन निर्धूतः नाशितः कल्मषः पापादि-संसार-
कारण-दोषः येषां ते ज्ञान-निर्धूत-कल्मषाः यतयः इति अर्थः ॥ ५-
१७ ॥

Now शङ्कराचार्य comes to the second half of this verse and he takes the word **ज्ञान-निर्धूत-कल्मषाः**, this is also another title of ज्ञानि only. Every word is the title of a ज्ञानि. Like पद्मश्री, पद्मभूषण, पद्मविभूषण, भारतरत्न like that तत् बुद्धयः, तत् आत्मानः, तत् निष्ठाः, तत् परायणाः. And **ज्ञान-निर्धूत-कल्मषाः** is the fifth title. Nobel prize, you can take it that way. So that is explained here. **येषाम्** – those people for whom, **ज्ञानेन नाशितम् आत्मनः अज्ञानम्**. You can understand. For whom the ignorance of the Self is destroyed by ज्ञानम्. **ज्ञानम् येषाम् ज्ञानेन नाशितम् आत्मनः अज्ञानम्, ते एवं-विधाः, ते** and **एवं-विधाः** should be connected. **ते एवं-विधाः** – those ज्ञानिs who have destroyed their ignorance through knowledge, those ज्ञानिs, **अपुनरावृत्तिम् गच्छन्ति, अपुनरावृत्तिम्** is in the मूलम्, is equal to **अपुनर्देह-सम्बन्धम्**. The word आवृत्ति literally means returning to this लोकः. And what do you mean by returning to this लोकः? शङ्कराचार्य says returning means taking another body. Therefore पुनः देह सम्बन्धम् is called पुनरावृत्तिः, and देह सम्बन्धम् is equal to जन्म. Therefore पुनरावृत्तिः is equal to पुनर्देह सम्बन्धः, पुनर्देह सम्बन्धः is equal to पुनर्जन्म. And अपुनरावृत्तिः means अपुनर्जन्म. And what is अपुनर्जन्म? विदेहमुक्तिम्. So final meaning is विदेहमुक्तिम् **गच्छन्ति. गच्छन्ति** means they attain. And who are those people who attain that? **ज्ञान-निर्धूत-कल्मषाः** – those people who attain विदेहमुक्ति are called **ज्ञान-निर्धूत-कल्मषाः**. And what does that compound mean?

He says यथोक्तेन ज्ञानेन – through this ज्ञानम्, यथोक्तेन, which was described before. And what is that ज्ञानम्? अपरोक्ष ज्ञानम्. And what is अपरोक्ष ज्ञानम्? That ब्रह्मन् I am, इति ज्ञानेन, ऐक्य ज्ञानेन इत्यर्थः. निर्धूतः is in the मूलम्, is equal to नाशितः, and कल्मषः is equal to पापादि-संसार-कारण-दोषः, कल्मषः means दोषः. And what type of दोष? संसार-कारण-दोषः – all the दोषs which are the cause of संसार, संसार means पुनर्जन्म, पुनर्जन्म कारण दोषs. What are the पुनर्जन्म कारणम्s? पापादि, it is पापम्, etc. पापम् etc. means what? What is the meaning of ‘etc’? You know the answer, पुण्यम् also is संसार कारण दोष only. पुण्य पाप संसार-कारण-दोषः नाशितः are destroyed ज्ञानेन by knowledge, येषाम् – for which people, ते – those people are called ज्ञान-निर्धूत-कल्मषाः, which means that is also a बहुव्रीहि समास. ज्ञानेन निर्धूतः कल्मषः येषाम् ते. So in short, those we are free from all the कर्मs. सर्वकर्म रहिताः. The final meaning is सर्वकर्म रहिताः. Free from all the कर्मs, सञ्चित, आगामि प्रारब्ध कर्म रहिताः. And who are they? शङ्कराचार्य is mischievous here. He says, यतयः इति अर्थः means the सन्न्यासिs! And how do we translate? Either external or internal सन्न्यासिs like you! Either external or internal सन्न्यासिs are called here यतयः इति अर्थः. Therefore what is the ज्ञानफलम् presented here? विदेहमुक्ति is the फलम् presented here.

And a small aside note I would like to add. What is that aside note? विदेहमुक्ति is of two types. विदेहमुक्ति is of two types. स्वामिजि, you are introducing newer and newer things! I have to keep you engaged all the time! Otherwise

you will say all these we know already स्वामिजि. Therefore I have to titillate your intellect by something or the other, but all *Shastric* only, I will never go out of शास्त्रम्, not I will, I cannot go out of शास्त्रम्. When we say विदेहमुक्ति, we think of विदेहमुक्ति as a future event or a present event? Normally, विदेहमुक्ति is always seen as a future event, because विदेहमुक्ति is that which will come later after the exhaustion of प्रारब्ध. Because at the time of ज्ञानम् जीवनमुक्ति comes. And प्रारब्ध is getting exhausted while the ज्ञानि is a जीवनमुक्त and when the प्रारब्ध is exhausted, and that ज्ञानि dies, which is called परान्तकाले.

ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥
कैवल्योपनिषत् १-४, मुण्डकोपनिषत् ३-२-६ ॥

Therefore विदेहमुक्ति is an event in future, which happens at the end of प्रारब्ध. This is called साध्य विदेहमुक्ति. साध्यम् means which is to be accomplished, attained in future. When? At the end of प्रारब्ध. And this साध्य विदेहमुक्ति is from लौकिक दृष्टि. This is the विदेहमुक्ति from लौकिक दृष्टि, from worldly angle. Whereas when the शास्त्रम् teaches me I am ब्रह्मन् and when I change my vision from लौकिक दृष्टि to शास्त्रीय दृष्टि, when I gain the knowledge from the शास्त्र, and change my दृष्टि from लौकिक दृष्टि to शास्त्रीय दृष्टि, what is the knowledge I have? I am ब्रह्मन्. And what type of ब्रह्मन्? अकर्ता, अभोक्ता ब्रह्मन्. Since I am अकर्ता, अभोक्ता ब्रह्मन्, what type of सम्बन्ध do I have with देह? With any body, what type of सम्बन्ध do I have? सम्बन्ध means relationship. Since I am अकर्ता, अभोक्ता ब्रह्मन्, since I am

free from कर्म, I cannot have सम्बन्ध with any देह at any time. Because of three reasons. One reason is I am अकर्ता, therefore देह सम्बन्ध रहितः. The second reason is I am असङ्गः, therefore देह सम्बन्ध रहितः. And thirdly देह is मिथ्या, and I am सत्यम्, therefore also I am देह सम्बन्ध रहितः. अकर्तृत्वात्, असङ्गत्वात्, भिन्न सत्ताकत्वात्. भिन्न सत्ताक means my degree of reality is different from the degree of reality of the body. I am of a higher order of reality, and the body is of a lower order of reality, I am पारमार्थिक सत्य, body is व्यावहारिक सत्य, therefore from शास्त्रीय दृष्टि, very important, from शास्त्रीय दृष्टि, which I am acquiring, I don't have देह सम्बन्ध in all the three periods of time. Therefore I am नित्य विदेहमुक्तः. I am free from देह सम्बन्ध in all the three periods of time.

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ॥ कठोपनिषत् १-२-२२ ॥

Therefore I am नित्य विदेहमुक्तः. Therefore first विदेहमुक्ति is साध्य विदेहमुक्तिः, the second one is नित्य विदेहमुक्तिः. The first one is from लौकिक दृष्टि, the second one is from शास्त्रीय दृष्टि. And who is a ज्ञानि? ज्ञानि is one who shifts his vision from लौकिक दृष्टि to शास्त्रीय दृष्टि. So through श्रवणम्, मननम् and निदिध्यासनम्, I am changing my दृष्टि from लौकिक दृष्टि to शास्त्रीय दृष्टि. That means I should come from साध्य विदेहमुक्ति to नित्य विदेहमुक्तिः. Therefore when people say ज्ञानि is विदेहमुक्तः, ज्ञानि will attain विदेहमुक्ति, people will talk about what विदेहमुक्ति? The society will talk about साध्य विदेहमुक्ति, ज्ञानि himself never talks about साध्य विदेहमुक्तिः, he has shifted to what? नित्य

विदेहमुक्तिः. So what is the indication whether you are ज्ञानि or अज्ञानि? One of the indications is that I gradually become नित्य विदेहमुक्त, which means साध्य विदेहमुक्ति becomes irrelevant. Society will talk about साध्य विदेहमुक्ति which is definite from society's angle, but for ज्ञानि himself, he has shifted to नित्य विदेहमुक्ति. Therefore साध्य विदेहमुक्ति becomes irrelevant. So when society asks a ज्ञानि, will you definitely get विदेहमुक्ति, suppose they ask a ज्ञानि, स्वामिजि whether भगवान् has given some letter for you that you are going to get, definitely get विदेहमुक्ति, at the time of परान्तकात्, ज्ञानि will nod the head. Yes, भगवान् has secretly sent a message, SMS he has sent, that you will definitely get साध्य विदेहमुक्ति, ज्ञानि will nod the head for the other people. For himself where is the relevance for साध्य विदेहमुक्ति, when I am claiming नित्य विदेहमुक्ति. Are you able to understand the nuances of वेदान्त? These things I cannot tell for the beginner students. I can tell this only for senior students like you, with a hope that you will say स्वामिजि, for us also! these are all my hope! for us also, स्वामिजि, we are making साध्य विदेहमुक्ति more and more irrelevant by claiming नित्य विदेहमुक्ति. Upto श्रवणमननम्, साध्य विदेहमुक्ति becomes focus, once I come to निदिध्यासनम्, focus is shifted from साध्य विदेहमुक्ति to नित्य विदेहमुक्ति, otherwise called सिद्ध विदेहमुक्ति. This is the famous मन्त्र of मुण्डकोपनिषत्.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ मुण्डकोपनिषत् २-१-

२ ॥

This मन्त्र reveals नित्य विदेहमुक्ति. Very important मन्त्र. दिव्यो ह्यमूर्तः पुरुषः, I the पुरुषः am अमूर्तः, अमूर्तः means what? मूर्ति means शरीरम्, अमूर्तः means for me there is no body at all, where is the question of dropping the शरीर after the exhaustion of प्रारब्ध? This is an aside note for advanced students. The अन्वय is, तत् बुद्धयः, तत् आत्मानः, तत् निष्ठाः, तत् परायणाः, ज्ञान-निर्धूत-कल्मषाः अपुनरावृत्तिम् गच्छन्ति । अपुनरावृत्ति is equal to विदेहमुक्तिः. अपुनरावृत्ति can be taken as कर्मधारय समास also, न पुनरावृत्तिः अपुनरावृत्तिः. Or it can be taken as बहुव्रीहि also, न पुनरावृत्तिः विद्याते यस्याम् विदेहमुक्तौ ताम्. Both ways it can be taken. But शङ्कराचार्य takes it as कर्मधारय समास or नञ् तत्पुरुष समास only. Continuing;

Verse 05-18 Introduction;

येषां ज्ञानेन नाशितम् आत्मनः अज्ञानं ते पण्डिताः कथं तत्त्वं पश्यन्ति? इति उच्यते —

So in the previous श्लोक ज्ञान फलम् of विदेहमुक्ति from लौकिक दृष्टि was talked about. Now ज्ञान फलम् of जीवन्मुक्ति from लौकिक दृष्टि is being talked about. विदेहमुक्ति to जीवन्मुक्ति topic. Normally we talk about जीवन्मुक्ति first and then विदेहमुक्ति, here कृष्ण reverses that. Therefore He says, येषाम् – for those people ज्ञानेन आत्मनः अज्ञानम् नाशितम् – you can understand, the ignorance of the Self has been destroyed by knowledge. Ignorance of the Self, Self-ignorance has been destroyed by ज्ञानम्, ते पण्डिताः – those people are called पण्डिताः. So the word पण्डिताः must remind you of another important verse with which the very

गीता started. The very गीता teaching begins in the second chapter eleventh verse. Not गीता text, गीता teaching starts there. And what is that श्लोक?

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

And the definition of पण्डिताः is previous श्लोक, तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः. Therefore शङ्कराचार्य is linking both of them. कृष्ण also links that in this श्लोक. So ते पण्डिताः, कथं तत्त्वं पश्यन्ति? – how do they see the तत्त्वम्, the reality. How do they see the reality? तत्त्वम् can be translated as ब्रह्मन् or as आत्मन्. So what is the significance of that? Does a ज्ञानि see the तत्त्वम् ब्रह्म by sitting in meditation all the time? Because initially we say आत्मा is inside. This is the beginning of वेदान्त, repeatedly the teacher says, आत्मा is the inner self, the internal reality, and outside the world is अनात्मा. आत्मा is inside, अनात्मा is outside. आत्मा is liberating, अनात्मा is binding. Therefore the external world has been demonized as अनात्मा, and we have been told never look outside, looking outside is बहिर्मुखत्वम्. So how we have been taught initially? External world is अनात्मा. अनात्मा is binding, therefore if you see outside, you are बहिर्मुखः. The more बहिर्मुखः you are, you are going to be more bound. अन्तर्मुख समाराध्य बहिर्मुख सुदुर्लभ ॥ श्री ललिता सहस्रनाम स्तोत्रम्-१६२ ॥ If you see outside, ज्ञानम् will not come. Therefore see inside. Don't look outside, look within. And कठोपनिषत्, पराञ्चि खानि व्यतृणत् स्वयंभूः॥ कठोपनिषत् २-१-१ ॥ If you look outside

यम has spread his net. Therefore in the initial stages of वेदान्त, we have looked upon the world as अनात्मा and it is binding, therefore you should not look outside, therefore the more you are into वेदान्त, we should withdraw from the world निवृत्ति, निवृत्ति, निवृत्ति and most of the time, what should you be doing? Close the eyes and if possible spent hours and hours in समाधि. This is the idea we gather and we should know that this idea has to be demolished as we understand वेदान्त clearly. Demonization of the world should go away, and बहिर्मुखत्वम् should not be thought as something bad. After getting शास्त्रीय दृष्टि, you can look at the world happily. After getting शास्त्रीय दृष्टि, you can look at the world outside, why? I will tell you in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-18 Introduction Continuing;

येषां ज्ञानेन नाशितम् आत्मनः अज्ञानं ते पण्डिताः कथं तत्त्वं
पश्यन्ति? इति उच्यते —

In the seventeenth verse Lord कृष्ण talked about the culmination of ज्ञानयोग in निदिध्यासनम् and ज्ञाननिष्ठा and these ज्ञानिs will get the फलम् of विदेहमुक्ति was pointed out. गच्छन्ति अपुनरावृत्तिम् ज्ञान-निर्धूत-कल्मषाः, the word कल्मषः meaning all the कर्मs and since all the कर्मs are gone, अपुनरावृत्तिम् गच्छन्ति, they attain अपुनर्जन्म, otherwise called विदेहमुक्ति. After talking about विदेहमुक्ति, in the following verses जीवन्मुक्ति फलम् is talked about in the form of सर्वत्र समदर्शनम्. समदर्शन रूप जीवन्मुक्ति is going to be talked about for which शङ्कराचार्य gives the introduction, येषाम् आत्मनः अज्ञानम् ज्ञानेन नाशितम्, with regard to all those people whose Self-ignorance has been destroyed by Self-knowledge, that word आत्मनः should be read twice, आत्मनः ज्ञानेन आत्मनः अज्ञानम् नाशितम्. Self-ignorance should be or is destroyed by Self-knowledge. ते पण्डिताः, those wise people who are ज्ञाननिष्ठाः, कथं तत्त्वं पश्यन्ति?, how do they recognize the तत्त्वम् or the truth? इति उच्यते, that is being said in the following verse. We will read.

Verse 05-18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ गीता ५-१८ ॥

First I will give you the gist of this verse. Here Lord कृष्ण points out ज्ञानि continues to confront and experience the universe, unlike the योगि of योग philosophy, a योग philosopher sees अनात्मा outside and आत्मा inside, and therefore his aim is always to escape from the world, the अनात्मा, either by closing the eyes all the time, or by escaping through death. Either he wants to escape from the world by closing the eyes and sitting in meditation, or by leaving this world in the name of विदेहमुक्ति, this is the approach of a योगि, but a वेदान्ति does not close the eyes and try to escape from the world, his method of escaping from the world is by changing the very vision of the world. The escape from the world is not achieved by closing the eyes or by dying, we don't try to close the eyes or die, we escape from अनात्मा by replacing the अनात्म दर्शनम् by आत्म दर्शनम्. Displacing the अनात्म दर्शनम् by replacing it with आत्म दर्शनम् is the Vedantic method of मोक्ष. Previously whatever he termed as दुष्ट अनात्मा, the very same दुष्ट अनात्मा he learns to see as ब्रह्मन् or आत्मा. This displacement of the vision is Vedantic जीवन्मुक्ति. And this we have to deliberately practice, because before coming to वेदान्त we are asked to practice साधन चतुष्टय सम्पत्तिः. And while practicing साधन चतुष्टय सम्पत्ति we have to develop विवेक, वैराग्यम् etc. And when the question is asked how do we develop वैराग्यम् towards the world, the method prescribed for वैराग्यम् is दोष दर्शनम्. You can get rid of your attachment only by seeing the दोष in every object, जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम् ॥ गीता १३-८ ॥

learn to see दोष in the body, learn to see दोष in the world, सर्वत्र दोष दर्शनम् we have to deliberately develop; for what? वैराग्यम्. Thus वैराग्यम् सम्पादनार्थम् we have practiced दोष दर्शनम्. This is until we come to वेदान्त श्रवणम्. At the time of साधन चतुष्टय सम्पत्ति nourishment, what is our exercise? सर्वत्र दोष दर्शनम्. But once we have come to श्रवणम्, मननम् and especially निदिध्यासनम्, we have to change our साधन. Because as long as you see सर्वत्र दोष, you will not be able to see सर्वत्र ब्रह्म. So the very दोष दर्शनम् which we practiced initially will become an obstacle for सर्वत्र ब्रह्म दर्शनम्. Therefore once you come to निदिध्यासनम्, we have to deliberately remove what? दोष दर्शनम्, you have to uproot and throw. During अध्यारोप काल दोष दर्शनम्, during अपवाद काल you have to deliberately remove दोष दर्शनम्. So we should do that during श्रवणम्, or you can postpone it upto मननम्, or maximum you can postpone it upto निदिध्यासनम्, once we come to निदिध्यासनम्, we have to remove, very important, remove दोष दर्शनम्. How? By removing अनात्म दर्शनम्. You remove the दोष दर्शनम् by removing अनात्म दर्शनम्, and you remove अनात्म दर्शनम् by replacing it with आत्म दर्शनम् or ब्रह्म दर्शनम्. Thus जीवन्मुक्ति is replacing दोष दर्शनम् by आत्म दर्शनम्. Replacing अनात्म दर्शनम् by आत्म दर्शनम्. By seeing both the गुण and दोष of अनात्मा as मिथ्या. Both the गुण and the दोष of अनात्मा are मिथ्या, I cannot afford to get obsessed with अनात्म गुण दोष. I cannot afford to get obsessed with or carried away by अनात्म गुण and दोष, like a drama, I experience अनात्म गुण which will be replaced by अनात्म

दोष. अनात्म गुणs and अनात्म दोषs will come and go like a drama, I don't want to get carried away by flowing अनात्मा and flowing अनात्म गुण दोषs, including the physical body. So this सर्वत्र सम आत्म दर्शनम् is called जीवन्मुक्ति and once I get ripened in जीवन्मुक्ति, विदेहमुक्ति would have become non-relevant because when everything is ब्रह्मन्, who is to escape from what. When everything is ब्रह्मन् who is to escape from what. This is जीवन्मुक्ति. Look at this fantastic मन्त्र.

In the fourth chapter it was said, ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥ गीता ४-२४ ॥ everything is ब्रह्मन्. But here भगवान् says विद्या-विनय-सम्पन्न ब्राह्मण, गवि, हस्तिनि, शुनि, श्वपाके, सर्वत्र सम ब्रह्म only. So what is जीवन्मुक्ति? सम दर्शनम्, not दोष दर्शनम्. दोष दर्शनम् is when? During साधन चतुष्टय सम्पत्तिः, during निदिध्यासनम्, it should be replaced by आत्म दर्शनम्. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

विद्या-विनय-सम्पन्ने – विद्या च विनयः च विद्या-विनयौ । विद्या आत्मनः बोधः । विनयः उपशमः । ताभ्यां विद्या-विनयाभ्यां सम्पन्नः विद्या-विनय-सम्पन्नः । विद्वान् विनीतः च यो ब्राह्मणः । तस्मिन् ब्राह्मणे गवि हस्तिनि शुनि च एव श्व-पाके च पण्डिताः समदर्शिनः ।

So here Lord कृष्ण gives a sample of the entire spectrum of the universe with all extremes coexisting. Extremely gentle people also will be there, extremely cruel people also will be there, don't ask why? Don't break your head asking the question, why are people behaving in this

manner. The more you ask the question why, why, why, you will not find the answer because the world means अनात्मा and अनात्मा will have the extremes of pleasure and extremes of pain, extremes of goodness and extremes of cruelty. You cannot get obsessed with that and you cannot keep on asking why, why, why. The more you ask why, the answer will end up in mystery, मिथ्या or माया. You can say the people are cruel because of their वासनाs, if you ask why the वासना came, it is because of their कर्म, if you ask why they did such कर्म, because of their वासना, why वासना because of कर्म, why कर्म because of वासना, कर्म came first or वासना came first, don't ask me further.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ गीता १७-
३ ॥

Don't ask too many questions, your head will reel. World will be what? Full of extremely gentle people, extremely cruel people. Read the newspaper, you will have both types.

And therefore first is what? Extreme goodness is talked about. And who is that person? ब्राह्मणः, ब्राह्मणः means a सात्त्विक person. We are not talking about a जाति ब्राह्मण, ब्राह्मण caste, we are not talking about, we are not talking about a professional ब्राह्मण also, who is a priest by profession, professional ब्राह्मण means what: a priest by profession, he is called कर्म ब्राह्मण; here we are not talking about जाति ब्राह्मण, we are not talking about कर्म ब्राह्मण, we are talking about गुण ब्राह्मण. Who is a गुण ब्राह्मणः? विद्या-

विनय-सम्पन्नः. शङ्कराचार्य explains that word, **विद्या-विनय-सम्पन्ने**, after that word we have to put an en dash. He gives the meaning of the compound, **विद्या च विनयः च विद्या-विनयौ**, after that full stop. That is **द्वन्द्व समास**. This is for grammar students. First we have to take the word **विद्या** and **विनयः** and form a **द्वन्द्व समास**, **विद्या-विनयौ**. And what do you mean by **विद्या** here? **विद्या** is equal to **आत्मनः बोधः**. After **बोधः** full stop. The word **विद्या** means wisdom and in this context wisdom refers to only Self-knowledge. परा विद्या and not अपरा विद्या, but परा विद्या. **आत्मनः बोधः**, **बोधः** means knowledge, **आत्मनः** means of the Self, is called **विद्या**. **विनयः** is in the **मूलम्**, is equal to **उपशमः**. Literally **उपशमः** means quietude, and in this context quietude is humility. **विनयः** means humility, quiet with regard to one's own achievements. Quiet with regard to one's own achievements. He doesn't talk too much about himself, he is a man of fullness. As they say, empty vessels make maximum noise, this person being **पूर्णः**, he doesn't make lot of noise, therefore **विनयः** means silent because of **पूर्णत्वम्**. So **विनयः** is equal to **उपशमः**, **उपशमः** means quietude, both physical and mental quietude because of **पूर्णत्वम्**. We can translate it as humility. **ताभ्यां विद्या-विनयाभ्याम्** – with these two virtues, **सम्पन्नः** – full or rich. A person who is rich in wisdom and humility. A person who is full of wisdom and humility is called **विद्या-विनय-सम्पन्नः**. And **विद्या-विनयाभ्याम्** is **तृतीया विभक्ति द्विवचनम्** and the compound is **तृतीया तत्पुरुषः**. So we have to form **द्वन्द्व समास**, then we have to form **तत्पुरुष समास**. **विद्या च विनयः च विद्या-विनयौ**, **विद्या-विनयाभ्यां**

सम्पन्नः विद्या-विनय-सम्पन्नः. So after **विद्या-विनय-सम्पन्नः** you have to put a full stop in the fourth line. And what is the final meaning? **यः ब्राह्मणः** – a सात्त्विक person who is wise and humble is called **विद्या-विनय-सम्पन्नः**. In short, the one who is an embodiment of all the **दैवी सम्पत्तिः**, **दैवी सम्पत्** described in the sixteenth chapter of the **गीता**, who is one end of the spectrum. And the other end of the spectrum will be given later, **श्वपाके च**, in the second line, **श्वपाक** refers to a person who is of extreme cruelty. And all the others will come between these two extremes. *Universe will consist of extreme goodness and also extreme evil, this is the nature of the universe, no logical explanation can be given for answering the question, why the world is like that.* Why can **भगवान्** also not explain it? The explanation will beg next explanation and what is that **कर्म** and **वासना**, which will be again because of **कर्म** and **वासना**, **भगवान्** cannot explain why it is, even **भगवान्** cannot stop this nature of the universe. **अवतारम्**s after **अवतारम्**s can come. **परित्राणाय साधूनां विनाशाय च दुष्कृताम् भगवान्** may do, after a few years, again there will be **दुर्योधन**s, there will be **रावण**s, there will be **कंस**s, such people will continue to be there. *That does not mean that we should be bad. We can try to be good and we can try to spread goodness around, but our mission is not reforming the macro, our mission is trying to be as much good as possible, trying to spread as much goodness as possible and understanding **ब्रह्म सत्यम् जगत् मिथ्या** and keep going. And don't start complaining about the world because as we grow older, we see only negatives*

everywhere, finding fault and complaining will grow more and more. Our tendency to complain increases. In fact, that is to the test to know how old we are. Our age will be indicated by the number of complaints we make. Any group, you can easily gauge their age, when you look at the conversation, when they are criticizing the whole society, when that is the only topic, it indicates they are growing and greying, संसार is becoming thicker and thicker in spite of Vedantic study. संसार is becoming thicker when we make so many complaints. कृष्ण says stop complaining, world will be like that, try to see what? The underlying glorious ब्रह्मन् which is not affected by any of these. Remembering the fifth capsule of वेदान्त, by forgetting my real nature, I make my life a burden. By remembering my real nature, I look at life as a drama, which will be a mixture of both. Therefore यः ब्राह्मणः, they will also be there. Full stop. तस्मिन् ब्राह्मणे – in that good ब्राह्मण also, समदर्शिनः – the wise people see the निर्गुणम् ब्रह्म in their सत्त्वगुण. Does सत्त्वगुण belong to अनात्मा or आत्मा? सत्त्वगुण belongs to अनात्मा, and they see the गुणातीत आत्म अधिष्ठानम्, समदर्शिनः means गुणातीत आत्मदर्शिनः, ब्राह्मणे means सत्त्व गुणे ब्राह्मणे गुणातीत आत्मदर्शिनः भवन्ति. Then गवि, गोः, a sacred cow, which is again an embodiment of goodness, gentle animal, often better than human beings also. Then you have to add समदर्शिनः for each one. गवि समदर्शिनः, then हरितनि, हरित means elephant, समदर्शिनः, because if we are going to temples and पूजा, we would have experienced गो पूजा and गज पूजा and all those पूजा we do. Therefore even though

animals, they are considered to be sacred ones, therefore कृष्ण enumerates them first and then शुनि, after seeing गो and गज in temples, they come back home and at home, what is there, a dog is there. So for many people they have to own a dog as a pet, even though धर्म शास्त्र does not permit the owning of a dog, but that is a fashion now and when we come home, what is there, a श्व is there, तत्र अपि समदर्शिनः, and श्व-पाके च, श्वपाक is the one who kills a dog, cooks the dog and eats that dog, representing the other extreme of humanity. If you want a modern example, especially in our चेन्नै, when you go on to the streets, sometime we can see people carrying the cocks and hens, hanging upside down, twenty or thirty or forty or fifty, they are all tied together and legs are tied together, in one handle bar, even as I talk about this, your mind must be going through extreme pain, why I am dwelling on that is माया consists of this extreme also and that extreme also. We cannot avoid, we can close our eyes but we cannot stop these events, and sometimes on a tempo car also there are twenty cows, thirty cows, forty cows, flocked together, and we don't know where they are taking them and how they are going to be treated. Somebody said visit such a place abattoir where mass killing is done, how they are treated, people are able to stand there and practice that cruelty, imagine such a state of mind, those minds are also a part of the creation. Similarly, there are torture centers all over, even now in hundreds of police stations, hundreds of torture centres, hundreds of places where they do interrogation. They are nicely called interrogation centres,

extreme cruelties are taking place, world is a mixture of both these. Therefore we should know and whether we like or not, this will be there. Wisdom is only accepting the world, we cannot change it. Perhaps we can stop in a small area, and there are so many institutions working against cruelty, hundreds and thousands of people are working, but they have not been able to stop. That does not mean we should be cruel, that does not mean we should encourage. As they say, instead of cursing darkness, light one candle. And through that one candle in the surrounding area if we can do some good thing, it is fine, but at macro level, both these two will be there. If we are focusing on cruelty only, then our life would be full of cynicism. By that we are not going to achieve anything. And when we are going to focus on only goodness, the problem is when we ourselves face evil, it will be a shock for us. If we are going to close our eyes to evil totally and focus only on goodness, what will happen, when the negative comes, we will be shocked. Therefore we should be aware of both. And we should learn to accept both, we need not focus on evil, but we should be aware of both and we should learn to accept both. The acceptance will come only when we see their मिथ्यात्वम् by transcending them and going to गुणातीत ब्रह्मन्. Only from पारमार्थिक आत्मदृष्टि acceptance of good and evil is possible. From व्यावहारिक दृष्टि we can never accept good and evil, acceptance of these will be possible only by raising our level to पारमार्थिक. Therefore श्व-पाक will be there, श्व-पाक when I say what should you remember, cycle handlebar, श्व-पाक

is also there, a gentle person who cannot even utter a hurtful word, so sensitive they are gentle people, they cannot even think of hurting a person, both are there; world is a mixture of both. Therefore **पण्डिताः** – the wise people, **समदर्शिनः** – they have got **गुणातीत आत्मदर्शनम्**. Continuing;

विद्या-विनय-सम्पन्ने उत्तम-संस्कारवति ब्राह्मणे सात्त्विके, मध्यमायां च राजस्यां गवि संस्कार-हीनायां, अत्यन्तम् एव केवल-तामसे हस्ति-आदौ च ।

Why we do we say that the opposites will be there in the creation. Because the visible creation, the changing creation is born out of **माया** or **प्रकृति**. Of course, **मिथ्या माया**, **व्यावहारिक माया**. And **व्यावहारिक माया** consists of three **गुण**s. **सत्त्व**, **रजस्** and **तमस्**. And these three **गुण**s cannot be eliminated, all the three **गुण**s will be there everywhere. Not only will these three **गुण**s be there, they will be in different proportions as **कृष्ण** describes in the fourteenth chapter, **सत्त्व प्रधान** area will be there, **तमः प्रधान** area will be there, where **सत्त्व** predominates, gentleness also will dominate where **तमोगुण** dominates, cruelty will dominate. You cannot stop it, because **प्रकृति** is a mixture of three **गुण**s and universe will have always these three **गुण**s. And there are certain areas where **सत्त्वगुण** will be always dominant, like gentle animal, like cow, lamb, etc., they will be always gentle, they cannot be cruel. Throughout their life they will be gentle only. However much you train a cow, it can never behave like a tiger. Thus there are certain places, where **सत्त्वगुण** is always dominant. And there are certain

areas where तमोगुण is always dominant, what is that: inert things including plants, it will be always dominant. But there are certain areas where the three गुणs will be fluctuating. Can you guess where? There is certain areas where these three गुणs will be fluctuating, what is that, we, the blessed human beings, in us the गुणs will be always fluctuating, because freewill is there, we can change our character from cruelty to gentleness. Therefore non-fluctuating गुणs and fluctuating गुणs will be there in the creation. Therefore he says, विद्या-विनय-सम्पन्ने उत्तम-संस्कारवति ब्राह्मणे सात्त्विके, the aim of this paragraph is connecting these extremes to the three गुणs, कृष्ण does not connect these opposites to the three गुणs, शङ्कराचार्यs wants to put us in the गुणs scheme. ब्राह्मण refers to सात्त्विके – सत्त्व predominant. So विद्या-विनय-सम्पन्ने ब्राह्मणे – in a ब्राह्मण who is endowed with विद्या and विनय and therefore only उत्तम-संस्कारवति – who has got extremely good संस्कारs, because of his birth in such a family. A brahmin family means a vegetarian family. It should be a vegetarian family. Not given to liquor, etc. So the very atmosphere must be a सात्त्विक atmosphere, for generations they have practiced vegetarianism, father has practiced, mother has practiced, every cell has got सत्त्वगुण and when the child is born to such a family where father and mother are vegetarians, for generations they were, and they have not touched liquor, in fact, they say, even smelling the liquor is a पापम्. So when such a family takes care of the सत्त्वगुण for generations, a child born in the family will be helplessly सात्त्विक. And even if तामसिक child is born, it

will be one in a trillion exception. That is why शङ्कराचार्य uses the word generation after generation you follow the food discipline and the profession also, it is difficult to even imagine a ब्राह्मण who is running a tannery! or a meat shop! So imagine a ब्राह्मण following Vedic profession of शम दम तपः सौचम्, क्षान्तिः, आर्जवम्, वेद पठणम्, वेद पाठणम्, यजनम्, याजनम्, when the profession also is सात्त्विक profession, food also is सात्त्विक food, the children born to that family will be ready for take off in वेदान्त. उत्तम-संस्कारवति, with extremely good संस्कारs who cannot be राजसिक or तामसिक. So in सत्त्व प्रधान ब्राह्मण. After the सात्त्विके put a comma. Then मध्यमायां च राजस्यां गवि संस्कार-हीनायाम् together is one portion. गवि, गो represents a cow, who is a मध्यमा. मध्यमा means intermediary, the middling living being. And what is the nature of the cow? संस्कार-हीनायाम् – the cow doesn't have the संस्कार like जातकर्म, नामकरणम्, अन्न प्राशनम्, चौलम्, उपनयनम्, etc., they are not there, but still instinctively by nature a cow is gentle. Therefore संस्कार-हीनायाम् means even though it doesn't have वैदिक संस्कार, therefore राजस्याम् – it is राजसिक in nature, it doesn't have that much सत्त्वगुण for doing Vedic rituals, gaining ज्ञानम्, etc. Therefore cow comes under राजसिक in nature. And राजसिक in what sense? In the sense of absence of scriptural knowledge and scriptural संस्कार. And therefore comes under which category? मध्यमायाम् category. In the spectrum, ब्राह्मण will be on the top, and the cow will come under the middle portion. And then comes the rest of them. What is that? अत्यन्तम् एव केवल-तामसे हस्ति-

आदौ – हस्ति etc. हस्ति means elephant, आदौ means all the others. What are they? हस्ति, शुनि and श्व-पाक. हस्ति, श्व and श्व-पाक, all of them will come under अत्यन्तम् एव केवल-तामसे – intensely तामसिक in nature. शङ्कराचार्य puts elephant also in intensely तामसिक nature. After च you have to add पण्डिताः समदर्शिनः भवन्ति, they have the समदर्शनम्.

Then naturally the question will come, how can you have समदर्शनम् when in one place there is सत्त्व, another place there is रजस् and another place there is तमस्, if you have समदर्शनम्, isn't it a wrong दर्शनम्. Suppose there is a cloth of five different colours, and suppose my eyes see only one colour, what does it indicate, is it a good news or a bad news. There is a cloth with five colours and I see the entire cloth as समदर्शनम्. Then what does it mean? It is a दोष, time for checking with the eye doctor, cataract is forming, you should go for treatment. So विषमे समदर्शनम् isn't it a दोष? So in one place ब्राह्मण सत्त्वगुण is there, and in a cruel person तमोगुण is there, how can there be समदर्शनम्? And if there is समदर्शनम्, isn't it दोष, if you ask, शङ्कराचार्य gives the answer in the next paragraph and what is that? All these three गुणs are नाम and रूप only. They are like bangles, chains and rings, even though bangle is different from chain, chain is different from ring, no doubt the eyes are seeing, the difference between bangle, chain and ring, not only do the eyes see the difference, the eyes even treat them differently, bangle is used for the hand, chain is used for the neck, ring is used for the finger, even though eyes see, there is one awareness, what is that? Bangle अपि gold एव, ring अपि gold

एव, chain अपि gold एव, all these three are only नामरूप. Similarly, cruelty as well as gentleness, all of them belong to नामरूप प्रपञ्च. The substratum is one ब्रह्मन्, which is neither सात्त्विक, nor राजसिक, nor तामसिक. Neither good ब्रह्मन् nor evil ब्रह्मन्. अन्यत्र धर्मात् अन्यत्राधर्मात्. And that is why we differ from *Vishishtadvaitin*, *Vishishtadvaitin* wants to point out that भगवान् has got only गुणs, भगवान् is free from दोषs. *Vedantin* questions that because if you say भगवान् is free from दोषs, then भगवान् will be finite, because where दोष is there, there भगवान् will be absent. Then it will be finite God. So to avoid the problem, what should you say? दोष is also भगवान्. Then once you say, दोष is also भगवान्, then also there is problem. If भगवान् has got all the दोषs also, how can I worship? So वेदान्त solves the problem, by saying गुण and दोष are in भगवान्, but they are of a lower order of reality, therefore भगवान् transcends गुण and दोष. भगवान् is in गुण also, भगवान् is in दोष also, but भगवान् is असङ्गः, untouched by गुण and दोष, Why, because गुण and दोष are व्यावहारिक सत्यम्, भगवान् is पारमार्थिक सत्यम्. Other than that, there is no other solution. In all the systems of philosophy one difficult question is, “Is evil inside भगवान् or outside भगवान्?” Big problem? Is evil inside भगवान् or outside भगवान्? All have the problem. Because if you say inside भगवान्, then it means that भगवान् has evil. If you say outside भगवान्, भगवान् will be limited. Because here there is something outside. अद्वैतम् alone tackles this problem by saying, evil is inside भगवान् but it is superimposed, it is मिथ्या. Therefore even though evil is

inside भगवान्, भगवान् is not polluted by evil, न पुण्यम् न पापम् न सौख्यं न दुःखम्, विद्वानन्दरूपः शिवः, and सः शिवः अहम्. I hope you are enjoying. Now look at this. सत्त्वादि-गुणैः – by all the गुणs, सात्त्विक, राजसिक, तामसिक गुणs, अस्पृष्टं ब्रह्म, that अस्पृष्टम् comes later, next line, that is the crucial word, ब्रह्मन् is untouched by सत्त्वादि गुणs. तत्-जैः संस्कारैः – ब्रह्मन् is untouched by those वासनाs. संस्कार means वासना, तत्-जैः means born out of these three गुणs. सत्त्वादि-गुणैः, सत्त्वादि संस्कारैः च अस्पृष्टं ब्रह्मन्, तथा राजसैः अस्पृष्टं ब्रह्म – similarly ब्रह्मन् is untouched by the राजसिक संस्कारs, संस्कारैः you have to add, राजसैः संस्कारैः, तथा तामसैः च संस्कारैः – by the तामसिक संस्कारs also, अत्यन्तम् एव अस्पृष्टं ब्रह्म – ब्रह्मन् is totally untouched or unpolluted, therefore समम्, समम् means uniform. अविक्रियम्, अविक्रियम् means changeless and एकम् – that non-dual is the only substance behind the नामरूप गुण दोषs. ब्रह्मन् is the only substance behind the नामरूप गुण दोषs. This substance the पण्डितs are aware of. Exact meaning we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-18 Continuing:

विद्या-विनय-सम्पन्ने उत्तम-संस्कारवति ब्राह्मणे सात्त्विके,
मध्यमायां च राजस्यां गवि संस्कार-हीनायां, अत्यन्तम् एव
केवल-तामसे हस्ति-आदौ च ।

सत्त्वादि-गुणैः तत्-जैः च संस्कारैः, तथा राजसैः, तथा तामसैः च
संस्कारैः अत्यन्तम् एव अस्पृष्टं समम् एकम् अविक्रियं ब्रह्म द्रष्टुं
शीलं येषां ते पण्डिताः समदर्शिनः ॥ ५-१८ ॥

The main topic of the fifth chapter is विद्वत् सन्न्यास
otherwise known as निदिध्यासनम् and निदिध्यासनम् has to
be practiced not only exclusively whenever possible but
निदिध्यासनम् should be practiced with open eyes, even
during our transactions. So निदिध्यासनम् is not a fifteen
minutes exercise, it is not a thirty minute exercise, but
निदिध्यासनम् is a continuous exercise. Whenever we have
time we have got exclusive निदिध्यासनम् withdrawing from
all other activities and whenever we are involved in activities
also this awareness should be there, and that is विद्या-विनय-
सम्पन्ने ब्राह्मणे गवि हस्तिनि refers to the entire अनात्मा,
either सत्त्व प्रधान अनात्मा or रजः प्रधान अनात्मा or तमः
प्रधान अनात्मा. Therefore भाष्यकार said विद्या-विनय-
सम्पन्ने उत्तम-संस्कारवति ब्राह्मणे सात्त्विके. सात्त्विक
अनात्मा is referred to. Then मध्यमायां च राजस्यां गवि
संस्कार-हीनायाम् refers to राजसिक अनात्मा. And then
अत्यन्तम् एव केवल-तामसे हस्ति-आदौ च refers to तामसिक
अनात्मा. Thus the whole creation is reduced to सात्त्विक,

राजस and तामस अनात्मा. And when I say अनात्मा, it includes inert things also, it includes live body-mind-complex also; you should remember body-mind-complex also is अनात्मा. Therefore when I am looking at all of you with different characters, all of you also come under अनात्मा only, because what I am experiencing is body-mind अनात्मा. Thus the entire दृश्य प्रपञ्च is अनात्मा. And when I am experiencing this अनात्मा favorable and unfavorable, since I have already done श्रवणम् and मननम्, I should remember the important teaching:

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृग्दृश्यविवेकः २० ॥

The famous verse of दृग्दृश्यविवेकः. The entire universe consists of five components. What are they? अस्ति – the world is, is सत् component, and I am aware of the world, the world is knowable, the knowability of the world indicates the awareness principle in which medium the world is floating. The world is floating in the medium of awareness. Therefore भाति is the second component known as चित् component and the world has got potential आनन्द in it. Some of the objects give आनन्द by their arrival, some of the objects give आनन्द by their departure. People also, some people give आनन्द by their arrival and some people give tremendous आनन्द whenever they say I shall take leave. Therefore they are also giving आनन्द, how, by going. Thus the entire world by its arrival or departure can give आनन्द, that potential आनन्द is the third component. Thus अस्ति,

भाति, प्रियम् – सत्, चित् and आनन्द. Then the fourth component is नाम and the fifth component is रूपम्. So thus the whole creation as अस्ति, भाति, प्रियम्, नाम, रूप, or सत्त्वदानन्द and नामरूप. Of this the सत्त्वदानन्द component is आत्मा. नामरूप component is अनात्मा. When I am experiencing नामरूप, they are variable components, whereas सत्त्वदानन्द is non-variable component. While experiencing the variables, not losing sight of the non-variable is समदर्शनम्. while experiencing the variables, not losing sight of the non-variable and that non-variable is myself. And this दर्शनम् is समदर्शनम्. That is what is being said.

In the last class I said that after हस्ति-आदौ च you have to supply पण्डिताः समदर्शिनः भवन्ति and put a full stop. And from सत्त्वादि-गुणैः onwards शङ्कराचार्य is defining समदर्शिनः. And who are समदर्शिनः? समम् द्रष्टुं शीलं येषां ते समदर्शिनः. And what does it mean? Those people who are habituated to be aware of the non-variable. समम् means the non-variable, द्रष्टुम् means to be aware of, not to lose sight of is द्रष्टुम्, शीलम् means habituated. *This is their very habit. It is a not a one-minute exercise or five minute exercise, but this is their regular habit, even when प्रारब्ध is not favorable, they have this habit.* And what is the habit? समम् द्रष्टुम् – being aware of the non-variable. In my language, not-throwing away the binary format. Binary format must be retained, not in the गीता भाष्यम् class, that everybody will do, but retaining binary format during the transactions is called समम् द्रष्टुं शीलम्, that word शीलम् is important, *they*

have got that निष्ठा. And what is that समम् वस्तु? समम् means non-variable. And what is the non-variable entity? शङ्कराचार्य explains that through several words. The first explanation is एकम् – the non-variable principle is the non-dual principle. The non-variable principle is the non-dual principle. And what is that non-dual principle? अविक्रियम् – the non-dual principle is the non-changing principle. And remember, existence does not change, सुखम् is, दुःखम् is, anger is, peace is, hatred is, depression is. What is non-variable? 'Is', 'is', 'is', is non-variable. And similarly सुखम् I am aware of, दुःखम् I am aware of, anger I am aware of, what I am aware of is variable, that I am aware of is non-variable. Can you understand? What I am aware of is variable, that I am aware of, the awareness is non-variable, existence is non-variable. Therefore अविक्रियम्. Therefore समम् is equal to एकम् is equal to अविक्रियम्, and what is that? ब्रह्म. That alone is called ब्रह्मन्. The non-variable existence awareness alone is called ब्रह्मन् and that द्रष्टुं शीतं येषां ते – those who are ever aware of that ब्रह्मन् are called समदर्शिनः. Therefore what शङ्कराचार्य wants to say is समदर्शिनः is equal to ब्रह्मदर्शिनः. And what is the crucial important note we have? They are not ब्रह्मदर्शिनः by sitting in समाधि. निदिध्यासनम् is not closed-eye meditation, निदिध्यासनम् involves open-eye meditation. Yogic meditation is only closed-eye meditation, whereas Vedantic meditation is open-eye meditation. That is called ब्रह्मदर्शिनः.

And what type of ब्रह्मन् is it? Further description. अत्यन्तम् एव अस्पृष्टम्, अस्पृष्टम् means unpolluted,

uncontaminated. **अस्पृष्टम्** is equal to असङ्गम्, असङ्गम् is equal to न मे द्वेषरागौ न मे लोभमोहौ, when? Even when anger is raging in the mind, even at that time the raging anger comes under नाम and रूप, and I am सत्, चित् and आनन्द, who is untouched by the raging anger. This awareness is *Vedantic* meditation. What is that? Even when the anger is raging in the mind, the mind and the anger comes under नाम and रूप, and I come under अस्ति, भाति and प्रियम्, which is **अस्पृष्टम्**. This awareness is *Vedantic* meditation. And therefore **अस्पृष्टम्**. And how **अस्पृष्टम्**? **अत्यन्तम्** – I am totally uncontaminated. I am totally uncontaminated by what all things? **सत्त्वादि-गुणैः** – by the सात्त्विक mind I am untouched, I am not touched by the सात्त्विक mind also, **तत्त्वैः च संस्कारैः** – I am untouched by सात्त्विक संस्कारs of the mind also, **तथा राजसैः** – I am untouched by the राजसिक mind also, and I am untouched by the क्रोधादि राजसिक thoughts also, and I am untouched by क्रोधादि राजस संस्कारs also. So I am not touched by राजसिक mind, what about तामसिक mind? Suddenly the thought comes, since anger is raging in my mind, therefore I am a संसारि. How? When the anger is raging in my mind, I make a false conclusion. What is the false conclusion? Since the mind is angry, therefore I am a संसारि; since the mind is angry, I am a संसारि. This ‘I am a संसारि’ is a मोह, तामस वृत्ति, that also takes place where? In the mind. This तामसिक conclusion also I am untouched by. Are you able to see that? ‘Because I am angry, therefore I am संसारि’ is a false conclusion. ‘Because I am angry therefore I am संसारि’ is a false

conclusion. The false conclusion belongs to तामस वृत्ति of the mind, and कृष्ण says I am untouched by this तामसिक conclusion also. What is the तामसिक conclusion? I am संसारि. Very interesting. I am untouched by the तामसिक conclusion: I am a संसारि, because I am angry. That is also another delusion. And therefore you handle your anger, but don't conclude I am संसारि because of anger. This is वेदान्त. Handle your anger without concluding I am संसारि because of anger. This is वेदान्त. This is called निदिध्यासनम्. Therefore अत्यन्तम् एव अस्पृष्टम् – I am untouched by all the thoughts. Every thought is a नामरूप. Anger thought is also नामरूप, depression thought is also नामरूप. Therefore I am संसारि thought also is नामरूप, may you see I am नामरूप अतीतः.

अजमनिद्रमस्वप्नमनामकमरूपकम् ।

सकृद्भिभातं सर्वज्ञं नोपचारः कथञ्चन ॥ माण्डूक्य कारिका ३-३६ ॥

You know where this verse comes? माण्डूक्य कारिका, I am अजम्, अनिद्रम्, अस्वप्नम्, अनामकम्, अरूपकम्, सकृद्विभातम्, सर्वज्ञम्, नोपचारः कथञ्चन, I don't require any साधन for मोक्ष. This is the निदिध्यासनम्. So this अस्पृष्टम्. The word अस्पृष्टम् also is an explanation of the word समम्. For the word समम् शङ्कराचार्य gives four meanings, समम् is equal to अस्पृष्टम्, समम् is equal to एकम्, समम् is equal to अविक्रियम्, समम् is equal to ब्रह्म. Therefore समदर्शिनः is equal to such a ब्रह्मदर्शिनः. And therefore after the word येषां ते you should read समदर्शिनः and पण्डिताः should come later.

So **येषां ते समदर्शिनः**, thereafter **पण्डिताः भवन्ति**. They are the पण्डितs, they are the निदिध्यासकs. And what is the difference between निदिध्यासनम् and ज्ञाननिष्ठा? When I am deliberately practising समदर्शनम्, I am in निदिध्यासनम्; when the समदर्शनम् has become natural, I have got ज्ञाननिष्ठा. निदिध्यासनम् is also समदर्शनम्, ज्ञाननिष्ठा is also समदर्शनम्. If both are समदर्शनम्, why do you use two different words? Deliberate समदर्शनम् is निदिध्यासनम्, spontaneous समदर्शनम् is ज्ञाननिष्ठा. In my language, deliberate binary format is निदिध्यासनम्, spontaneous binary format is ज्ञाननिष्ठा. This is the powerful eighteenth verse. All are very important निदिध्यासनम् verses. The अन्वय is, विद्या-विनय-सम्पन्ने ब्राह्मणे, गवि, हस्तिनि, शुनि, च श्वपाके च एव पण्डिताः समदर्शिनः (भवन्ति) । Continuing;

Verse 05-19 Introduction;

ननु अभोज्यान्नाः ते दोषवन्तः, 'सम-असमाभ्यां विषम-समे पूजातः' [गौतमधर्मसूत्र २-८-२०, १७-२०] इति स्मृतेः ।

So this eighteenth verse may create the possible doubt in the mind of a listener. That possible doubt is given here and the next श्लोक is an answer to the doubt. The doubt comes because we mix up कर्मकाण्ड and ज्ञानकाण्ड. The teaching of the कर्मकाण्ड and the teaching of ज्ञानकाण्ड are often diagonally opposite. In every respect we find this problem. In कर्मकाण्ड I should see जीव-ईश्वर भेदः, whereas in ज्ञानकाण्ड I should not see जीव ईश्वर भेदः. Right from that onwards, every respect there is a difference because

कर्मकाण्ड is based on भेद दर्शनम् and विषम दर्शनम्, ज्ञानकाण्ड prescribes अभेद दर्शनम् and समदर्शनम्. This विषम दर्शनम्, समदर्शनम् is confusing to the people. When we are in व्यवहार, all the व्यवहारs involve विषम दर्शनम् only, therefore worldly transactions require विषम दर्शनम्, and according to differences we have to act properly. If there is a cup of water, cup is also ब्रह्मन्, water is also ब्रह्मन्, that doesn't mean, you should consume the cup also along with the water. Both are ब्रह्मन् therefore I consumed both you cannot say. I am aware that cup is also ब्रह्मन्, water is also ब्रह्मन्, but when I am quenching my thirst, I should drink only water. Similarly, when I am meeting different people, the people are all are of different statuses. Relationships vary, statuses vary, therefore you don't treat all different relationships equally. I have got a father, I have got a son, imagine, a person has got father also, son also, father is also ब्रह्मन्, son is also ब्रह्मन्, that doesn't mean I should offer prostrations to both of them! नमस्कार to father only, to son no नमस्कार is allowed, in the name of समदर्शनम् don't treat people equally. Therefore in transaction, in relating to people, in handling people etc., we have to handle appropriately. Therefore in व्यवहार protocol is important.

लौकिक व्यवहार involves लौकिक protocol, and even religious व्यवहार involves religious protocol. When a big याग is performed, all the priests cannot be treated uniformly. There I should enquire the qualifications of each priest before honouring the priest at the time of सम्भावना. सम्भावना means literally honouring. And दक्षिणा is only a

part of the सम्भावना. We think सम्भावना is दक्षिणा. Remember, सम्भावना means honour. In the भगवद्गीता, सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ गीता २-३४ ॥ सम्भावना includes offering the appropriate आसनम्. In the public functions etc., there will be big chairs, ordinary chairs would be there, sometimes names are written to show who should sit where. Not only on the stage, even in the auditorium, VIP chairs are different. If you go and sit there, you would be made to vacate it. Therefore the chair is different, garland is different, and thereafter of course, the cover, दक्षिणा is different. Therefore वेदपूर्व or धर्मशास्त्र talks about honouring the different priests differently. Therefore should you have समदर्शनम् or विषम दर्शनम्? धर्मशास्त्र talks about विषम दर्शनम् and विषम व्यवहार also. So when you have got कुङ्कुमम् विभूति etc., you keep in appropriate place, like पूजा room, whereas your shoes or chappals, it may be very costly, just because it is costly, I will keep near the पूजा room or inside the पूजा room you cannot say, chappal should be kept where chappal should be kept. There is a protocol. And कुङ्कुमम् has got its protocol, सर्वत्र समदर्शनः you should not say.

And not only does वेदपूर्व prescribe विषम दर्शनम्, वेदपूर्व says विषम दर्शनम् is a duty. It is not just permitted, but it is a duty, we should treat different people according to their status. And since it comes under कर्तव्यम्, if समदर्शनम् is done in कर्मकाण्ड, लौकिक व्यवहार or वैदिक व्यवहार, समदर्शनम् is पापम्. What type of पापम्? प्रत्यवाय पापम्. Because where विषम दर्शनम् is prescribed, and what type of

विषम दर्शनम्? Keep the chappal outside, keep the कुङ्कुमम् inside is the विषम व्यवहार, and since विषम व्यवहार is a कर्तव्यम्, if you do सम व्यवहार, and drop the विषम व्यवहार, it will produce प्रत्यवाय पापम्.

अपूज्या यत्र पूज्यन्ते पूज्यानां तु विमानना ।

त्रीणि तत्र प्रवर्तन्ते दुर्भिक्षं मरणं भयम् ॥ पञ्चतन्त्र ३-१९२ ॥

Can you understand the श्लोक? अपूज्या यत्र पूज्यन्ते – those who don't deserve honor, you honor them, पूज्यानां तु विमानना – and those who deserve honor, you don't honor, whichever person practices these two, तत्र – in his house, त्रीणि प्रवर्तन्ते – three प्रत्यवाय consequences will take place, त्रीणि तत्र प्रवर्तन्ते, दुर्भिक्षम्, दुर्भिक्षम् means scarcity, poverty will come, मरणम्, मरणम् will come, मरणम् means death and भयम्, भयम् means frightening events will take place. Because of प्रत्यवाय पापम्, प्रत्यवाय पापम् came because of समदर्शनम्. Because what does धर्मशास्त्र says? विषम दर्शनम्. And what is the विषमम्? This person is पूज्य, therefore I should honor, this person is अपूज्य, therefore I should not honor. Therefore now पूर्वपक्षि asks the question, धर्मशास्त्रs are prescribing पापम् for समदर्शनम्. Especially during rituals. And what is the पापम् prescribed? That is the quotation here. ननु, and this पूर्वपक्षि is soaked in कर्मकाण्ड, soaked in worldly transactions. When there is a function at home, who all should be directly invited, even invitations are different, for some people you go home and invite, some people it is enough if you make a phone call, some people you send a letter. So we are used to different handling. And

in वेदान्त, it says विद्या-विनय-सम्पन्ने, therefore conflict is bound to happen between धर्मशास्त्र and ब्रह्मशास्त्र. And that conflict is presented here. ते दोषवन्तः, ते means those people, समदर्शिनः, ते means पूर्व श्लोकोक्तः समदर्शिनः, दोषवन्तः – they have got प्रत्यवाय पाप दोषम्. And who are they? Those people who have got समदर्शनम्. And how much दोषम् do they have? धर्मशास्त्र says don't eat in such houses, not only do they have पापम्, if you attend that particular function where all the people are treated equally, if you attend that function and you take food in that function, you will also incur sin. Therefore धर्मशास्त्र says, अभोज्यान्नाः ते. Not only do they have पापम्, their अन्नम् also is अभोज्यम्. अभोज्यम् means not worth eating. Their food is sinful food, sin soaked food, sin tainted food. Ok, you can call it tainted food. And where is all this said, शङ्कराचार्य quotes, गौतम स्मृतिः, which will come under वेदपूर्व or धर्मशास्त्रम्. इति स्मृतेः – because of the following धर्मशास्त्र. And what is that? That धर्मशास्त्र सूत्र, गौतम स्मृति सूत्र is quoted. सम-असमाभ्यां विषम-समे पूजातः' [गौतमधर्मसूत्र २-८-२०, १७-२०], सम-असमाभ्याम् is द्वन्द्व समास, चतुर्थी द्विवचनम्, समाय पुरुषाय and विषमाय पुरुषाय. सम refers to सम पुरुषः, and असम means विषम पुरुषः. So सम पुरुषः and विषम पुरुषः. And what do you mean by सम पुरुषः and विषम पुरुषः? Imagine there are learned Vedic scholars, one is एकवेदि वैदिक, there is a bunch of एकवेदि वैदिकs, and there is another group of द्विवेदि वैदिकs, and another त्रिवेदि वैदिकs, and another group of चतुर्वेदि वैदिकs. एकवेदि means those who know only one वेद; those who knows two वेदs, three वेदs, four वेदs

and षडङ्ग चतुर्वेदि वैदिकs. षडङ्ग means not only they know the four वेदs but षड् अङ्गs also. What are the षड् अङ्ग? You are all भाष्यम् students, it means you have studied not only गीता मूलम् but उपनिषत् मूलम् also. And in the मुण्डकोपनिषत्, शिक्षा, कल्पम्, व्याकरणम् छन्दम्, निरुक्तम्, ज्योतिषम्, and षडङ्ग चतुर्वेदि ब्रह्मवित् also. ब्रह्मवित् means ज्ञानि. Now thus there are several groups. Now if you are taking the एकवेदि पण्डित, all the एकवेदिस must be honoured in the uniform manner. All the एकवेदिस should be given the same दक्षिणा. And if you are garlanding one, all of them should be garlanded. Then, विषम-समे, it is समाहार द्वन्द्व समास, एकवचनम्, सप्तमी विभक्ति. And you should take the word विषमे सति. If these ten एकवेदिस are not treated uniformly but they are treated differently. So समानाम् विषम व्यवहारे सति. समानाम् or समेभ्यः (चतुर्थी) विषमे व्यवहारे सति. When the group of equal ब्राह्मणs are treated unequally, that is दोष number one. And then similarly, सम-असमाभ्याम् is there. That असमाभ्याम् refers to असमेभ्यः ब्राह्मणेभ्यः. When there is a group of unequal ब्राह्मणs. What is the first statement? When there is a group of equal ब्राह्मणs who are treated unequally. Now what is the second दोष? When there is a group of unequal ब्राह्मणs. And what do you mean by unequal? एकवेदि and द्विवेदि are there, and both of them are given the same दक्षिणा. It is wrong. They must be given minimum extra amount, at least one rupee more, because that additional वेद I should be aware of and I should recognise and I should honour appropriately. And the त्रिवेदि must be given a little more than that of द्विवेदि

and so forth. Therefore विषमेभ्यः सम व्यवहारे सति. So समेभ्यः विषम व्यवहारे सति, विषमेभ्यः सम व्यवहारे सति. सति means when such a व्यवहार takes place. पूजातः means पूजायाम्. पूजातः is सप्तम्यर्थे तसि. पूजायाम् means at the time of honouring them. This issue doesn't come when the rituals are being done. All the people will be chanting रुद्रम्, all the people might be doing the होम, at the time of the rituals this issue will not come. When is this awareness important? हिरण्यगर्भगर्भस्थं हेम बीजं विभावसोः । अनन्तपुण्यफलदमतः शान्तिं प्रयच्छ मे ॥ भविष्यपुराणम् ४-१४१-६० ॥ Therefore he will call the wife because whenever money has to be spent, लक्ष्मी, wife is लक्ष्मी, without लक्ष्मी's presence never give anything to anyone. These are all indirect teachings to husband. Many husbands don't tell their salaries to their wives. धर्मशास्त्र does not allow this behaviour. Wife should be aware of all the sources of wealth, you should inform your wife about your payments to everyone, that is an aside note, दक्षिणा काले, I should know who deserves more and who deserves less. And the sentence is incomplete. So when the priests are treated differently during the पूजा, the sentence is incomplete, when the priests are treated wrongly during the पूजा, we have to supply the word, पूजकस्य अन्नम् अभोज्यम् भवति. तस्य अन्नम्, तस्य यजमानस्य अन्नम् अभोज्यम् भवति. The food that is distributed by such a यजमान will become tainted food, which is not worth eating. So पूजायाम् समेभ्यः विषम व्यवहारे सति, विषमेभ्यः सम व्यवहारे सति, तस्य अन्नम् अभोज्यम् भवति is the गौतम धर्मसूत्र, इति स्मृतेः – because of this धर्मशास्त्रम्, how can कृष्ण prescribe सर्वत्र

समदर्शनम्. This is the doubt. How can कृष्ण prescribe सर्वत्र समदर्शनम्? Can a dog enter a यागशाला in the name of सर्वत्र समदर्शनम्, because you say शुनि चैव श्वपाके च? Can a dog enter a यागशाला, which has been purified by chanting all the purificatory rituals, पुण्याहवचनम्, etc. Even human beings they don't allow if they have not done स्नानम् they cannot come, if they have got अशौचम् they cannot come. So that is why, when it comes to आचार अनुष्ठानम् etc., you should not quote वेदान्त. Imagine सर्वत्र सम दर्शन, in that place I want to do my पूजा without taking bath. And therefore only even gender differences will be maintained, when the Vedic rituals come, ladies cannot argue, we are also ब्रह्मन्, why can't we perform rituals, that argument nobody will accept. They will see lady is also ब्रह्मन्, gent is also ब्रह्मन्, but when वैदिक ritual comes, there 'सम-असमाभ्यां विषम-समे पूजातः', there वर्ण भेद has to be accepted, आश्रम भेद has to be accepted, because rituals come under कर्मकाण्ड. In कर्मकाण्ड don't argue I am ब्रह्मन्. And if a lady argues, I will also do rituals because I am also ब्रह्मन्, I will counter argue ब्रह्मन् is अकर्ता, where is the question of doing rituals. If you are arguing that I am ब्रह्मन् therefore I am doing rituals, I will ask you the question, if you are ब्रह्मन् why do you perform rituals, ब्रह्मन् is अकर्ता. So when you want to do rituals you are non-ब्रह्मन् and if you are non-ब्रह्मन्, स्त्री पुरुष भेद will be there, ब्राह्मण क्षत्रिय वैश्य शूद्र भेद will be there, ब्रह्मचारि गृहस्थ वानप्रस्थ सन्न्यासि भेद will be there. सन्न्यासि cannot do certain things, सन्न्यासि has to do certain things. Therefore don't mix up धर्मशास्त्र

and ब्रह्म शास्त्र, this conflict is the problem here. इति स्मृतेः – this is the doubt, how does कृष्ण prescribe समदर्शनम् when धर्मशास्त्र prescribes विषम दर्शनम् is the question for which कृष्ण gives the answer in the nineteenth verse. The introduction is not yet over. We will read.

न ते दोषवन्तः । कथम्? —

ते दोषवन्तः न, ते means समदर्शिनः will not incur प्रत्यवाय पापम्. समदर्शिनः will not incur प्रत्यवाय पापम्, even though they seem to violate धर्मशास्त्र rules. So ते न दोषवन्तः. Naturally the question will come कथम्? – how is it possible. That is what is said in the श्लोक.

Verse 05-19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ गीता ५-१९ ॥

So that conflict is resolved in this श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-19 Continuing:

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ गीता ५-१९ ॥

Lord कृष्ण in these chapters, is talking about the निदिध्यासन योग to be practiced by all the ज्ञानयोगिs who have done a reasonable amount of श्रवणम् and मननम्, in what way should they do निदिध्यासनम् is being pointed out and in the eighteenth verse Lord कृष्ण said निदिध्यासनम् involves सर्वत्र समदर्शनम्. And this समदर्शनम् is not only at the time of sitting निदिध्यासनम् but this निदिध्यासनम् should continue during the transactions also, पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, all the time the समदर्शनम् must be there in the background as the तम्बूरा श्रुति. And this समदर्शनम् should continue even when the sense organs are perceiving difference because the sense organs are designed to see differences only, because sense organs see the मिथ्या अनात्मा only, and in मिथ्या अनात्मा differences are bound to be there. And निदिध्यासनम् is even when the sense organs are seeing the differences at the level of मिथ्या अनात्मा, the intellect must be aware of the सत्य आत्मा which is behind the मिथ्या अनात्मा. And this constant awareness of सम आत्मा in and through the विषम अनात्मा is निदिध्यासनम्. And as an example, Lord कृष्ण gave a wide variety. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि शुनि चैव श्वपाक. And in this entire spectrum the differences are so wide, one

is extremely तामसिक, and another is extremely सात्विक, and in between there are so many grades of सात्विक, राजसिक and तामसिक अनात्माs, but in spite of these wide differences, the essential Self, the आत्मा, which is in the form of the pure existence, यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ the existence is uniform in all, the Consciousness is also uniform in all, and even the आनन्द is uniform in all, even though the manifestation of आनन्द will vary from individual to individual, even when the प्रतिबिम्ब आनन्द will vary from individual to individual, the unmanifest बिम्बानन्द is uniform. So this समदर्शनम् is निदिध्यासन योग कृष्ण said in the eighteenth verse.

And then introducing the nineteenth verse, शङ्कराचार्य presented a पूर्वपक्ष for which the answer is going to be seen in this verse. And what is the पूर्वपक्ष? That समदर्शनम् is said to be a दोष in धर्मशास्त्र. It says not only should we see विषमत्वम्, we should also treat people differently according to their qualifications, you can never treat all people uniformly, especially in the context of पूजा the वैदिकs cannot be treated equally. According to the differences in their qualifications like एकवेदि, द्विवेदि, त्रिवेदि, चतुर्वेदि, and now we have to add, अवेदि also. Poor शङ्कराचार्य talks about only four varieties, because his assumption is we are minimum एकवेदिs. So when these people are different how can you treat them uniformly. Therefore धर्मशास्त्र says you have to honor them differently, different types of पूजा, different types of garlanding,

different types of दक्षिणा. Even in the order of honoring there is a protocol. After honoring चतुर्वेदि alone, एकवेदि can be honored. And if a person violates this धर्मशास्त्र injunction, which is a duty of a यजमान, if the duty is violated there will be a पापम् called प्रत्यवाय पापम्. Not only will the यजमान incur पापम्, whoever eats food in that पूजा, after the याग when the अन्नम् is distributed, the other people are instructed, don't eat the प्रसाद coming in that याग, because even consuming that अन्नम् will give पापम् to the consumer. Imagine. So thus धर्मशास्त्रम् says समदर्शनम् is पापम्. ब्रह्मशास्त्रम् says समदर्शनम् is साधन. See this contradiction. धर्मशास्त्रम् says समदर्शनम् is पापम्. ब्रह्मशास्त्रम् says समदर्शनम् is a साधन in the form of निदिध्यासनम्, now tell me, what should I do? Should I follow समदर्शनम् or विषम दर्शनम्? And for that कृष्ण gives the answer. In ब्रह्मशास्त्रम्, समदर्शनम् is साधन, but in the context of पूजा, समदर्शनम् is दोषः. Therefore don't mix up the context. The dress you wear for swimming cannot be the dress that you wear for a reception party. Imagine. In a marriage reception, five star hotel, this person goes with swimsuit, nowadays it may pass, I don't know. So therefore which dress should be worn where we should know the context, don't mix up the context and get confused. There we are talking about a कर्मयोगि who is practicing पूजा for चित्तशुद्धि and who has got अनात्मा अभिमानम्. There we are talking about a कर्मयोगि who is doing पूजा for चित्तशुद्धि and who has got अनात्मा अभिमानम्, here we are talking about a निदिध्यासन योग in which we are struggling to get out of अनात्मा अभिमानम्. अनात्मा

अभिमान promotion is the context there, अनात्मा अभिमान elimination is the context here, how can you mix up the context? Therefore कृष्ण tells in this verse, **येषाम् मनः साम्ये स्थितम्**. In the context of निदिध्यासन योग those निदिध्यासन योगिs, who are practicing समदर्शनम्. I am giving the gist of the श्लोक, thereafter, we will go to the भाष्यम्. **येषाम्** refers to not कर्मयोगिनाम्, **येषाम्** must be translated as निदिध्यासन योगिनाम्, those निदिध्यासन योगिs who have done considerable श्रवणम् and मननम् and who have entered the निदिध्यासनम्, **साम्ये स्थितम् मनः** – when they practice समदर्शनम्. And the समदर्शनम् of स्थूल शरीरम् or सूक्ष्म शरीरम्? I am asking a mischievous question. समदर्शनम् of स्थूल शरीरम् or सूक्ष्म शरीरम्? स्थूल शरीर समदर्शनम् we cannot talk about, सूक्ष्म शरीरम् समदर्शनम् we cannot talk about, he is practicing स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः अवस्थान्नयसाक्षी पञ्चकोश-विलक्षणः सत्त्विदानन्द स्वरूप आत्मा, **साम्ये** आत्मनि. शारीरे आत्मनि, not शरीरे. And for such a निदिध्यासन योगि, who practices आत्म समदर्शनम्, no पापम् will come; there is no पापम् at all for practicing समदर्शनम् as a part of निदिध्यासन योग. Not only will पापम् not come, on the other hand, he will have मोक्ष as a result of समदर्शनम्. **तैः** निदिध्यासन योगिभिः – by these निदिध्यासन योगिs, **सर्गः जितः**, **सर्गः** means पुनर्जन्म, **सर्गः** in this context means पुनर्जन्म, there are other meanings also taken by other commentators, but शङ्कराचार्य takes the meaning of जन्म or पुनर्जन्म. **जितः** – is conquered. पुनर्जन्म is conquered, when? When will it happen? Not at the time of विदेहमुक्ति, **इह एव** – even now, जीवनकाले एव he conquers

पुनर्जन्म because आत्मा doesn't have एक जन्म itself, where is the question of पुनर्जन्म. In fact, the very word पुनर्जन्म becomes irrelevant for निदिध्यासन योगि. In fact, as I have said repeatedly, the very निदिध्यासनम् is seeing the relevance or irrelevance of the very word पुनर्जन्म, because एक जन्म अभावे, where is the question of पुनर्जन्म, therefore now itself I say I am free from the जन्म of the past, present and future. And why is it so? Because कृष्ण gives the logic. Because समम् निर्दोषम् ब्रह्म – because the समत्वम् that he sees doesn't belong to the शरीरम्, the समत्वम् that he perceives does not belong to the शरीरम्, शरीर समत्व दर्शनम् is दोषः, why? Why is it दोष? Because शरीरम् is not समम्, therefore असम शरीरे समदर्शनम् is दोषः, but here he is seeing the समत्वम् of what? Not शरीरम् but ब्रह्मणः, ब्रह्मणः means शरीरिणः आत्मनः समत्वम् he sees, and which ब्रह्मन् is निर्दोषम्. And निर्दोषम् means free from all the deficiencies. When is it free from all the दोषम्s? Careful. All the time it is free from दोषs and therefore तस्मात् ब्रह्मणि ते स्थिताः – समदर्शिs are ब्रह्म निष्ठाः. समदर्शिs are ब्रह्मणि स्थिताः, and ब्रह्म निष्ठा can never bring पापम्, on the other hand, it brings मोक्षः. This is the gist of the श्लोक. We will go to the भाष्यम्.

इह एव जीवद्भिः एव तैः सम-दर्शिभिः पण्डितैः जितः वशी-कृतः सर्गः जन्म, येषां साम्ये सर्व-भूतेषु ब्रह्मणि सम-भावे स्थितं निश्चली-भूतं मनः अन्तःकरणम्।

इह एव is in the मूलम्, is equal to जीवद्भिः एव. Literally the word इह एव means here itself, and here itself means even

when a person is alive. And this expression is very important from another angle, because one of the discussions among the various दर्शनम्s or systems of philosophy is whether जीवन्मुक्ति is possible or not, and a majority of philosophers do not accept जीवन्मुक्ति, because most of them say मोक्ष is possible only when you drop the physical body, because as long as the physical body is there, प्रारब्धम् will continue and as long as प्रारब्धम् is there, old age, जरा, रोग, etc., will be there. With जरा and रोग, how can any person claim I am मुक्तः? Even as he claims I am मुक्तः, he coughs profusely, where is the question of मोक्ष? प्राण प्रयाण समये कफवातपित्तैः कंठ अवरोधन विधौ अहम् मुक्तः कथम् भवति? And therefore they say it is a cock and bull story to talk about liberation with this body, therefore liberation is only after death, this is the view of most of the philosophers, विशिष्टाद्वैतम् does not accept जीवन्मुक्ति, they say first you have to die. That is the basic qualification, thereafter you have to penetrate through the शुक्ल गति, through the सुषुम्णा नाडि, then you have to manage to escape through ब्रह्म रन्ध्रम्, then you have to go through शुक्ल गति, then you have to go to वैकुण्ठ, and in front of विष्णु alone you can talk about मोक्ष. This is both द्वैतम् and विशिष्टाद्वैतम्. And to such a पूर्वपक्षि, our answer is this श्लोक where Lord कृष्ण talks about मोक्ष not in वैकुण्ठ, Lord कृष्ण talks about मोक्ष in भूलोक. You yourselves talk about भूलोक वैकुण्ठम्, how can you forget that? And therefore जीवद्भिः एव. And once you say भूलोक वैकुण्ठम्, they say you have to go to श्रीरङ्गम् for मोक्ष. We say you need not. भूलोक वैकुण्ठम् is your own heart and भगवान्

विष्णु is very much available, ईश्वरः सर्व-भूतानाम् हृत्-देशे अर्जुन तिष्ठति ॥ गीता १८-६१ ॥ Why are you forgetting that fact? Therefore जीवद्भिः indicates जीवन्मुक्तिः, एव, that एवकार is emphasis, definitely even in this जन्म itself, with all the जरा, रोग, etc., irrespective of all these things, सर्गः जितः – पुनर्जन्म is conquered, or संसार is conquered. That will come later in the second line. By whom? तैः सम-दर्शिभिः पण्डितैः, तैः is in the मूलम्, is equal to सम-दर्शिभिः – by the समदर्शिस, why does शङ्कराचार्य use the word सम-दर्शिभिः? You have to carefully observe every expression. In the previous श्लोक he has talked about समदर्शिनः, therefore the pronoun तैः in this श्लोक means सम-दर्शिभिः. And who are those समदर्शिस? पण्डितैः – by those पण्डितs. And what is the meaning of पण्डित? Those who have done श्रवणम् and मननम् for a length of time, and who are attempting निदिध्यासनम्. So पण्डितैः is equal to निदिध्यासन योगिभिः, by these people, जितः is in the मूलम्, is equal to वशी-कृतः. So तैः is equal to सम-दर्शिभिः पण्डितैः, जितः is equal to वशी-कृतः, वशी-कृतः means conquered, mastered, over powered, won over. What is conquered? जन्म. सर्गः is in the मूलम्, is equal to जन्म. And what do you mean by जन्म? पुनर्जन्म, rebirth is conquered. How do you conquer rebirth? You conquer rebirth only by conquering birth. And conquest of birth is not a future event, conquest of birth is a present event. And what type of event is it? In the form of pure understanding. Conquest of rebirth is only in the form of conquest of birth. And conquest of birth is only in the form of understanding. And what understanding? That I have been

and I am and I ever will be the आत्मा. What type of आत्मा? Which is त्रिकाल जन्म रहितः आत्मा अहम् अस्मि. We should never think of the पुनर्जन्म of सूक्ष्म शरीरम्. Before coming to वेदान्त, we talk about the पुनर्जन्म of सूक्ष्म शरीरम्, once we come to वेदान्त all the three शरीरम्s are falsified, therefore we should talk about only the आत्मा's birthlessness, whether सूक्ष्म शरीरम् takes rebirth or not has completely become irrelevant to me. The more I talk about सूक्ष्म शरीरम्'s पुनर्जन्म the more I am encouraging the अभिमानम् of सूक्ष्म शरीरम्. Once we come to निदिध्यासनम् level we should drop the अभिमानम् of सूक्ष्म शरीरम्. Therefore that topic itself is irrelevant even though शास्त्रम् says ज्ञानि's सूक्ष्म शरीरम् will not have rebirth and the शास्त्र वाक्यम् is सत्यम्. That ज्ञानि's सूक्ष्म शरीरम् will not have rebirth is शास्त्र वाक्यम्, and that शास्त्र वाक्यम् is true, but in निदिध्यासनम् we are not dwelling upon that शास्त्र वाक्यम्, that शास्त्र वाक्यम् has become irrelevant for me. Then what is the शास्त्र वाक्यम् that is relevant for me? Not ज्ञानि's सूक्ष्म शरीरम् doesn't have rebirth, but I am not the सूक्ष्म शरीरम् is the relevant – शास्त्र वाक्यम्. Therefore there is no question of पुनर्जन्म when there is no question of जन्म itself. That is why इह एव is emphasized. So वशी-कृतः सर्गः is equal to जन्म. For whom? येषाम् मनः, येषाम् is in the मूलम्, should be connected with मनः. And येषाम् refers to निदिध्यासन योगिनाम्, for those निदिध्यासन योगिis, मनः – whose mind, मनः is in the मूलम्, is equal to अन्तःकरणम्. And why does he translate मनः is equal to अन्तःकरणम्? Because normally the moment we talk about मनः, we will exclude चित्तम्,

अहङ्कार, बुद्धि, etc. Here शङ्कराचार्य says the word **मनः** is not used in the restricted sense of the word **मनः**, but the word **मनः** refers to the entire **अन्तःकरणम्**, it is a generic word not a specific word. Whose **अन्तःकरणम्** is **स्थितम्**, **स्थितम्** is in the **मूलम्**, is equal to **निश्चली-भूतम्**, **निश्चली-भूतम्** means abiding in. So abiding in means undistracted by the differences in the **अनात्मा**. So when I am distracted by the differences in the **अनात्मा**, my **अहङ्कार** will become dominant. When I am distracted by the differences, **अहङ्कार** will dominate and as long as **अहङ्कार** dominates, **मुक्ति** can never be claimed because **अहङ्कार** can never be **मुक्तः**. **अहङ्कार** is **नित्य बद्धः**. And therefore with dominating **अहङ्कार**, **मोक्ष** can never be claimed. If **अहङ्कार** should not dominate, I should not be distracted by differences. And how to do that? There is only one way, differences should be understood as **मिथ्या नाम** and **रूप**. **नामरूप मिथ्यात्वम्** must dominate the intellect. Only then **अहम् मुक्तः** can become meaningful. And therefore **निश्चली-भूतम्** means undistracted by **मिथ्या नामरूप**, the one who is aware of the uniform **सत्** and **चित्**, for them, **सर्गः वशी-कृतः** – **मोक्ष** is here and now. Continuing;

निर्दोषं – यदि-अपि दोषवत्सु श्व-पाकादिषु मूढैः तद्-दोषैः दोषवद् इव विभाव्यते, तथा अपि तद्-दोषैः अस्पृष्टम् इति निर्दोषं दोष-वर्जितम्। हि यस्मात्।

Now शङ्कराचार्य comes to the third quarter. The first word is **निर्दोषम्**. After **निर्दोषम्** we have to put an en dash, so to explain this word, शङ्कराचार्य makes a general

statement. What is that? दोषवत्सु श्व-पाकादिषु दोषवद् इव विभाव्यते, आत्मा understood. आत्मा appears to be contaminated with कर्म, पुण्यपापम्, etc. विभाव्यते means appears to be. दोषवत् means contaminated by पुण्यम्, पापम्, राग, द्वेष, काम, क्रोध, etc. And it appears to be contaminated for whom? मूढैः – for the scripturally illiterate people. मूढः means scripturally illiterate. So thus for the scripturally illiterate people आत्मा appears to be contaminated. Where? श्व-पाकादिषु – in the body of a चण्डाल, low caste person, etc. So in the body of a low caste person. And what is the definition of a low caste person? दोषवत्सु – who are full of pollution, and therefore they mistake आत्मा to be full of दोषs. How is the mistake evident? That all the scripturally illiterate people are mistaking the आत्मा to be contaminated, how do we know? Because they uniformly use the expression I am impure. Whenever we say I am impure, we are loudly proclaiming our scriptural illiteracy. Whenever we are loudly proclaiming I am impure, we are only declaring our scriptural illiteracy, because I am impure is not at all correct, शास्त्र says, I am नित्यशुद्धः. Unfortunately even Vedantic students who go through all the गीता उपनिषत् and नैष्कर्म्यसिद्धि and praise the नैष्कर्म्यसिद्धि class, they keep on saying that my राग-द्वेष is not completely gone. I have understood वेदान्त well, but my राग-द्वेष is not completely gone, that means we are listening to वेदान्त mechanically. If we are listening to वेदान्त in the way it is to be listened to, it should be impossible for us to say I am impure because I am नित्य शुद्ध आत्मा. Therefore

शङ्कराचार्य says, मूढैः – by the scripturally illiterate people, आत्मा is mistaken as contaminated, तथा अपि – in spite of this mistaken notion, तद्-दोषैः अस्पृष्टम् – I am uncontaminated by all the दोषs, न मे द्वेषरागौ न मे लोभमोहौ. When? Not after the completion of साधन. *So purity is not a goal, purity is a fact.* That is वेदान्त. Therefore तद्-दोषैः – by those दोषs, अस्पृष्टम्, अस्पृष्टम् means untouched by those दोषs. इति, after इति we can remove the full stop. इति can be taken as हेत्वर्थे, therefore इति हेतोः – because of this reason, निर्दोषम्, निर्दोषम् means आत्मा is ever free from दोष. निर्दोषम् is in the मूलम्, is equal to दोष-वर्जितम्. And after दोष-वर्जितम् we can put a full stop. And हि is the next word in the मूलम्, is equal to यस्मात्. There the sentence is incomplete, you have to complete it by adding, तस्मात् ब्रह्मणि ते स्थिताः, the fourth quarter of the श्लोक should be added. यस्मात् एवम् तस्मात् ब्रह्मणि ते स्थिताः भवन्ति. Continuing;

न अपि स्व-गुण-भेद-भिन्नम्, निर्गुणत्वात् चैतन्यस्य । वक्ष्यति च भगवान् ‘इच्छा’ आदीनां [गीता १३-६] क्षेत्र-धर्मत्वम्, ‘अनादित्वान् निर्गुणत्वात्’ [गीता १३-३१] इति च ।

So here शङ्कराचार्य is adding a note to refute possible misunderstanding based on other schools of philosophy. In certain other schools like न्याय, वैशेषिक, etc., they talk about आत्मा as सगुणः, आत्मा is endowed with attributes and they talk about two types of गुणs in आत्मा. And one set of गुणs are intrinsic to आत्मा. And in न्याय वैशेषिक शास्त्र, they talk about अष्ट गुणs – राग-द्वेष, पुण्यम्, पापम्, सुखम्-

दुःखम्, ज्ञानम् and संस्कारः. Eight types of attributes they talk about. And then they talk about a second group of दोषs or attributes which are borrowed from the body. Like ब्राह्मणत्वम्, क्षत्रियत्वम्, पुरुषत्वम्, स्त्रीत्वम्, युवत्वम्, वृद्धत्वम्, etc. They are all transferred attributes. So thus आत्मा has got two types of attributes, आगन्तुक धर्मs and another is स्वाभाविक धर्मs. आगन्तुक धर्मs are attributes transferred from the body and स्वाभाविक धर्मs are attributes intrinsic to the आत्मा which are राग-द्वेष पुण्यम्-पापम् सुखम्-दुःखम्, ज्ञानम् and संस्कारः they talk about and they argue that by knowledge we may stop transferring the body's attributes. By knowing what? I am different from the body. And therefore the ज्ञानि is free from the attributes which are transferred from the body, like I am born, I am growing old, I am male, I am female, etc. Those attributes he may stop to transfer. But even though the transferred attributes are gone, there are the original attributes of the आत्मा in which पुण्यम् and पापम् are there, because according to न्याय-वैशेषिक philosophy, पुण्य and पापम् belong to आत्मा itself. And therefore you cannot attain मोक्ष by this mere knowledge. Such a doubt may come, therefore शङ्कराचार्य says that is not at all correct, because पुण्यम्, पापम्, राग, द्वेष, etc., also belong to the body only. That is what is said here. न अपि स्व-गुण-भेद-भिन्नम् – we cannot say there are different आत्माs with different attributes. We cannot argue that there are different आत्माs with different attributes, which includes different दोषs like पुण्य-पाप also. Why? Because निर्गुणत्वात् – because even those eight attributes you talk

about, राग, द्वेष, पुण्यम्, पापम्, सुखम्-दुःखम्, ज्ञानम् – Consciousness also is an attribute of आत्मा called ज्ञानम् – and then the eighth one is संस्कारः or वासनः. So राग-द्वेष पुण्यम् पापम्, सुखम्-दुःखम्, ज्ञानम् and संस्कारः, all these are considered to be attributes of the आत्मा. Now शङ्कराचार्य says न – it is not true, because वैतन्यस्य निर्गुणत्वात् – because आत्मा doesn't have any attribute at all. Only difference is the gender is an attribute belonging to the स्थूल शरीरम्, राग-द्वेष are attributes belonging to the सूक्ष्म शरीरम्, but both of them do not belong to आत्मा. So स्व-गुण-भेद-भिन्नम् आत्मतत्त्वम् न भवति. आत्मतत्त्वम् we have to supply. आत्मतत्त्वम् स्व-गुण-भेद-भिन्नम् न भवति. आत्मा cannot be different with different attributes like पुण्यपापम् because निर्गुणत्वात्, because आत्मा is निर्गुणः. Full stop. After वैतन्यस्य we have to put a full stop.

Then the question how do you know आत्मा is निर्गुणः? What is the प्रमाणम् for that, if you ask, शङ्कराचार्य says, भगवान् 'इच्छा' आदीनां [गीता १३-६] क्षेत्र-धर्मत्वम् वक्ष्यति – भगवान् कृष्ण himself clearly declares that all the attributes that you are talking about like राग-द्वेष पुण्य-पाप सुख-दुःख ज्ञान संस्कार, all the eight attributes you talk about, they all belong to क्षेत्र-धर्मत्वम् – they belong to the क्षेत्र, क्षेत्र means अनात्मा. Here the word क्षेत्र means अनात्मा. And शङ्कराचार्य says भगवान् वक्ष्यति – भगवान् will tell this later. Now we have to guess, where will भगवान् tell later? The word क्षेत्रम् must give you the clue. You are all smiling! So the thirteenth chapter minimum that much you should know. The thirteenth chapter of the गीता is titled क्षेत्र-क्षेत्रज्ञ-

विभाग-योगः, and what is the श्लोक number? I am not expecting too much, that श्लोक number is

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ गीता १३-७ ॥

There इच्छा द्वेषः etc., is said to be क्षेत्र धर्म, अनात्मा धर्म, that means it is not क्षेत्रज्ञ धर्म. The word धर्म here means attribute. Don't take धर्म as धर्म-अर्थ-काम, not that धर्म, धर्म means गुण. So this comes in the thirteenth chapter, श्लोक six or seven. I have to say six or seven, because the first verse of the thirteenth chapter is अर्जुन उवाच, in some books it is not there. If you include that, it will be verse seven or it will be verse six, either way it begins with इच्छा द्वेषः. And there is one more direct गीता वाक्यम्, 'अनादित्वान् निर्गुणत्वात्' [गीता १३-३१] इति च. This also comes in the thirteenth chapter, verse number thirty-one or thirty-two.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ गीता १३-३१ ॥

So very very important. I am free from all impurities, even when my mind is full of impurities. You can always improve your mind without connecting it to मोक्ष. Once we have come to निदिध्यासनम्, we have to continue to improve the mind, but don't see it as मोक्ष साधनम्, see it as लोकसङ्ग्रहः साधनम्. So improving the mind is a lifelong job, until you come to निदिध्यासनम् improving the mind is a साधन for मोक्ष, but once you come to निदिध्यासनम्, improving the mind should continue but you don't see that as मोक्ष साधनम्, because I am already मुक्तः, but continue to improve it as

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥ and I am ever pure. This is the message. Continuing;

न अपि अन्त्या विशेषाः आत्मनः भेदकाः सन्ति, प्रति-शरीरं तेषां सत्त्वे प्रमाण अनुपपत्तेः ।

So here शङ्कराचार्य is specially dealing with a topic which is unique to a particular system of philosophy. That system of philosophy is called वैशेषिक दर्शनम्, which is propounded by कणाद मुनिः. And if you don't know that वैशेषिक दर्शनम्, this sentence in the भाष्यम् is not at all relevant. In fact, we can happily take away this sentence. But if you happen to know that वैशेषिक दर्शनम्, this sentence will become relevant. Since we are studying the भाष्यम् I have to explain this sentence. If I have to explain this sentence I have to tell you about the वैशेषिक दर्शनम्. These are some of the differences between मूलम् class and भाष्यम् class. In मूलम् class, I will happily omit this sentence, so that I need not talk about वैशेषिक दर्शनम्, but when you come to भाष्यम्, you will have to explain. I will give you the minimum information required.

वैशेषिक दर्शनम् talks about a topic called विशेष and because of this unique topic of विशेष alone, the very philosophy is called वैशेषिकम्. And what is this विशेष? विशेष is the identifying factor, unique identifying factor is called विशेष. And this unique identifying factor belongs to certain substances only. This unique identifying factor or identification factor belongs to only certain types of substances, and those substances he calls नित्य द्रव्याणि.

नित्य द्रव्याणि means eternal substances. And in वैशेषिक दर्शनम् there are several eternal substances. In अद्वैतम् no problem, only one. But in वैशेषिक दर्शनम् there are several eternal substances. What are they? For example, आकाश is an eternal substance, नित्यद्रव्यम् is आकाश, even though in वेदान्त आकाश is not नित्यद्रव्यम्, because आकाश is subject to birth and death, तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः ॥ तैत्तिरीयोपनिषत् २-१-२ ॥, आकाश is अनित्यद्रव्यम् in वेदान्त, आकाश is नित्यद्रव्यम् in वैशेषिक दर्शनम्. And similarly आत्मा is also a नित्यद्रव्यम् in वैशेषिक and वेदान्त also. But the problem is he says there are infinite eternal आत्माs, there are infinite eternal आत्माs. Your आत्मा is infinite, my आत्मा is infinite and ant's आत्मा is infinite, thus there are several eternal आत्माs. For him कालम् is infinite, mind is infinite, नित्यद्रव्यम्, and then he talks about परमाणुs, atomic substances, परमाणुs are infinite, and at the time of प्रलयम् all these नित्यद्रव्यम्s will continue to exist. Even though the whole creation will resolve, even though all the creations will resolve, the fourteen लोकs will resolve, these नित्यद्रव्यम्s will continue in प्रलयम्, that means our आत्माs will also continue. And at the time of प्रलयम् if you want to differentiate one आत्मा from another आत्मा, the differentiating factor is called विशेषः. And therefore it is called विशेषः, ultimate differentiating factor at the time of प्रलयम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-19 Continuing:

न अपि स्व-गुण-भेद-भिन्नम्, निर्गुणत्वात् चैतन्यस्य । वक्ष्यति च
भगवान् ‘इच्छा’ आदीनां [गीता १३-६] क्षेत्र-धर्मत्वम्,
‘अनादित्वान् निर्गुणत्वात्’ [गीता १३-३१] इति च ।

न अपि अन्त्या विशेषाः आत्मनः भेदकाः सन्ति, प्रति-शरीरं तेषां
सत्त्वे प्रमाण अनुपपत्तेः ।

शङ्कराचार्य is commenting on the nineteenth verse of the fifth chapter. There in the third quarter of the verse, Lord कृष्ण pointed out निर्दोषं हि समं ब्रह्म, ब्रह्मन् which is none other than आत्मा is one uniform and free from all the दोषs. Therefore आत्मा is one and आत्मा is free from all attributes and therefore आत्मा is free from all the दोषs. This was indicated in the previous verse itself. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि, in all of them आत्मा is only one. And in this context, शङ्कराचार्य wants to refute the आत्मा concept of न्याय philosophy. So especially वैशेषिक आत्मदर्शनम् is criticized by आचार्य because वैशेषिकs point out that आत्माs are many. This is their first principle, and not only are आत्माs many, आत्माs are endowed with different attributes. Eight attributes they talk about, रग and द्वेष are attributes of आत्मा, पुण्यम् and पापम् are attributes, सुखम् and दुःखम् are attributes, Consciousness and वासनाs are attributes. Thus eight attributes they talk about. And since these attributes vary from आत्मा to आत्मा, your आत्मा has got a particular type of पुण्यपापम् and I have got a

different set of पुण्यपापम्, therefore our आत्माs are different in terms of the attributes. And शङ्कराचार्य refuted that by pointing out that all these eight attributes that you talk about do not belong to आत्मा, but they belong to अनात्मा only, especially the सूक्ष्म शरीरम् alone has all the eight attributes and instead of giving reasoning for this, कृष्ण quotes the शास्त्र प्रमाणम् itself,

इच्छा द्वेषः सुखम् दुःखम् सङ्घातः चेतना धृतिः ।

एतत् क्षेत्रम् समासेन सविकारम् उदाहृतम् ॥ गीता १३-६ ॥

कृष्ण has clearly mentioned all these eight attributes belong to क्षेत्रम् and not क्षेत्रज्ञ, the आत्मा. Upto this we saw in the last class.

Now शङ्कराचार्य wants to refute another concept of वैशेषिक philosopher. According to the वैशेषिक philosopher आत्मा is by itself जडम् only, and eight attributes including consciousness are generated in आत्मा at a particular time. आत्मा by itself is जडम्, but the consciousness is a temporary attribute generated in आत्मा, अनित्य चैतन्यम् is an अनित्य attribute of नित्य जड आत्मा, and they also explain how these temporary attributes are generated. Eight temporary attributes including Consciousness, how these temporary attributes are generated, they talk about. They say आत्मा is also जडम्, and how many आत्माs are there? Infinite आत्माs, each one has one separate आत्मा, and each आत्मा is all pervading. So my आत्मा is also all pervading, your आत्मा is also all pervading, both of them are जडम् in nature. And they say, this जड आत्मा contacts the जड अन्तःकरणम् or mind.

According to वैशेषिक philosopher, mind is also जडम्, of course, in वेदान्त also mind is जडम्. The only difference is they say आत्मा is जडम्, whereas we don't accept that. And they say, जड आत्मा and जड mind will combine in जाग्रत् अवस्था. In सुषुप्ति अवस्था आत्मा and mind remain separate, unconnected and during the सुषुप्ति अवस्था आत्मा and mind are without contacts, therefore both of them remain जडम्. Whereas in जाग्रत् अवस्था the जड आत्मा and the जड mind will join together and at that time alone these eight attributes are generated, आत्म-मन संयोगेन गुण उत्पत्तिः, including चैतन्य गुणस्य उत्पत्तिः भवति. And after the attributes are generated, they will have to join one of these two. One of these two means either आत्मा or mind, and वैशेषिक says these generated attributes will not join the mind, these generated attributes including Consciousness will join आत्मा. Thus चैतन्यम् generated will become आत्मा गुणम्, and mind will continue to be जडम् only. Similarly राग is generated, becomes attribute of आत्मा; द्वेष is generated, becomes attribute of आत्मा; पुण्यम् is generated, पापम् is generated; all of them get generated and join the आत्मा. And therefore during जाग्रत् अवस्था आत्मा will have these eight attributes, therefore these attributes will differentiate one आत्मा from another. All these are not required, but just let us know something about the funny concepts of the other system.

And then what happens? He says during सुषुप्ति, मरणम् etc., आत्मा and mind contact will be lost, therefore what will happen? The eight attributes will not be generated.

These eight attributes will not be generated. That is why in सुषुप्ति, आत्मा will not have Consciousness. And then what about प्रलयम्? That is the point that is required for our discussion now. What happens during प्रलयम्? During प्रलयम्, naturally, आत्मा and मन संयोग will not take place, and according to them, mind is also eternal substance. And therefore during प्रलयम् many आत्माs will be existing, many minds will be existing, then आकाश will be existing, all of them will be there in प्रलयम्, but at that time, आत्मा will not have these eight attributes. Why, what is the reason? Because आत्म-मन संयोग will not be there during प्रलयम्, because once the संयोग comes, what will happen? All the other attributes and the व्यवहारs will come. Therefore आत्माs will be there without these attributes. Now the question is how to differentiate one आत्मा from another. During सृष्टि काल these eight attributes are there to separate or distinguish, during प्रलय काल these distinguishing attributes are not there, therefore we require something else to differentiate one आत्मा from another. And the वैशेषिक philosopher says at that time two आत्माs are differentiated by some other factor. And this differentiating factor cannot be any of the eight गुणs because the eight गुणs will come during सृष्टि काल through आत्म-मन संयोग, therefore during प्रलय काल these गुणs will not differentiate, therefore we require some other factor, which factor cannot be called a गुण. It cannot be called a गुण, because प्रलय काले गुणाः न सन्ति. And it cannot be क्रिया also, activity also, because for action also आत्मा requires connection with the mind and body.

Therefore आत्मा doesn't have गुण at that time, आत्मा doesn't have क्रिया at that time, since all the conventional differentiating factors are absent, if you understand fine, if you don't understand also it doesn't matter, anyway पूर्वपक्ष only. During प्रलय काल, since all the conventional differentiating factors like गुण क्रिया etc., are absent, वैशेषिक says, we require some other differentiating factor, which is called the ultimate differentiating factor. Between what and what? Between one आत्मा and another आत्मा at the time of प्रलयम् we require an ultimate differentiating factor, when all the other differentiating factors have resolved. And what is that factor? It is called विशेषः.

This विशेष doesn't come under गुण, it doesn't come under क्रिया, it does not come under any one of the differentiating factor which is available in जाग्रत् अवस्था or सृष्टि काल. Therefore he calls it by a special name, it comes under a special category called a पदार्थः, he calls it a पदार्थ. And what is this special पदार्थ? It is called विशेष पदार्थः. And therefore वैशेषिक says, विशेष is a पदार्थ which is the ultimate differentiating factor between one आत्मा and another आत्मा obtaining in प्रलय काल.

And शङ्कराचार्य says कृष्ण does not accept this विशेष. कृष्ण does not accept this विशेष. Therefore there is no plurality of आत्मा differentiated by अन्त्या विशेषाः. Therefore there is no plurality of आत्मा differentiated by अन्त्या विशेषाः. In English what should be the translation? The ultimate identity or the ultimate specification or the

ultimate differentiating factor; that also you cannot talk about. Look at this line. **अन्त्याः विशेषाः** – the ultimate specifications or identities, **आत्मनः भेदकाः** – which differentiate one **आत्मा** from another. At what time? At the time of **प्रलयम्**, **प्रलय काले** **आत्मनः भेदकाः**, **भेदक** means differentiating factor. And how many such **विशेषाः** must be there? Each **आत्मा** will have its own unique identity. Just as the Indian Government is now planning a unique identification number. Are you reading the newspapers? I think you all are **ब्रह्मनिष्ठाः**, you won't read newspapers at all. Now they are trying to give every Indian citizen one unique identification number – UID. **वैशेषिक**s have already done that. During **प्रलय काल** all the infinite **आत्मा**s of ant, plant and you and **देव**s and **असुर**s and for all of them, we have got unique identification number called **अन्त्य विशेष**. And they have taken so much trouble and because of this unique factor alone, this philosophy itself is called **वैशेषिक दर्शनम्**. **शङ्कराचार्य** casually takes that and puts it in garbage basket. He says **न** – there is no **विशेष** in the **आत्मा**. And how many **विशेष**s must be there? If infinite **आत्मा**s are there, each **आत्मा** will have a unique identification mark called **आत्मा विशेष**. And **न**, **न** means they are not there. And why is **विशेष** not there? **तेषाम् प्रति-शरीरं सत्त्वे** – with regard to the existence of unique **विशेष** in every **आत्मा** of every body, **प्रति-शरीरम्** means in every **आत्मा** of every body, because according to them each body has got one **आत्मा**. Therefore **प्रति-शरीरम्** means **प्रति-आत्मा**, in every body, in every **आत्मा**, **तेषाम् सत्त्वे** – with regard to the existence of

विशेष, तेषाम् means विशेषाणाम् सत्त्वे, सत्त्वे is विषय सप्तमी, प्रमाण अनुपपत्तेः – there is no प्रमाणम् to prove the विशेष existing in आत्मा during प्रलयम्. There is no प्रमाणम् to prove the विशेष. And शङ्कराचार्य doesn't explain that, we have to note why do we say this.

All the पौरुषेय प्रमाणम्s cannot prove the विशेष of आत्मा. पौरुषेय प्रमाण means प्रत्यक्ष, अनुमान, उपमान, अर्थापत्ति, अनुपलब्धि, and लौकिक शब्दः, all these six प्रमाणम्s cannot prove the विशेष in the आत्मा. Why can they not prove? You should know the logic. Suppose I give the homework, what will be your answer? The answer should be all the पौरुषेय प्रमाणम्s cannot access आत्मा itself. When they cannot objectify the आत्मा, how can they prove that each आत्मा has got a unique identifying विशेष? आत्मनः एव अविषयत्वात् आत्मा विशेषः you cannot prove. Therefore पौरुषेय प्रमाणम्s are gone.

Then what is left out? There is only one अपौरुषेय प्रमाण. If वेद talks about आत्मा विशेष, we can accept, but unfortunately, neither वेदपूर्व भाग nor वेद अन्त भाग talks about many आत्माs and each one having a विशेष. On the other hand, what do the उपनिषत्s say? आत्मा वा इदमेक एवाग्र आसीत्॥ ऐतरेयोपनिषत् १-१-१ ॥ Before creation, there was only one आत्मा. There is this श्रुति प्रमाणम्, how can you talk about many आत्माs each one with a विशेष? Therefore अपौरुषेय प्रमाणम् also doesn't prove विशेषः, पौरुषेय प्रमाण cannot talk about विशेषः, therefore what is the special news? The special news is there is no विशेष.

So therefore शङ्कराचार्य says I have to give you a विशेष ज्ञानम्, and what is that विशेष ज्ञानम्? विशेषः न सन्ति is the विशेष ज्ञानम्. Why? प्रमाण अनुपपत्तेः – there is no प्रमाणम्. Continuing;

अतः समं ब्रह्म एकं च । तस्माद् ब्रह्मणि एव ते स्थिताः । तस्माद् न दोष-गन्धमात्रम् अपि तान् स्पृशति, देहादि-सङ्घातात्म-दर्शन-अभिमान-अभावात् ।

Therefore what is the conclusion? आत्मा doesn't have eight गुणs also, आत्मा doesn't have विशेषs also, therefore you have no प्रमाणम् to differentiate one आत्मा from another, therefore the conclusion is there is no plurality of आत्मा, आत्मनः एकत्वम् सिद्धम्. And if at all we are talking about many जीव आत्माs, at the time of talking about the plurality of जीवात्मा, we are counting the mind and plurality of the mind is transferred on the जीवात्मा, therefore जीवात्मा बहुत्वम्, जीवात्मा बहुत्वम् is अन्तःकरण बहुत्वम् falsely transferred on the जीवात्मा, once the अन्तःकरणम् is separated, जीवात्मा बहुत्वम् you cannot talk about, जीवात्मा is also एकम् only, which एक जीवात्मा is called परमात्मा. And therefore आत्मनः बहुत्वम् नैव सिद्धम्, जीवात्मा is also एक only, परमात्मा is also only एक only, in fact, I should not say जीवात्मा and परमात्मा, there is only an एकात्मा. अतः – therefore, समं ब्रह्म एकं च – ब्रह्मन्, the आत्मा is समम्, uniform, निर्गुण निर्विशेषम्, and एकं च भवति. After एकं च we have to put a full stop, after adding भवति, एकं च भवति. And therefore what? Now शङ्कराचार्य comes to the fourth quarter of the श्लोक. तस्माद् ब्रह्मणि एव ते स्थिताः. After

स्थिताः we have to put a full stop. And शङ्कराचार्य doesn't comment upon this fourth quarter because it is very very evident. **तस्मात्** – therefore. Therefore means wherefore? Since the आत्मा is always निर्दोषम्, अनात्मा is always सदोषम्, which one should we vote for? Since आत्मा is निर्दोषम्, अनात्मा is सदोषम्, अनात्मा means पञ्च अनात्मा, पञ्च अनात्मा means, I have to repeat again and again, possession, profession, family (underline family), body and mind. The पञ्च अनात्मा regularly indicated by the word अहङ्कार and ममकार, this is always सदोषः. And therefore by using the word, अहम्, when I use the word अहम्, either I can refer to the आत्मा part of me, or I can refer to the अनात्मा part. Intelligent people claim the आत्मा part, and all those the ignoramuses, the indiscriminate ones are obsessed with the अहङ्कार ममकार अंश. Therefore he says **तस्मात्** means आत्मनः निर्दोषत्वात्, since आत्मा is free from all problems, **ते, ते** means all the निदिध्यासनम् students who practice binary format. **ते** means निदिध्यासनम् practitioners, binary format practitioners. What do they do? **स्थिताः** – all the time they claim **ब्रह्मणि** – the ब्रह्मन् component, the आत्मा component, the सत्यम् component. And because of this binary format practice what happens to them? They will never look upon themselves as endowed with दोषम्s. I will claim दोषम् to myself, when? Only when I claim the अनात्मा component, once I have distanced from अनात्मा component, always I say, न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः, मोक्षः means here arriving मोक्ष I am not interested in, न मोक्षः means

साध्य मोक्षः नास्ति. But what मोक्ष is there? सिद्ध मोक्षः, नित्य मोक्षः alone I want to claim. Until I came to निदिध्यासनम्, I was looking forward to साध्य मोक्ष in the name of जीवन्मुक्ति, I was expecting मोक्ष or in the name of विदेहमुक्ति I was expecting मोक्ष, the expected मोक्ष is called साध्य मोक्ष; in निदिध्यासनम् I reject साध्य मोक्ष, साध्य जीवन्मुक्ति also I reject, साध्य विदेहमुक्ति also I reject, both of them are विपरीत भावनाs and I claim नित्य सिद्ध मोक्ष. Therefore शङ्कराचार्य says तस्मात् – since they claim the निर्दोष आत्मा, तान् न स्पृशति – no दोष will touch them. That is why we say we don't have आगामि पुण्यपापम्, आगामि पुण्यपापम् is only when I identify with अनात्मा. When I don't identify with अनात्मा, नैव किञ्चित् करोमि is my भावना, where is the question of आगामि पुण्यम् and पापम्? Therefore दोष-गन्धमात्रम् अपि – even a wee bit of दोष, even a suspicion of दोष, even an iota of दोष, तान् न स्पृशति. What is the meaning of the word तान्? Not the mind, mind will continue to have one दोष or the other, even if you are going to do वासना क्षयम्, the infinite वासनाs of infinite जन्मs you can never exhaust because if infinite वासनाs of infinite जन्मs you have to exhaust, how much time will it take? Interesting question! Infinite वासनाs of infinite जन्मs you have to exhaust, you will require another infinite जन्मs. Therefore remember, वासना क्षय मनो नाशः etc., should be understood as वासना मिथ्यात्व निश्चयः. वासना क्षयः is equal to वासना मिथ्यात्व निश्चयः, मनो नाशः is equal to मनो मिथ्यात्व निश्चयः. How much time will it take? It is instantaneous, ब्रह्म सत्यम् जगत् मिथ्या, अहम् ब्रह्मैव न अपरः. Therefore दोष-

गन्धमात्रम् अपि तान् न स्पृशति. What is the logic? Because देहादि-सङ्घात-आत्म-दर्शन-अभिमान-अभावात् – because a निदिध्यासन कर्ता doesn't have अभिमानम्. And what kind of अभिमानम्? आत्मदर्शनम् – the अहङ्कार अभिमानम्, अहङ्कार भावना, which includes ममकार भावना also. So free from the अभिमानम् of अहङ्कार ममकार भावना, where? देहादि-सङ्घात – in the body-mind-complex. सङ्घात means complex, देह means body, आदि means etc. Etcetera here indicates सूक्ष्म शरीरम् and कारण शरीरम्. And this alone I called neighborization of अहङ्कार in my नैष्कर्म्यसिद्धि class. Look at the अनात्मा as the neighbor. Because about a neighbor's problem we are all very much असङ्गः. We ring down the curtain with the word alas! Any problem in the neighborhood we will be disturbed all right, but the disturbance is superficial difference, which will last for two minutes with one alas word. वेदान्त says convert your own body and family into another neighbor. This is called neighborization meditation. Don't look into English dictionary, those words may not be there, they are coined by me for the sake of communication.

And here also one aside note. When we say ज्ञानि doesn't have देहाभिमानम्, we should be very careful. Does it mean that the biological pains will not be felt? Because once we talk about अभिमान अभाव many people think that after ज्ञानम् there will not be physical pain, and immediately they quote two people.

One is सदाशिव ब्रह्मेन्द्र. And they talk about the story, I don't know whether it happened or not, he was walking naked and somebody came and cut the hand, and he was not even aware and after some time someone came and joined the cut off hand, some plastic surgery; even that he didn't know. Therefore what is the indication of ज्ञानम्? You should not know whether you have hand or not!

And the second example they quote is रमण महर्षि underwent surgery without anesthesia. And once this misconception comes, we will always judge ourselves in terms of pain, and therefore regularly at the end of the class what should you do, take a pin and prick, and if it pains then I am not a ज्ञानि. This every day you have to practice pinprick experiment. And sometimes because of some skin disease the pain is not felt, and all those people will be liberated people. This is a very wide misconception. अभिमानम् is of two types, देह अभिमानम् is of two types. One is called सामान्य अभिमान caused by प्रारब्ध, प्रारब्ध जन्य सामान्य अभिमान, which is the cause of biological physical pain, and there is a second type of अभिमान called विशेष अभिमान which is caused by आत्मा अज्ञानम्. This विशेष अभिमान is the cause for emotional pains caused by projections. So the emotional problems are caused by विशेष अभिमान, because of which I talk about पूर्वजन्म, I talk about future जन्म and I worry. And वेदान्त cannot do anything with regard to सामान्य अभिमान caused by प्रारब्ध. प्रारब्ध जन्य सामान्य अभिमानस्य ज्ञानेन नाशः न सम्भवति. Therefore biological pain cannot be stopped, but the

psychological pain caused by विशेष अभिमान alone can be eliminated. Therefore here अभिमान अभाव is विशेष अभिमान अभाव, like a child when the child has biological pain it will only cry. The child doesn't have विशेष अभिमानम्. So which is an intellectual phenomenon. विशेष अभिमान requires a developed intellect. Animals do not have the विशेष अभिमान. दयानन्द स्वामिजि says Self-conclusion born out of functioning intellect. So animals do not have developed intellect, therefore they lack विशेष अभिमान. Developed intellect is not there for children also, therefore children will cry, but they will not think about what disease I have got, etc. And because of undergoing all these tests, so much expenditure, and what will happen in the future, all these worries the child doesn't have, why, विशेष अभिमान अभावात्; not because the child is liberated. The child's intellect is not yet grown, therefore विशेष अभिमान is possible only for human being, and that too human beings who have got a thinking intellect. Even those people who have got mental derangement, they don't have विशेष अभिमान, that is why they walk on the road without proper dress also, because they don't bother what will other people think. But सामान्य अभिमानम् is there for all people. वेदान्त will remove which अभिमान? विशेष अभिमान. All these are discussed. You know there is a special text. दृग्-दृश्य विवेकः. सहजतादात्म्यम्, कर्मज तादात्म्यम्, भ्रान्तिज तादात्म्यम्. विशेष अभिमान is called भ्रान्तिज तादात्म्यम्, that will go by ज्ञानम्. सामान्य अभिमानम् is called कर्मज तादात्म्यम्, that will not go away as long as प्रारब्ध is there.

अहंकारस्य तादात्म्यं विच्छायादेहसाक्षिभिः । सहजं कर्मजं
भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥ दृग्-दृश्य विवेकः ८ ॥

I said only two, there he says three. I don't want to confuse you now, note this much. Continuing;

देहादि-सङ्घात-आत्म-दर्शन-अभिमानवद्-विषयं तु तत् सूत्रम्
'समासमाभ्यां विषमसमे पूजातः' [गौतमधर्मसूत्र २-८-२०, १७-२०] इति, पूजा-विषयत्वविशेषणात् ।

So शङ्कराचार्य has dismissed the पूर्वपक्षि in this commentary. But पूर्वपक्षि raised the पूर्वपक्ष with the help of a धर्मसूत्र, I don't know whether you will remember, because the पूर्वपक्ष came two weeks before and we don't have time to revise the teaching also. Therefore suddenly you may wonder what I am talking about. In the introduction to this श्लोक, पूर्वपक्षि quoted a गौतम स्मृति pointing out समदर्शनम् is a दोष. And he talked about a सूत्र where it is said in पूजा, याग etc., if you treat all the priests alike, without looking into the protocol, that is called protocol, in fact, गौतम स्मृति is nothing but protocol सूत्र only, and if the protocol is not followed, and all these people are equally treated, that यजमान will get पापम् and not only that, whoever consumes food in that याग, even they will get पापम् it is said. Now when we negate the पूर्वपक्ष, the question comes, do we refute the गौतम स्मृति also. शङ्कराचार्य is worried, therefore he says I refute the पूर्वपक्षि only, I don't want to reject the गौतम सूत्र. Then what do I want to say. गौतम सूत्र is a valid प्रमाणम् only, but it is a प्रमाणम् in the पूर्व भाग कर्मकाण्ड context, when rituals are being done, and when we are in social

interaction, or public functions are conducted, when several dignitaries are there, in that context you should observe those rules. भावाद्वैतम् सदा कुर्यात् let अद्वैत भावना be within your mind only, क्रियाद्वैतम् न कर्हिचित् in worldly transactions and social interactions and religious functions, at the action level don't follow अद्वैतम्, अद्वैत is at भावना level. And therefore he says 'समासमाभ्यां विषमसमे पूजातः' [गौतमधर्मसूत्र २-८-२०, १७-२०] इति सूत्रम्. That सूत्रम् is talking about religious and social interactions. इति, पूजा-विषयत्व विशेषणात् – the very सूत्रम् includes the word पूजा. 'समासमाभ्यां विषमसमे पूजातः' – in the context of पूजा, religious interactions or social interactions also, विशेषणात् means because of specifications. विषयम् – it is dealing with the people. What type of people? देहादि-सङ्घात-आत्म-दर्शन-अभिमानवद् – those people who have got देह अभिमान. So in a social function, when dignitaries are coming, what is their भावना? I am स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः अवस्थानत्रयसाक्षी? No. They come as the Vice-president of the corporation who have given a big donation, and therefore they come as the respective social dignitaries, etc. There the अहङ्कार is present that is playing, not the आत्मदर्शनम्. Therefore देहादि-सङ्घात-आत्म-दर्शन-अभिमानवद् means the लौकिक जनाः, अज्ञानि जनाः. In fact, even while naming the dignitaries the order must be properly looked into. If a top person's name you read second, the next donation won't come. Therefore you have to be very very very clear, that is why स्वामिजिs have big problem. Therefore I don't try to know the social statuses of the students. I don't want to know

because I cannot say you don't sit there, you sit here, etc. Now I need not bother about that because, it is not पूजा or it is not social function. But once यज्ञ comes you have to follow: sponsors, first five rows. Why, यज्ञ needs to be conducted, you need money for the hall, etc. Therefore those who give Rs. one lakh they must be treated differently, those who give Rs. fifty thousand differently, rows will have to be differentiated. Once लौकिक व्यवहार comes अभिमानम् plays the role. Therefore even ज्ञानिs when they come to व्यवहार, क्रियाद्वैतम् न कर्हिचित्. Then what is the भावना? भाव अद्वैत, just remember, the big donor is also आत्मा, you ask them to come to the first seat, but remember that आत्मा is the same. This is to be at the time of eating also. The plate is also ब्रह्मन्, the food is also ब्रह्मन्, but that doesn't mean the plate is consumed along with the food; let the awareness be there, ब्रह्म-अर्पणं ब्रह्म हविः ब्रह्म-अग्नौ awareness be there, but in treating, plate should not be consumed and food should be consumed. Therefore he says, इति तत् विषयम्. Therefore गौतम स्मृति is relevant, because all the वैदिकs have got देहाभिमानम्. Continuing;

दृश्यते हि ब्रह्म-वित् षड्-अङ्गवित् चतुर्वेदविद् इति पूजा-दानादौ गुण-विशेष-सम्बन्धः कारणम् ।

So here शङ्कराचार्य says this अहङ्कार अभिमान is there in both. In both means the वैदिकs to be honored, those वैदिकs also have got अभिमानम् in the यागशाला, not only the honored people, the honoring यजमान is also अज्ञानि, therefore he also has got अहम् कर्ता अभिमान. Both of them

are अज्ञानिs in the कर्मकाण्ड, both means the वैदिक priest also has got अभिमानम्, and the यजमान कर्ता also has अभिमानम्. So first he talks about the priest and later he talks about the यजमान. So he says दृश्यते हि – in the यागशाला when you look at the वैदिकs, even as they arrive they want to show their qualifications with some external mark or the other. Suppose they have attended so many वेद पारायणम् and they have got special shawls from various मठम्s. In the मठम् they give the shawls. And each मठम् has got that specialty, and when they come for the कर्मs they bring that shawl to indicate that I have got this special award from काञ्चि मठ, शृङ्गेरि मठ or वैष्णव मठs also I have got. Thereafter the golden thing they give, and whether they wear, it might be summer, sweating too much, still when they come for the function, they come wearing the shawl, why because it is not because it is winter but because they want to display their qualification in that crowd. Therefore शङ्कराचार्य says दृश्यते – we do see in big functions, ब्रह्म-वित्, ब्रह्म-वित् means those people who are ज्ञानिs, ज्ञानिs won't say, but ज्ञानिs are there. ज्ञानिs won't show, very careful, ज्ञानिs are there. षड्-अङ्गवित् – those who know the षड्-अङ्गs, चतुर्वेदवित् – those who know the four वेदs, इति गुण-विशेष-सम्बन्धः – these particular qualifications are visibly there, कारणम् – which are the conditions for पूजा-दानादौ – for honoring them according to the protocol. So गुण-विशेष-सम्बन्धः is there and it is visible, not only visible, those priests also identify with those qualifications in that particular यज्ञवेदि. Whereas here we are talking about ब्रह्म तु

सर्व-गुण-दोष-सम्बन्ध-वर्जितम्, here we are talking about ब्रह्मन् which is not a चतुर्वेदवित् or षड्-अङ्गवित्, therefore why are you mixing up गौतम सूत्र and the fifth chapter of the गीता. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-19 Continuing:

दृश्यते हि ब्रह्म-वित् षड्-अङ्गवित् चतुर्वेदविद् इति पूजा-दानादौ
गुण-विशेष-सम्बन्धः कारणम् ।

शङ्कराचार्य has completed the commentary on the nineteenth verse of the fifth chapter, and after completing his commentary he is answering the objection raised by a पूर्वपक्षि, and that objection is there is a contradiction between the गौतम स्मृति and the गीता श्लोक, because गौतम स्मृति clearly says समदर्शनम् is improper, because while honoring the various वैदिकs in the यागशाला, they have to be honored according to their status only. If you look at all of them equally and treat all of them equally, and give equal दक्षिणा to all those people, then it is a पापम्, therefore गौतम स्मृति criticizes समदर्शनम् and prescribes विषम दर्शनम्, whereas the eighteenth verse of the भगवद्गीता is promoting समदर्शनम् and criticizing विषम दर्शनम्, how come they contradict each other, for which शङ्कराचार्य gives the answer pointing out that the context is quite different. And the context of the विषम दर्शनम् is पूजा or याग, and in a यागशाला, everybody comes as कर्ता, भोक्ता, प्रमाता individuals and the very question of honoring comes not because of आत्मदर्शनम् but because of कर्तृ भोक्तृ प्रमार्तृ दर्शनम्. The context being honoring, therefore the very beginning of honoring is because of भेद दर्शनम्. I want to honor the वैदिक, and the वैदिक is to be honored. First we

have created a division in the form of the honoring person and the honored person. And once that context comes, we are in व्यावहारिक level and once we have decided to honor, you have to see the differences among the to-be-honored people. That is what he says. That is why in माण्डूक्य कारिका, गौडपाद said

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

A परमहंस सन्न्यासि who is moving about, who is not in the context of पूजा or याग etc., there there is निस्तुतिः, निर्ममस्कारः, निःस्वधाकारः, and when I am not going to do नमस्कार itself, where is the question of who must be prostrated first or second. Once the context of नमस्कार comes, भेद दर्शनम् has to be there. Therefore he says, दृश्यते हि – in the context of याग we do see, ब्रह्म-वित् षड्-अङ्गवित् चतुर्वेदविद् इति गुण-विशेष-सम्बन्धः – these distinct characteristic and distinct attributes and the degrees are distinct. And the word ब्रह्म-वित् I translated as a ज्ञानि, ब्रह्मज्ञानि. Some students asked me, whether the word ब्रह्म-वित् can be translated as वेद-वित्, because in the context of पूजा, ब्रह्म-वित् can be translated as वेद-वित्. Nothing wrong in translating that way. But most of the translators take ब्रह्म-वित् only as ब्रह्मज्ञानि. And रामराय कवि, who writes a subcommentary on गीता भाष्यम्, he also takes ब्रह्म-वित् as ब्रह्मज्ञानि only. Therefore वेद-वित् you can take, but ब्रह्म-वित् is taken as ज्ञानि by most of the people.

Then the question will come, if ब्रह्म-वित् is taken as a ज्ञानि, how can ज्ञानि be part of a पूजा, after all he is a great सन्न्यासि and सन्न्यासि cannot attend याग as a वैदिक. For that our answer is every ज्ञानि need not be a सन्न्यासि. You have to answer correctly, because as long as you have the orientation that ज्ञानि is equal to सन्न्यासि, if you constantly connect that way, the greatest disadvantage is you will never accept yourselves as ज्ञानि or मुक्तः for your entire life, you will die only as अज्ञानि hoping I will become a सन्न्यासि in the next birth. I am struggling to remove your notion, therefore you should cooperate with me. Every ब्रह्म-वित् need not be a सन्न्यासि. Therefore this ब्रह्म-वित् may be a ज्ञानि वैदिक and in spite of being a ज्ञानि, as a वैदिक he might have or he can attend a पूजा or a याग and during that occasion that गृहस्थ ज्ञानि वैदिक must be honored first. That is what रामाय कवि says. Thereafter only चतुर्वेदवित् also comes, after ब्रह्म-वित् only. And after that षड्-अङ्गवित्, etc. इति पूजा-दानादौ – with regard to पूजा, दान, etc., there is a difference, therefore गौतम स्मृति is relevant in that पूजा context. Upto this we saw in the last class. Continuing;

ब्रह्म तु सर्व-गुण-दोष-सम्बन्ध-वर्जितम् – इति, अतः ‘ब्रह्मणि ते स्थिताः’ इति युक्तम्।

Whereas this verse is not talking about a पूजा context, this verse means the eighteenth verse of the fifth chapter is not talking about any particular व्यवहार, it is talking about the mindset to be promoted by a निदिध्यासक योगि. The entire fifth chapter is निदिध्यासन context, पश्यन्, शृण्वन्,

स्पृशन्, जिघ्रन्, नैव किञ्चित् करोमि is the topic. We are not stopping the व्यवहार, but in and through the व्यवहार, what should be the mindset that we should promote, that is the subject matter of the fifth chapter, therefore he says, in निदिध्यासनम् context our aim is in and through the भेदs there is the अभिन्न ब्रह्म. Therefore he says ब्रह्म तु – whereas ब्रह्मन् which is behind all the वैदिकs as well as लौकिकs as well as विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि, ब्रह्मन् in the general context of life is discussed here, and that ब्रह्मन् behind everyone is सर्व-गुण-दोष-सम्बन्ध-वर्जितम् – he is free from all the गुणs and all the दोषs. In मनीषापञ्चकम्, शङ्कराचार्य says ब्रह्मज्ञानि doesn't have the attribute of ब्रह्मज्ञानि. Because even ब्रह्मज्ञानि is an attribute, belonging to ब्रह्मन् or प्रमाता? अहङ्कार alone deserves the title ब्रह्मज्ञानि, therefore even in a यागशाला ब्रह्मज्ञानि is a ब्रह्मज्ञानि when I look from ब्रह्मन् angle. Therefore सर्व-गुण; in मनीषापञ्चकम्,

ब्रह्मैव न ब्रह्मविद् यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा
मम ॥ मनीषापञ्चकम् ७ ॥

A ज्ञानि is not ब्रह्म-वित्, a ज्ञानि is ब्रह्मन्. That means the other ignorant people look at ब्रह्मज्ञानि as ब्रह्मज्ञानि, but ब्रह्मज्ञानि himself will look at himself not as ब्रह्मज्ञानि but as ब्रह्मन् himself. And therefore सर्व-गुण-दोष-सम्बन्ध-वर्जितम् – इति अतः – after that an en dash. सम्बन्ध-वर्जितम् after that an en dash. इति अतः – because of this reason, ब्रह्मणि ते स्थिताः' इति युक्तम् – because of that reason only in the nineteenth verse, Lord कृष्ण says ते, ते means निदिध्यासन कर्तारः, even

though they are गृहस्थ ज्ञानिs practicing निदिध्यासनम्, even though they are practicing पञ्चमहायज्ञs, and even though they may offer prostrations to the वैदिकs, even at that time their body is involved in पूज्य-पूजक-भावः, but their mindset is नैव किञ्चित् करोमि, he is also ब्रह्मन्, I am also ब्रह्मन्, ब्रह्म-अर्पणं ब्रह्म हविः, binary format is not given up by a गृहस्थ निदिध्यासक, even निदिध्यासक word is not there, गृहस्थ निदिध्यासु practices binary format even when he does पञ्चमहायज्ञ as a गृहस्थ duty. Therefore ते – those निदिध्यासन कर्ता, 'ब्रह्मणि ते – they ever abide in ब्रह्मन् or binary format, इति उक्तम् – this was said by Lord कृष्ण. Continuing;

कर्म-विषयं च 'समासमाभ्याम्' [गौतमधर्मसूत्र २-८-२०, १७-२०] इत्यादि; इदं तु सर्व-कर्म-सन्न्यासि-विषयं प्रस्तुतम्, 'सर्व-कर्माणि मनसा' [गीता ७-१३] इति आरभ्य आ-अध्याय-परिसमाप्तेः ॥ ७-१९ ॥

So here शङ्कराचार्य talks about a second difference with regard to गौतम स्मृति and गीता श्लोक. In the previous paragraphs he talked about the difference between the वैदिकs obtaining in the यागशाला, and the वैदिकs obtaining in general. In general from निदिध्यासन कर्ता's angle all the वैदिकs are ब्रह्मन् only, and in the यागशाला the वैदिकs should be respected according to their qualifications. Thus there is a difference in the honored वैदिकs in the गौतम स्मृति context and भगवद्गीता स्मृति context. Now in this paragraph शङ्कराचार्य says not only there is a difference in the वैदिकs involved, there is a difference in the यजमान

himself, the यजमान kept in mind in the गौतम स्मृति and the यजमान, the person kept in mind during भगवद्गीता. In the गौतम स्मृति the यजमान, यजमान means the पूजा कर्ता, the यजमान kept in mind is कर्ता, भोक्ता, who is a कर्मयोगि or a कर्मि. He is either a कर्मि or कर्मयोगि, that is the यजमान kept in mind in the गौतम स्मृति, whereas in the भगवद्गीता context the person kept in mind is not a कर्मि or a कर्मयोगि, but a निदिध्यासन योगि who has already gone through श्रवणम् and मननम् and who has done आत्म-अनात्मा विवेक, he is not working for चित्तशुद्धि, he is working for चित्तनिषेधः. A कर्मयोगि works for चित्तशुद्धि, a निदिध्यासन योगि works for चित्तनिषेधः. What a difference! निदिध्यासन योगि's aim is मनोबुद्ध्यहंकार चित्तानि नाहम्, चित्तशुद्धि context is different, चित्त मिथ्यात्व दर्शनम् context is different. How can you mix up and mess up गौतम स्मृति and the fifth chapter of the गीता? Therefore he says 'समासमाभ्याम्' [गौतमधर्मसूत्र २-८-२०, १७-२०] इत्यादि, इत्यादि सूत्रम्, गौतम स्मृति सूत्रम्, कर्मि-विषयम् – is dealing with either कर्मि or maximum कर्मयोगि; कर्मि also promotes I am कर्ता, कर्मयोगि also promotes I am कर्ता. Sometime before I talked about सप्त भावनाs of कर्मयोगि. In fact, it is a nice homework. At the end of the class you try to recollect the सप्त भावनाs of a कर्मयोगि. सप्त भावना word itself are you remembering! What are the सप्त भावनाs I am not asking. I talked about seven thought patterns of a कर्मयोगि. The primary thought pattern of a कर्मयोगि is I am कर्ता, I want चित्तशुद्धि. Whereas निदिध्यासन योगि deliberately negates the सप्त भावना, I am not a कर्ता, I have no सम्बन्ध with चित्तम्. And therefore

कर्म-विषयम् or कर्मयोगि विषयम् is 'समासमाभ्याम्' [गौतमधर्मसूत्र २-८-२०, १७-२०] इत्यादि. And after इत्यादि instead of comma, if you are very very particular about punctuation marks, semi-colon will be a better punctuation. Whereas इदं तु, इदं तु means the eighteenth verse of the fifth chapter of भगवद्गीता is सप्त भावना negation is निदिध्यासनम् I will give you a clue. The सप्त भावना I discussed in the introduction to the fifth Chapter. Introduction itself was for five days, go and search for it. In the introduction I said कर्मयोगि promotes सप्त भावना, निदिध्यासन योगि negates सप्त भावना. Therefore इदं तु – whereas this verse dealing with निदिध्यासनम् is सर्व-कर्म-सन्न्यासि-विषयम्. And here the word सर्व-कर्म-सन्न्यास you should carefully understand, that also I discussed in the introduction to the fifth chapter, the introduction भाष्यम् is very important, all senior and serious students should revise the fifth chapter भाष्यम् introduction where कर्मयोग and निदिध्यासनम् were clearly differentiated. There we translated the word सर्व-कर्म-सन्न्यास as विद्वत् सन्न्यास and we translated विद्वत् सन्न्यास as निदिध्यासन योग, which can be practiced by a गृहस्थ also. विद्वत् सन्न्यास is possible for a गृहस्थाश्रमि also. Therefore here सर्व-कर्म-सन्न्यासि does not talk about विविदिषा सन्न्यास आश्रम, here it talks about विद्वत् सन्न्यास which means निदिध्यासन योग. So here the topic is निदिध्यासनम् प्रस्तुतम्, that has been introduced. And where did it start? 'सर्व-कर्माणि मनसा' [गीता ७-१३] इति आरभ्य – beginning from the thirteenth verse of the fifth chapter upto आ-अध्याय-परिसमाप्तेः, आ means

upto, **अध्याय-परिसमाप्तेः** means the end of the fifth chapter; from thirteenth to the end of the fifth chapter. That phrase **‘सर्व-कर्माणि मनसा’** we are not talking about the physical renunciation of कर्म here, but internal renunciation through binary format. With this the contradiction between गौतम स्मृति and the fifth chapter of the गीता also has been resolved. And how do we resolve the contradiction? They are dealing with two different साधकs and two different contexts, therefore you should not see contradiction. Just like a doctor asking a person to fast or diet and the very same doctor asking another person to eat well. You should not ask why does the doctor contradict. The patients are different. Similarly गौतम स्मृति deals with कर्मि or कर्मयोगि, whereas fifth chapter deals with निदिध्यासन योगि. Therefore there is no contradiction. The अन्वय is, **येषाम् मनः साम्ये स्थितम्, तैः सर्गः इह एव जितः । ब्रह्म हि समम् निर्दोषम् (भवति) । तस्मात् ते ब्रह्मणि स्थिताः ।** Continuing;

Verse 05-20 Introduction;

यस्माद् ‘निर्दोषं समं ब्रह्म आत्मा’, तस्मात्—

In the following twentieth verse Lord कृष्ण is prescribing a complimentary साधन to निदिध्यासनम्. And this complimentary साधन should be in keeping with the content of निदिध्यासनम्. And therefore शङ्कराचार्य reminds us about the main aim of निदिध्यासनम् so that the complimentary साधन will be gelling with the निदिध्यासनम् content. And what is that? He says **निर्दोषं समं ब्रह्म आत्मा** – the aim of निदिध्यासन कर्ता is to promote this mindset,

promoting this mindset throughout the व्यवहार is the aim of निदिध्यासन कर्ता. And what should be the mindset? निर्दोषं समं ब्रह्म – ब्रह्मन् which is defectless, ever pure, and समम् – which is ever uniform and unaffected. So pure unaffected ब्रह्मन् आत्मा भवति – is myself. So this is to be reinforced in and out throughout the व्यवहार, निर्दोषं समं ब्रह्म आत्मा अस्ति, अहम् अस्मि, which alone I am terming as binary format. I am निर्दोषं ब्रह्म आत्मा. This is within inverted commas. यस्मात् – since this is the thought that the निदिध्यासन कर्ता is promoting. And as ब्रह्मात्मा am I liberated or working for liberation? A निदिध्यासन कर्ता should never look at himself as someone working for liberation, the very idea of working for liberation is anti निदिध्यासनम्. I am destroying the very निदिध्यासनम् itself by developing the idea that I am working seriously for मोक्ष, that thought should not be promoted. Then what thought should I promote? निर्दोषं समं ब्रह्म, which is नित्यमुक्तम् ब्रह्म is myself since promotion of this thought or binary format is the essence of निदिध्यासनम्, therefore you should practice a complimentary साधन which will support this निदिध्यासनम्. What is that complimentary साधन? That is said in the श्लोक, we will see.

Verse 05-20

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ गीता ५-२० ॥

I will give you the gist of the श्लोक. In the first half of the श्लोक alone the complimentary साधन is prescribed, complimentary to निदिध्यासनम्. And what is the

complimentary साधन? Avoid राग-द्वेष promotion by reacting to situations. राग-द्वेष promotion and emotional reactions go hand in hand. Because of रागद्वेष emotional disturbances happen, and because of emotional excitement राग-द्वेषs will get reinforced, and when राग-द्वेष and reactions go hand in hand, then binary format will be in danger, राग-द्वेष will promote triangular format. राग-द्वेष is a friend of triangular format, promoter of triangular format and राग-द्वेष is inimical to binary format. Therefore watch your FIR. Do you remember? FIR reduction – Frequency of emotional disturbances, Intensity of emotional disturbances, and the Recovery period with regard to emotional disturbances, you keep watching because it is the same mind which has to practice binary format. Therefore a mind with FIR reduction will naturally practice binary format, a mind which doesn't have a FIR reduction will find it difficult to practice binary format. It will frequently slip to triangular format. This is because FIR reduction is not sufficient. Therefore कृष्णI says when favorable situations come don't be over excited, don't jump too much, because once you get over excited, then favorable situations will generate राग towards either that situation or that person. So in the company of that person I am very very happy because that person vibes well with me. And then naturally, I form an attachment towards that person, राग will be promoted. Enjoy the company, but don't promote राग. It does not mean when that person is there you should be morose. निदिध्यासनम् I will do but I will not smile. It doesn't mean

that you should pull down your face in the name of निदिध्यासनम्, be cheerful and enjoy the company of people, but don't allow that enjoyment to forget the निदिध्यासनम् message. *The fundamental message is nobody is a source of happiness. Ultimately, I alone am source of happiness, and if I think the other person is source of happiness, then I will get attached to the person, then anxiety, fear, etc., that person will leave me or will die away, all those problems, and once the fear comes immediately prayer comes. O Lord! comes and unknowingly fear, anxiety, etc., will promote triangular format. Therefore don't allow favorable situations to over excite you or your mind. Similarly, unfavorable situations also should not cause over disturbance. Mind will be disturbed when unfavorable conditions are there, either for me or for the neighbor also.* The mind has to empathize, and that is important also; this is an aside note I have told before, but I would like to remind you. If the mind is going to be all the time happy only and suppose you are laughing all the time, because you are ब्रह्मनिष्ठः and ब्रह्म is आनन्द स्वरूपः, therefore नन्दति नन्दति नन्दत्येव, all the time you are cheerful and happy only. And imagine a mind which is all the time cheerful and you go for a condolence. And because you are ब्रह्मनिष्ठः, and you cannot empathize with other people. Remember, if experiential ब्रह्मानन्द is going to be there in the mind all the time, the mind will lose the capacity to empathize with other people. *One of the beautiful faculty of the mind is mind can go through different emotions, that is a blessing and let the*

mind go through the appropriate emotion in the appropriate context, empathizing means the mind also should feel the pain of the other person. And at that time the mind is not rejoicing, the mind is empathizing. So therefore the mind will have to go through the different situations but let that situation not carry you away. Don't therefore conclude that life is terrible. Because we pass a judgement on life once some suffering comes, immediately our judgement is life is terrible. And suppose some nice things happen, children are there, grandchildren are there, mirth and gaiety, life is wonderful. Don't pass judgements on life. Life will be a mixture of wonderfals and terribles. Therefore never get carried away by the events, once you get carried away, triangular format will be promoted, binary format will be forgotten. And therefore what should you do? ब्रह्मवित् स्थिर-बुद्धिः असम्मूढः ब्रह्मणि स्थितः. गुरुणा अपि दुःखेन न विचाल्यते. This is the gist of this श्लोक. Now we will go to the भाष्यम्.

न प्रहृष्येत् न प्रहर्षं कुर्यात् प्रियम् इष्टं प्राप्य लब्ध्वा ; न उद्विजेत् प्राप्य एव च अप्रियम् अनिष्टं लब्ध्वा ।

प्रियम् इष्टं प्राप्य न प्रहृष्येत्. प्रियम् is in the मूलम्, is equal to इष्टम्. इष्टम् means a favorable situation, a favorable person, or a favorable object. Object, situation and people. प्रियम् is equal to इष्टम्, प्राप्य is in the मूलम्, is equal to लब्ध्वा. लब्ध्वा means when they arrive, during their arrival. And their arrival will depend on what factor? Their arrival will depend upon प्रारब्ध, because even after ज्ञानम् at

व्यावहारिक level प्रारब्ध will continue, ज्ञानि will see the प्रारब्ध as मिथ्या, but मिथ्या प्रारब्ध will be experienceable even though it is not real, therefore मिथ्या प्रारब्धम् is going to bring in favorable situations. Even if ज्ञानि doesn't use his freewill to get favorable situations, even when he doesn't work for favorable situations it will come because of प्रारब्ध. Even if he has dropped all the व्यवहारs, and he lives on भिक्षा, the type of भिक्षा will be depending on the type of प्रारब्ध that day. And they will say स्वामिजि we have cooked without tasting, why, because we have to give you and therefore it is cooked in darkness it means and therefore that day's प्रारब्ध will determine the quality of food, and therefore because of प्रारब्ध प्रियम् प्राप्य – when it comes, न प्रहस्येत् is in the मूलम्, is equal to न प्रहर्षं कुर्यात्. What a commentary! न प्रहस्येत् means न प्रहर्षं कुर्यात्. And if you literally translate it will mean don't rejoice or enjoy. But if you take it literally, it will mean all the time you should keep your face serious only, even if you watch Laurel and Hardy serial, you will sit tight lipped with no smile. Therefore remember, कृष्ण doesn't say, न हस्येत्, he says, न प्रहस्येत् – you rejoice when there is an occasion for rejoicing. In the family the occasion is for rejoicing, certainly join the group, don't sit seriously, morose, enjoy the company but the prefix 'प्र' is important, that 'प्र' indicates don't get carried away by that, remember situations will come and the moment of rejoicing will end also. And that means when that rejoicing moment ends that should not disturb me. I should be able to welcome and I should also allow it to go, आगते स्वागतम्

कुर्यात् गच्छंतम् न निवारयेत् । Therefore न प्रहृष्येत् means ‘don’t over rejoice’, not ‘don’t rejoice’, but ‘don’t over-rejoice’. That means don’t get excited means don’t get carried away means don’t lose sight of the binary format. So लब्ध्वा. After that a comma is there, a semi-colon will be better than comma. Similarly, न उद्विजेत्, the same प्रारब्ध will bring unfavorable situations also, अप्रियम् प्राप्य, अप्रियम् is in the मूलम्, is equal to अनिष्टम्. अनिष्टम् means unfavorable situations like old age. Old age is unfavorable and whether you like it or not, it will come second-by-second. So अप्रियम् is equal to अनिष्टम् and प्राप्य is in the second line, लब्ध्वा is in the third line, you have to connect them. प्राप्य is equal to लब्ध्वा – when it comes, न उद्विजेत् – don’t over react. That means even when there is an event of intense sorrow, because especially when things come to loss of dear and near ones, Lord कृष्ण himself has said अत्यक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ॥ गीता १३-९ ॥ with regard to the majority of objects in the world avoid attachment. And when it comes to family members, कृष्ण himself doesn’t say avoid attachment, because कृष्ण knows with regard to family members it is impossible to avoid attachment. Therefore he says avoid over attachment. What does it mean? Keep some, that means you cannot make it zero. And how do you know? When there are problems like sickness or something or the other for my own son or daughter or my own grandchild, etc., the mind can never be totally peaceful, there कृष्ण says avoid over attachment. That is why even for problem, even for death, mourning is allowed. But what is being said is thirteen

days is allowed for mourning and thereafter move on to normal work. Cry but don't go on crying. So I am missing my husband or wife. When did he die? Nineteen fifty seven. That is too much. No doubt it is a loss, but you should remember that there is a limit for crying also. And therefore न प्रहस्येत् न उद्विजेत् च. That is why I said at the mental level I never said FIR removal. I carefully used the word at the mental level FIR removal is not मोक्ष, because FIR removal is not possible. This in पञ्चदशी, विद्यारण्य clearly says while commenting upon शरीरमनुसञ्ज्वरेत् ॥ पञ्चदशी ७-१ ॥ So there he talks ज्वर and अनुज्वर, he says at the mental level ज्वर cannot be totally removed. Then what are we removing? अनुज्वर we are removing, अनुज्वर means identifying with that mind. Therefore at the mental level our aim is FIR reduction, but real मोक्ष is not FIR reduction but claiming that I don't have either the mind or the mental problem. This is a subtle difference. ज्वर निवृत्तिः is a by-product. अनुज्वर निवृत्ति is the main aim. Continuing;

देहमात्र-आत्म-दर्शिनां हि प्रिय-अप्रिय-प्राप्ती हर्ष-विषाद-स्थाने न केवल-आत्म-दर्शिनः, तस्य प्रिय-अप्रिय-प्राप्ति-असम्भवात् ।

So here शङ्कराचार्य adds a note. कृष्ण says this because for a निदिध्यासन कर्ता, the main साधन is different, which साधन is not there for the other people. Therefore the other people can afford to get carried away by the situation, but a निदिध्यासन कर्ता cannot afford to do that because, parallelly he should practice निदिध्यासनम् even when the situations are terrible, because that is his साधन. During

difficult situations also he has to parallelly practice निदिध्यासनम् even when the mind is upset. Even when it is upset, his attempt should be the reminder of वेदान्त. And what is the reminder? Very important note he gives. देहमात्र-आत्म-दर्शिनाम् – for the other people, means those who are not निदिध्यास साधकs, those who are other than निदिध्यासक साधकs. Therefore what? देहमात्र-आत्म-दर्शिनाम् – they are totally identified with the body, who have not done श्रवणम् and मननम् completely, for them, प्रिय-अप्रिय-प्राप्ती – when favorable and unfavorable situations come, for those lay people, शङ्कराचार्य is talking about the lay people, हर्ष-विषाद-स्थाने – the situations can cause both positive as well as negative emotions. हर्ष-विषाद-स्थाने, स्थाने means they are the cause of, स्थाने means कारणम्, हर्ष-विषाद-कारणे. द्वन्द्व समास, हर्षश्च विषादश्च हर्ष-विषादे स्थानम् च स्थानम् च स्थाने हर्ष-विषादयोः स्थाने हर्ष-विषाद-स्थाने. प्रथमा द्विवचनम्, not सप्तमी विभक्ति. प्रिय-अप्रिय-प्राप्ती is also प्रथमा द्विवचनम्, that means favorable and unfavorable situations are cause of pleasure and pain for a lay person and they can afford to get carried away by them. But the गीता भाष्यम् students cannot behave like other family members. Other family members can hit the hand over the head, tantrums they can throw, because they are non-students, but we students can get upset that much permission is there, but even when we are upset, as a निदिध्यासनम् साधक we can afford to get upset, but even at that time we cannot afford to forget the teaching, that should come parallelly. And therefore he says let others get carried away, but न केवल-

आत्म-दर्शिनः – not the निदिध्यासनम् students who are supposed to see that इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, this line should be the तम्बूरा श्रुति, गुणाः गुणेषु वर्तन्ते, अनात्मा अनात्मसु वर्तन्ते, this must be there even when the mind is disturbed. That is the difference. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-20 Continuing:

देहमात्र-आत्म-दर्शिनां हि प्रिय-अप्रिय-प्राप्ती हर्ष-विषाद-स्थाने न
केवल-आत्म-दर्शिनः, तस्य प्रिय-अप्रिय-प्राप्ति-असम्भवात् ।

शङ्कराचार्य is commenting upon the twentieth verse of the fifth chapter of गीता, which continues with the main topic of निदिध्यासनम्. निदिध्यासनम् during even day to day व्यवहार. Sitting निदिध्यासनम् is one thing, but here we are not talking about sitting निदिध्यासनम्, but निदिध्यासनम् throughout the व्यवहार and this involves not losing sight of the *Shastric* teaching, but enjoying the शास्त्र चक्षुः as the third eye. While we have got the मांस चक्षुः given by the Lord, which will report the world, we should keep the शास्त्र चक्षुः as the third eye while doing the व्यवहार. By using the मांस चक्षुः, the local eye, I clearly experience the world and therefore I know the world is not प्रातिभासिक सत्यम्, world should not be treated as a mental projection or प्रातिभासिक सत्यम्, because the world is clearly available for the sense organ. At the same time when I have got the third eye of शास्त्रिय चक्षुः, the शास्त्र negates the entire world and therefore with the help of शास्त्र चक्षुः I remember the world is not पारमार्थिक सत्यम् also. Thus the eyes reveal the world is not प्रातिभासिक सत्यम्, शास्त्रम् reveals that it is not पारमार्थिक सत्यम्, therefore the world is in between प्रातिभासिक and पारमार्थिक. And what does it mean? It is only व्यावहारिक सत्यम् which means it is मिथ्या.

व्यावहारिक सत्यम् alone is called मिथ्या. This मिथ्यात्वम् should never be forgotten under any condition, like watching a comedy movie or a tragedy movie. When I watch a comedy movie I enjoy the comedy, but I know that it is only प्रातिभासिकम्, I never get confused with the movie and I never raise the level of the movie to व्यावहारिकम्. Thus remembering the प्रातिभासिक status I enjoy a comedy movie. Similarly when I watch a tragedy movie I may get moved by the movie, I may respond to the movie by shedding some tears also, but even when I shed the tears I never mix up प्रातिभासिकम् and व्यावहारिकम्. Just as we never mix up प्रातिभासिकम् and व्यावहारिकम् while watching the movie, similarly a निदिध्यासन कर्ता should never mix up व्यावहारिकम् and पारमार्थिकम्, whatever be the situation, even when everything is going fine and I enjoy I should remember it is व्यावहारिकम् only, not permanent. Similarly, when the worst tragedy strikes also I don't talk about this as the ultimate as they say "This is not the end of the world, this will also pass away", because व्यावहारिकम् is as impermanent as प्रातिभासिकम्. And this remembering the golden mean, what is the golden mean? World is not प्रातिभासिकम्, therefore it should be given enough importance, but world is not पारमार्थिकम्, therefore don't give over importance also. Neither less importance like प्रातिभासिक nor over importance like पारमार्थिकम्. Sufficient importance that the व्यावहारिकम् deserves. And therefore शङ्कराचार्य says a निदिध्यासन कर्ता never forgets the मिथ्यात्वम् of all experiences. Therefore he says केवल-

आत्म-दर्शिनः – for an आत्म-दर्शि. And what is the definition of आत्म-दर्शि? The one who has completed श्रवणम् and मननम् for a length of time and one who is in the process of निदिध्यासनम् is called केवल आत्म-दर्शि. For him, प्रिय-अप्रिय-प्राप्ति-असम्भवात् – for him प्रियम् also doesn't exist as पारमार्थिकम्. असम्भवः means पारमार्थिक असम्भवः, it is only मिथ्या. And similarly, अप्रिय-प्राप्ति-असम्भवः means अप्रियम् also doesn't have पारमार्थिकत्वम्, both do not enjoy absolute reality. That is why I said in the last class even when somebody dies mourning is allowed because death is not प्रातिभासिकम्, it is व्यावहारिकम्, therefore शास्त्र allows mourning period, but the mourning should not be for the rest of the life, the mourning should be for a few days, few weeks and thereafter I should remember

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ गीता २-२७ ॥

Even अवतार शरीरम् will have to be appear and disappear. Let me allow those people to make their journey and let me continue my journey. That is called मिथ्यात्व दर्शनम्. Therefore प्रिय-अप्रिय-प्राप्ति-असम्भवात् means प्रिय-अप्रिय पारमार्थिक सत्यत्व असम्भवात् – it is only मिथ्या, don't forget. Upto this we saw. Continuing;

किञ्च — ‘सर्व-भूतेषु एकः समः निर्दोषः आत्मा’ इति स्थिरा निर्विचिकित्सा बुद्धिः यस्य सः स्थिर-बुद्धिः असंमूढः सम्मोह-वर्जितः च स्याद् यथोक्तः ब्रह्म-विद् ब्रह्मणि स्थितः, अकर्म-कृत् सर्व-कर्म-सन्न्यासी इति अर्थः ॥ ७-२० ॥

Now शङ्कराचार्य enters the second half of this श्लोक, wherein Lord कृष्ण points out that the मिथ्यात्वम् of the world will be remembered only if सत्यत्वम् of the आत्मा is remembered. When I forget the screen the movie becomes real, when I forget the waker dream becomes real, when I forget ब्रह्मात्मा world will become real, and the moment world becomes पारमार्थिक सत्यम्, व्यवहार also will become पारमार्थिक सत्यम्, then प्रियम् and अप्रियम् also will become पारमार्थिक सत्यम्, then reactions will be overwhelming. We can never avoid overwhelming overreactions. The moment प्रियम् and अप्रियम् becomes पारमार्थिक सत्यम्, and they will become पारमार्थिक सत्यम् once I forget the Vedantic teaching of ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्, other than ब्रह्मन् nothing else is there, वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥ all these changes are nothing but नामरूप fluctuations. This I should never never forget. And therefore मिथ्यात्व दर्शनम् of व्यवहार presupposes non-forgetfulness of वेदान्त or सत्य आत्मा. Therefore कृष्ण says, किञ्च – moreover. This is the commentary on the word स्थिर-बुद्धिः. स्थिर-बुद्धिः means this निदिध्यासन कर्ता must keep this knowledge steady in his mind like the तम्बूरा श्रुति, बुद्धिः means ज्ञानम्, and स्थिरा means firm, unforgotten. So स्थिर-बुद्धिः means this ब्रह्मवित् should have a firm knowledge even during the व्यवहार. And knowledge with regard to what? That is said here. This is within inverted commas. ‘सर्व-भूतेषु – in all beings, एकः समः निर्दोषः आत्मा’ – there is the आत्मा which is the only reality, शरीर त्रयम् is मिथ्या. शरीर त्रय विलक्षण आत्मा alone is सत्य

and this सत्य आत्मा is एकः – non-dual, समः – uniform, and निर्दोषः – free from all the ज्वरम्s, they belonging to स्थूल शरीर ज्वर. ज्वर means the pains belonging to the स्थूल शरीरम्s, the pains belonging to सूक्ष्म शरीरम्, the potential pains belonging to कारण शरीरम्, all of them are नाम मात्रम् and मिथ्या, and the अधिष्ठान तुरीयम् alone is सत्यम्. इति स्थिरा बुद्धिः – this firm knowledge one should have. स्थिरा is in the मूलम्, is equal to निर्विचिकित्सा. In fact, स्थिरा we will understand. The meaning of the word स्थिरा is निर्विचिकित्सा. And if somebody asks what is निर्विचिकित्सा, you know what I will say? स्थिरा. So निर्विचिकित्सा means निरसंशय. संशय रहितम्. And कृष्ण doesn't say how will it become स्थिरा, we have to add by मननम्. So the word ब्रह्मवित् indicates श्रवण साधन. The word स्थिर-बुद्धिः indicates मनन साधन. बुद्धिः is equal to ज्ञानम्. In this context, बुद्धिः does not mean intellect, बुद्धिः means ज्ञानम्. यस्य सः – whoever enjoys this firm knowledge is called स्थिर-बुद्धिः. That means it is a बहुव्रीहि समास. And because of the श्रवणम् and मननम् he has got firm knowledge and now through the निदिध्यासनम्, what should you do? असंमूढः स्यात्. असंमूढः is in the मूलम् is equal सम्मोह-वर्जितः – free from delusion. And what do you mean by delusion? सत्यत्व बुद्धि in the व्यवहार is delusion. Taking every व्यवहार as सत्यम् is मोहः, and this मोह I should negate by repeatedly remembering न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । ॥ कैवल्योपनिषत् २२-२३ ॥ नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९, कठोपनिषत् २-१-११ ॥ Other than नामरूप there is no substantiality to this universe. This awareness is called

सम्मोह-वर्जितत्वम्. Therefore free from जगत् सत्यत्व बुद्धि स्यात्. Who? यथोक्तः ब्रह्मवित् – this Vedantic student, निदिध्यासन कर्ता. And the one who practices this निदिध्यासनम् becomes सः ब्रह्मणि स्थितः, ब्रह्मणि स्थितः is in the मूलम्, which means such a person alone is called ब्रह्म निष्ठः. And what do you mean by the word ब्रह्म निष्ठः? अकर्म-कृत् – the one who is an अकर्ता. To remember the fourth chapter, कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ॥ गीता ४-१८ ॥ The one who remembers my कर्तृत्वम् is मिथ्या, my भोक्तृत्वम् is also मिथ्या, my अकर्तृत्वम् and अभोक्तृत्वम् alone is सत्यम्. The one who remembers is called अकर्म-कृत् is equal to सर्व-कर्म-सन्न्यासी – the one who renounces सर्वकर्म सम्बन्ध. Here the word सन्न्यासी does not mean physical renunciation and taking to a monastic lifestyle. Here the सन्न्यास is आन्तर सन्न्यास born out of knowledge, especially कर्म here refers to सञ्चित, आगामि and even प्रारब्ध सम्बन्ध a निदिध्यासन कर्ता should give up. When I am in निदिध्यासनम् I should never use the expression I am exhausting my प्रारब्ध. While practicing निदिध्यासनम् I should never use the expression I have burnt सञ्चित, I have avoided आगामि, now I am exhausting the प्रारब्ध, you should not say at all. Then what should we say? I don't have the प्रारब्ध, let the मिथ्या अनात्मा go through its own course of law, but even in स्वप्न I will never say I am exhausting प्रारब्ध because an अकर्ता आत्मा cannot have either सञ्चित or आगामि or प्रारब्ध, but the other people in the society will say I am exhausting the प्रारब्ध. Let the other अज्ञानि declare I am exhausting my प्रारब्ध, but as a

निदिध्यासन कर्ता I will not use that expression. I am never associated with any कर्म.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् । अन्यत्र भूतात्त्व भव्यात्त्व ॥ कठोपनिषत् १-२-१४ ॥

That is my स्वरूपम्. Therefore no praying for विदेहमुक्ति after exhausting the प्रारब्ध. There is no question of exhausting the प्रारब्ध and waiting for विदेहमुक्ति, because I am नित्यमुक्त आत्मा अस्मि. Who says? Not me, कृष्ण says and शङ्कराचार्य says सर्व-कर्म-सन्न्यासी. विद्वत् सन्न्यासि इति अर्थः. Here the word सर्व-कर्म-सन्न्यास refers to विद्वत् सन्न्यास, not विविदिषा सन्न्यास. The अन्वय is, ब्रह्मवित् प्रियम् प्राप्य न प्रहृष्येत्; अप्रियम् प्राप्य न उद्विजेत् च । (सः) स्थिर-बुद्धिः, असम्मूढः, ब्रह्मणि स्थितः (च स्यात्) । Continuing;

किञ्च, ब्रह्मणि स्थितः —

Verse 05-21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ गीता ५-२१ ॥

किञ्च – moreover, ब्रह्मणि स्थितः – a person who abides in ब्रह्मन् as a part of निदिध्यासन साधन should follow the following principle also. Another instruction is given by कृष्ण as a part of निदिध्यासनम्. This instruction is entertaining the appropriate attitude with regard to happiness. Because by the study of वेदान्त we should have a thorough understanding of the nature of happiness.

And what is the Vedantic understanding? We have seen in तैत्तिरीयोपनिषत् very elaborately, there is no

happiness in any object of the world is principle number one. Since no object or person has happiness there is no question of their giving happiness. Do you understand? If they don't have happiness, where is the question of giving happiness? This is rule number one.

And what is the second rule? There is only one source of happiness and that is I myself and I am आनन्द स्वरूपः, and this स्वरूप आनन्द is non-experiential, it is not an object that can be experienced. This is the second principle.

And what is the third principle? This स्वरूप आनन्द gets reflected in the mind now and then, and when आत्मानन्द is reflected in the mind, that reflected आनन्द, प्रतिबिम्ब आनन्द is experiential आनन्द, which will come now and then when the mind is relaxed. 'Non-demanding' to use दयानन्द स्वामिजी's expression, when the mind is a non-demanding one there is प्रतिबिम्ब आनन्द. This is the third principle.

The fourth principle is this mind can become relaxed and calm because of two reasons. One is by facing a favorable situation, because of a favorable situation the mind can become calm or because of contentment and detachment also the mind can become calm. So contentment and detachment can make the mind calm, or a favorable sense object also can make the mind calm. Thus the calmness of the mind can be caused by two factors. Factor number one: favorable situation, factor number two: तृप्ति and वैराग्यम्. तृप्ति सहित वैराग्यम् or वैराग्य सहित तृप्ति. And both of them

can make the mind calm. And in a calm mind what happens? आत्मानन्द is reflected, which is called experiential आनन्द, प्रतिबिम्ब आनन्द. So thus, प्रतिबिम्ब आनन्द can be caused by a favorable situation also, by contentment also.

Of these two factors, which is under our control? Favorable situation is under our control or contentment is under our control? Unfortunately, favorable situation is not under our control, it is unpredictable, uncontrollable and unsustainable. That is why we are worried, when favorable situations are there, someone may become jealous we worry. And when favorable situations go away, we will invariably blame others, that person's evil eye is the cause of my cold, because the other day he only asked: How come you never get a cold? Or you are not affected by planets. So therefore twice they repeat and something happens, his evil eye is the reason. And therefore a निदिध्यासन कर्ता doesn't want to depend upon favorable situations for प्रतिबिम्ब आनन्द, he wants to depend upon तृप्ति and वैराग्यम् for प्रतिबिम्ब आनन्द. And he depends upon ज्ञानम् for बिम्ब आनन्द. For बिम्ब आनन्द I depend upon ज्ञानम्. What is the ज्ञानम्? अहम् बिम्ब आनन्द अस्मि. And for प्रतिबिम्ब आनन्द I depend on what? My own वैराग्यम् and contentment. And if favorable situations bring प्रतिबिम्ब आनन्द, when favorable situations bring प्रतिबिम्ब आनन्द I will certainly enjoy with the awareness that it is not under my control. It may leave any moment. Thus a ज्ञानि is one who enjoys the बिम्ब आनन्द through ज्ञानम्, who enjoys प्रतिबिम्ब आनन्द through तृप्ति and वैराग्यम् and who doesn't want to depend upon प्रतिबिम्ब

आनन्द through favorable situations. He enjoys the प्रतिबिम्ब आनन्द when favorable situations are there, but he doesn't want to hold on to the प्रतिबिम्ब आनन्द through favorable situations, because the moment I hold on, two problems come. One problem is anxiety, whether I will lose it anxiety will be there, and when it goes away there will be pain also. कृष्ण himself will tell that in the next श्लोक, ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । So a निदिध्यासन कर्ता should remember this. This is the idea, I will give the gist of the verse.

बाह्य-स्पर्शेषु असक्त-आत्मा यत् सुखम् आत्मनि वर्तते तत् विन्दति. बाह्य-स्पर्शेषु असक्त-आत्मा means a man of detachment, a विरागि. And a विरागि will get the आत्मा सुखम् reflected in his calm mind. Even though विषय सुखम् is not there, even when the favorable situations are not there, वैराग्य जनित प्रतिबिम्ब आनन्द coming from आत्मा he enjoys, therefore he says, यत् सुखम् आत्मनि वर्तते तत् आत्मसुखम् विरागि प्रतिबिम्ब आनन्द रूपेण अनुभवति. And also in the second line, ब्रह्म-योग-युक्तात्मा – because of the ज्ञानम् that I am आनन्द रूप ब्रह्म, he gets a second आनन्द also, that is बिम्ब आनन्द, which is myself. That also he claims through the ज्ञानम्. That is not experienced because original ब्रह्मानन्द is never available for experience like what? Do you remember the example? Original face is available only for claiming. If I have to experience my face, only what version has to be experienced? Reflected version alone is experienceable, thus बिम्ब आनन्द through ज्ञानम् and प्रतिबिम्ब आनन्द through वैराग्यम् a ज्ञानि enjoys all the

time. विषय सुखम् comes for a ज्ञानि because of his प्रारब्ध, even if he says no विषय सुखम् comes through प्रारब्ध, he doesn't give up the विषय सुखम्, but he doesn't want to hold on to विषय सुखम्. If nice भिक्षा comes, why should he reject it? He will thoroughly enjoy that विषय सुखम्, but he doesn't want to hold on to it because he doesn't know what is going to be the next भिक्षा and he cannot fix up with the same person. All the three times you only bring, is not allowed. He cannot keep, he has to change. In fact, he is supposed to change the place itself. He should not stay at one place. Staying in one place in is not allowed according to शास्त्र. We are all not real सन्न्यासिs at all, शास्त्र doesn't allow that, because when we will start liking the environment, and get attached to the students, like you, attachment is bound to come! Therefore attachment to the students, attachment to the place, and attachment to the class, therefore they say don't stay. This is the essence of the श्लोक. Now we will go to the भाष्यम्.

बाह्य-स्पर्शेषु – बाह्याः च स्पर्शाः च ते बाह्य-स्पर्शाः । स्पृश्यन्ते इति स्पर्शाः = शब्दादयो विषयाः । तेषु बाह्य-स्पर्शेषु असक्तः आत्मा अन्तःकरणं यस्य सः अयम् असक्तात्मा, विषयेषु प्रीति-वर्जितः सन् विन्दति लभते आत्मनि यत् सुखं तद् विन्दति इति एतत् ।

बाह्य-स्पर्शेषु is the first word in the मूलम्, after that we have to put an en dash, शङ्कराचार्य wants to explain the compound. When he doesn't have too much of वेदान्त to discuss he goes into some grammar so that the संस्कृत students can be benefited. Therefore he gives the derivation

of the word **स्पर्शाः**. He says the word **स्पर्शाः** means sense objects, **शब्दादयः विषयाः**. **स्पर्श** means sense object in the form of **शब्द**, **स्पर्श**, **रूप**, **रस** and **गन्ध**. And why are they called **स्पर्शाः**? Because **स्पृश्यन्ते इति स्पर्शाः** – because they are contacted by a person through the sense organs. Sense objects are called **स्पर्शाः** because they are contacted through the sense organs. Therefore **स्पृश्यन्ते इन्द्रियैः अनुभूयन्ते इति स्पर्शाः**. And in **संस्कृत** language it is called **कर्म व्युत्पत्ति**, objective derivation. So **स्पृश्यन्ते इति स्पर्शाः** is equal to **शब्दादयः विषयाः**. And after giving the derivation of **स्पर्शाः** then he wants to talk about the **समास**, the compound of **बाह्य-स्पर्शाः**. He says it comes under **कर्मधारय समास**, **बाह्याः च ते स्पर्शाः च बाह्य-स्पर्शाः**, **ते** you have to rearrange the order, **बाह्याः च ते स्पर्शाः च बाह्य-स्पर्शाः**, which means **बाह्याः** is an adjective to **स्पर्शाः** is the noun and it is a **कर्मधारय समास** called **विशेषण पूर्वपद कर्मधारय समास**. In simple English **बाह्य-स्पर्शाः** means external sense objects. So you have to put the punctuations properly. After the **बाह्य-स्पर्शेषु** put an en dash, then **बाह्याः च ते स्पर्शाः च बाह्य-स्पर्शाः**, after that put a full stop. Then **स्पृश्यन्ते इति स्पर्शाः** after that put equal to. **स्पर्शाः = शब्दादयः विषयाः**. And after **विषयाः** put a full stop. In **संस्कृत** prose we don't have punctuations. We never had punctuations. You know why they didn't have punctuations? Because all **श्रवणम्** only. Printing came much later. They were doing only **श्रवणम्**, all the classes were called **श्रवणम्**, not **पठनम्** or **लेखनम्**. What are we doing now? **पठनम्**, keeping the book we read, and **लेखनम्**, we write and record! that also! And what happens is that often we are so absorbed

in these three that the quality of श्रवणम् comes down. In those days श्रवणम् was so powerful because it was not distracted by पठनम् and लेखनम् and record! पञ्जीकरणम्, this is called पञ्जीकरणम्. Not पञ्च, पञ्जि, third ज. It is recording. Often what happens is these three dilute the श्रवणम्. Therefore the ideal thing should be we should listen in the class, writing notes is very important because you cannot remember all the details, we have to go home, recollect the class and write the notes. That is the ideal thing, but for many people coming to the class itself is difficult, therefore you jot down notes, it is ok. Some people record and they listen again and write notes. Anyway they are all less important. What I want to say here is punctuation mark did not exist because, it was all श्रोत्रेन्द्रिय प्रधानम्. तेषु बाह्य-स्पर्शेषु – with regard to the external favorable objects, असक्तः आत्मा – a ज्ञानि's mind is not at all attached. आत्मा is equal to अन्तःकरणम्. असक्तः means not attached, and the word not attached should be very carefully understood, it does not mean when a friend comes or a relative comes, and you are not supposed to be attached and therefore स्वामिजि I will never smile at them because if I smile attachment may come! As I said last week, it does not mean all the time remaining sober, and serious and pull down face, many people think Vedantin means no smiling. Because the world is full of sorrow. They think that वेदान्त means castor oil face! And G.V. Iyer took a शङ्कराचार्य movie in संस्कृत. In that entire movie शङ्कराचार्य rarely smiles! Because they think that वेदान्त means we should not smile, we should not enjoy a

nice dish, we should not look at a movie, they think like that. Non-attachment does not mean indifference or hatred. It is nothing but interacting with the world and appropriately responding with the awareness of what is what. Therefore **असक्तः** means internally I don't get hooked to the object, आगते स्वागतम् कुर्यात् गच्छंतम् न निवारयेत् । If you want to come, welcome, if you want to go, bye! So therefore **असक्तः आत्मा**, **आत्मा** here means अन्तःकरणम्, not सत्त्विदानन्द आत्मा. **यस्य सः** – whoever enjoys such a mind is called **असक्तात्मा**. That word **यस्य सः** reveals a grammar point that **असक्तात्मा** is a समास. What समास? बहुव्रीहि समास, षष्ठी बहुव्रीहि, असक्तः आत्मा यस्य सः. And **यस्य सः अयम् असक्तात्मा** is equal to **विषयेषु प्रीति-वर्जितः सन्** – the one who doesn't have प्रीति in sense objects. The one who doesn't have प्रीति in sense objects. This word also can mislead a person. You should not have प्रीति means what? You should not have प्रियम्. You should not have प्रियम् literally translated means you should not love your near and dear ones. And therefore only some misguided *Vedantins*, when the grandchildren come and sit on the lap, they will push, don't sit, I will get attached to you they say and push the child. In the name of वेदान्त, they push the children, poor children, always children love grandparents more than the parents! That is the law. Therefore it does not mean you push them, you don't enjoy them. They are all perfectly ok with an awareness that they came for three months and they will go back. And therefore **प्रीति-वर्जितः** means attachment **वर्जितः**, not love **वर्जितः**, it doesn't mean don't love your

grandchildren, that is not the message. So प्रीति-वर्जितः सन् – such a detached person, आत्मनि यत् सुखं अस्ति तद् विन्दति – a detached निदिध्यासन कर्ता experiences a joy; we are talking about निदिध्यासन, remember; a detached निदिध्यासन कर्ता gets happiness, विन्दति means लभते. And what does he get? सुखम् – a happiness. And what type of happiness? This alone is important, यत् सुखम् आत्मनि अस्ति – that joy which belongs to the आत्मा. The joy doesn't come from the grandchildren, that doesn't come from children, they are only creating a mindset in which आत्मानन्द is reflected. That is why I repeatedly say in English we have a beautiful word Enjoy. So whenever I enjoy the grandchildren, remember, enjoy means what? Tamil en (என், means my) enjoy. Child is bringing out my आनन्द, child is not giving आनन्द, child is bringing out my आनन्द, this proves he never forgets. Therefore even when the child goes away I have not lost आनन्द, the आनन्द is my own. Therefore यत् सुखम् आत्मनि वर्तते, वर्तते we have to supply, तद् सुखम् विन्दति इति एतत् – this is the idea. Continuing;

स ब्रह्म-योग-युक्तात्मा – ब्रह्मणि योगः समाधिः ब्रह्म-योगः तेन ब्रह्म-योगेन युक्तः समाहितः तस्मिन् व्यापृतः आत्मा अन्तःकरणं यस्य सः ब्रह्म-योग-युक्तात्मा, सुखम् अक्षयम् अश्नुते व्याप्नोति ।

Now शङ्कराचार्य goes to the second half. There he takes the word ब्रह्म-योग-युक्तात्मा after that we have to put an en dash. Here also he doesn't want to comment much,

therefore he gives the grammar. So first he gives the meaning of the word योगः, योगः means समाधिः, समाधिः means not trance, etc. समाधिः means awareness, समाधिः here means awareness. Regarding what? ब्रह्मणि regarding ब्रह्मन्, which is myself. So in our language binary format is never forgotten. Triangular format is pushed away more and more. Binary format is getting reinforced. This awareness of binary format is called ब्रह्म-योगः. So they call it सहज समाधि. सहज समाधि means spontaneously abiding in my nature and the word abiding means not-forgetting. Spontaneous abidance in my nature or non-forgetfulness of my nature is called ब्रह्म-योगः, ब्रह्म समाधिः, सहज समाधिः. So punctuations we have to put properly. After ब्रह्म-योग-युक्तात्मा en dash, then ब्रह्मणि योगः समाधिः is equal to ब्रह्म-योगः. That means it is सप्तमी तत्पुरुष समास. ब्रह्मणि योगः ब्रह्मयोगः. And योगः is equal to समाधिः. The word समाधि indicates constant and spontaneous awareness. Initially deliberate awareness, later it should become spontaneous awareness. It is called समाधिः. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-21 Continuing:

**स ब्रह्म-योग-युक्तात्मा – ब्रह्मणि योगः समाधिः ब्रह्म-योगः तेन
ब्रह्म-योगेन युक्तः समाहितः तस्मिन् व्यापृतः आत्मा अन्तःकरणं
यस्य सः ब्रह्म-योग-युक्तात्मा, सुखम् अक्षयम् अश्नुते व्याप्नोति
।**

The main topic that is being discussed in all these verses of the fifth chapter is the topic of निदिध्यासनम् or निदिध्यासन योगः. And in these three verses one complimentary or supportive discipline is talked about for the निदिध्यासन योगि. And the supportive discipline is regarding आनन्दः. If we have gone through *Vedantic* study we learn about three types of आनन्दः, one is विषयानन्दः, another is वैराग्य आनन्दः, another is विद्या आनन्दः, especially in तैत्तिरीयोपनिषत् आनन्द मीमांसा we have talked about विषयानन्द through the language ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः ॥ तैत्तिरीयोपनिषत् २-४ ॥ It refers to विषयानन्द. श्रोत्रियस्य चाकामहतस्य refers to वैराग्य आनन्दः, and स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥ refers to विद्या आनन्दः. And of these three आनन्दs, विषय आनन्द, वैराग्य आनन्द and विद्या आनन्द, a निदिध्यासन योगि must note one आनन्द is unreliable, two आनन्दs are very much reliable. Can you guess which is unreliable and which is reliable? You know even before I asked the question you have answered. विषय आनन्द is unreliable whereas वैराग्य आनन्द and विद्या

आनन्द both of them are reliable, therefore a निदिध्यासन योगि should depend more and more on the latter two and he should depend less and less on विषय आनन्द. And that is indicated in these three श्लोकs, twenty-first श्लोक which we are seeing now talks about वैराग्य आनन्द and विद्या आनन्द. The first line talks about वैराग्य आनन्द. बाह्य-स्पर्शेषु असक्त-आत्मा विन्दति आत्मनि यत् सुखम्, the word असक्त-आत्मा refers to वैराग्य आनन्द only. And in the second line विद्या आनन्द is talked about. सः ब्रह्म-योग-युक्तात्मा सुखम् अक्षयम् अश्नुते refers to विद्या आनन्द, claiming आत्मानन्द through विद्या. And that is being commented by शङ्कराचार्य in the second paragraph. शङ्कराचार्य is explaining the word ब्रह्म-योग-युक्तात्मा, and while explaining the word, शङ्कराचार्य gives the समास also for grammar students and he also gives the पदार्थ meaning of the words. The style of शङ्कराचार्य is he mixes up both समास and पदार्थ, intertwining समास and पदार्थ or विग्रह वाक्यम् and पदार्थ he mixes up. Therefore grammar students should divide the entire paragraph into two portions. The पदार्थ must be separated. विग्रह वाक्यम् should be separated. I will give you a sample of how to separate the पदार्थ and विग्रह वाक्यम्. This is for grammar students. Others can just listen, you will get पुण्यम् even if you don't understand. So how do you have to split it? First you have to take out the पदार्थ. योगः is equal to समाधिः. That is पदार्थ number one. The word योगः in the मूलम् refers to समाधिः, समाधि means निष्ठा or abidance. That is one पदार्थ. The second पदार्थ is युक्तः is equal to समाहितः is equal to व्यापृतः, which means committed to. This is second पदार्थ.

The third पदार्थ आत्मा is equal to अन्तःकरणम्. These three पदार्थs we have to separately put. And thereafter we have to see the विग्रह वाक्यम्, that is also hinted here. The विग्रह वाक्यम् is ब्रह्मणि योगः ब्रह्मयोगः. सप्तमी तत्पुरुष समासः. And then ब्रह्म-योगेन युक्तः is ब्रह्म-योग-युक्तः, that is तृतीया तत्पुरुष समासः. And then the third विग्रह वाक्यम् is तस्मिन् व्यापृतः आत्मा अन्तःकरणं यस्य सः is the third compound, बहुव्रीहि समास, that is ब्रह्म-योग-युक्तः आत्मा यस्य सः ब्रह्म-योग-युक्तात्मा. The first विग्रह वाक्यम् is सप्तमी तत्पुरुषः, the second विग्रह वाक्यम् is तृतीया तत्पुरुषः, the third विग्रह वाक्यम् is बहुव्रीहि. Thus he combines the विग्रह वाक्यम्s and पदार्थ, grammar students should discern, I have given this as a sample. I will not do this everywhere. I thought this is an ideal context to see the separation of पदार्थ and विग्रह वाक्यम्.

Anyway what is the final meaning of this compound? ब्रह्म-योगः means abidance in ब्रह्मन्. ब्रह्म-योगः means ब्रह्म निष्ठा, ब्रह्म निष्ठा means abidance in ब्रह्मन्. And in our language abidance in ब्रह्मन् is abidance in binary format. And युक्तः आत्मा means a committed mind. युक्तः means committed, आत्मा means mind, युक्त-आत्मा means committed mind. Combining both of them, ब्रह्म-योग-युक्तात्मा means the one who has got a mind which is committed to ब्रह्म-योगः or binary format. So ब्रह्म-योग-युक्तात्मा finally means निदिध्यासन योगि's mind is always committed to binary format. Whatever be the upheavals brought by प्रारब्ध. In गीता language ब्रह्मनिष्ठा or ज्ञाननिष्ठा is ब्रह्म-योग-युक्तात्मा. And because of this commitment what

is the benefit he gets? **अक्षयम् सुखम् अश्नुते** – that person claims infinite आनन्द. **अक्षयम् सुखम्** means inexhaustible आनन्द, **अश्नुते** means प्राप्नोति. प्राप्नोति means claim, because when I abide in ब्रह्मन्; I am not talking about प्रतिबिम्ब आनन्द which is subject to arrival and departure; abidance in ब्रह्मन् is claiming बिम्ब आनन्द as my nature, whether my बिम्ब आनन्द is manifest or not I am आनन्दः स्वरूपः, even when the mind is going through turbulence and therefore not able to reflect आनन्द, mind will reflect आनन्द sometimes, mind may not be able to reflect आनन्द some other time, whether the reflection comes or not I am ब्रह्मानन्द and I don't forget this. And this non-forgetfulness of आनन्द स्वरूप is आनन्द निष्ठा. And this is the benefit of विद्यानन्द. And therefore what is the conclusion? The conclusion कृष्ण doesn't say but शङ्कराचार्य adds the conclusion here.

**तस्माद् बाह्य-विषय-प्रीतेः क्षणिकायाः इन्द्रियाणि निवर्तयेद्
आत्मनि अक्षय-सुखार्थं इति अर्थः ॥ ७-२१ ॥**

So कृष्ण said that निदिध्यासन योगि is committed to वैराग्य आनन्दः and विद्या आनन्दः, and from that what is the corollary we derive? *निदिध्यासन योगि doesn't want to rely upon विषय आनन्दः because when I rely upon विषय आनन्दः, the mind gets a tendency to get addicted to that. Addiction has no connection with my wisdom, anything I get regularly used to the mind forms an addiction unknowingly, therefore the warning given is don't get addicted to any type of विषय आनन्दः.* Therefore he says **तस्मात्** – therefore,

इन्द्रियाणि निवर्तयेत्, निदिध्यासन योगि is the subject we have to supply, a निदिध्यासन योगि should turn away the sense organs, निवर्तयेत् means turn away, restrain, deflect, इन्द्रियाणि means the sense organs, from where? बाह्य-विषय-प्रीतेः – from विषय आनन्दः, प्रीति means आनन्दः, बाह्य-विषयः means sense objects. And what is the nature of that विषय आनन्द? क्षणिकायाः, that adjective is important, हेतु गर्भ विशेषणम् it is. क्षणिकायाः विसर्ग is dropped because of सन्धि rule. क्षणिकाया means momentary, fleeting. Both are पञ्चमी विभक्ति, अपादाने पञ्चमी. In English we should translate it as ‘from’. So one should turn the sense organs away from विषयानन्द, which means it doesn’t mean one should hate it, one should not get carried away by this विषयानन्द, one should not indulge in विषयानन्द to forget its nature. And this condition is important, when? आत्मनि अक्षय-सुखार्थी – if he is interested in the अक्षय सुखम् of आत्मा. अर्थी means if he is interested in अक्षय सुखम्, like the अक्षय पात्रम् of द्रौपदी, अक्षय सुखम् in the infinite, inexhaustible आनन्द, belonging to आत्मनि – myself. If I want to draw आत्मानन्द I should not get carried away by अनात्मानन्द. इति अर्थः, इति अर्थः means this is an indirect message given by कृष्ण. He does not directly say that. But this is the implicit idea, not explicit idea. The अन्वय is, यत् सुखम् आत्मनि (वर्तते तत् सुखम्) बाह्य-स्पर्शेषु असक्त-आत्मा विन्दति । ब्रह्म-योग-युक्तात्मा सः अक्षयम् सुखम् अश्नुते । The first sentence indicates वैराग्य आनन्दः and the second sentence indicates विद्या आनन्दः, आत्मानन्दः. Continuing;

इतः च निवर्तयेत् —

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ गीता ५-२२ ॥

So what has been said in the previous श्लोक as a corollary, that is being directly explained in this श्लोक. What is said in the previous श्लोक through a corollary, indirectly? Don't indulge in विषयानन्द is the indirect message. Don't indulge in विषयानन्द, don't get carried away by विषयानन्द. To whom is this message directed? Not for the lay person, this is the message for the निदिध्यासन योगि. This is given as a corollary in the previous श्लोक but that is being explained in the following श्लोक. If a person violates this message what will be adverse consequence? If a person violates this indirect message of the previous श्लोक, what is the indirect message? Don't indulge in विषयानन्द is the indirect message, and if that message is not followed what will be the adverse consequence? The first adverse consequence we can ourselves infer, what is that? He will miss the वैराग्य आनन्द and आत्मानन्द or विद्यानन्द. So missing वैराग्य आनन्द and विद्यानन्द is one adverse consequence. It is not said. But the second adverse consequence is विषयानन्द is future sorrow. Every विषयानन्द is a potential sorrow. Therefore you should prepare yourselves for that sorrow. It is a risky proposal. And if a person says I don't mind the risk, wish you all the best. But वेदान्त gives a statutory warning, like in every cigarette packet in big letters it is written 'every puff is a promise.' Ok.

So that is how they are selling by giving varieties of advertisements. Then in small letters is the statutory warning ‘cigarette smoking is injurious to health.’ Similarly विषयानन्द you may indulge, and what is the statutory warning? It is a risky proposal, be ready for crying. Even when we were children the parents will give this advice. I don’t know whether here it is done now. Over indulgence in excited play will end up in crying. So when children have too much of fun and it becomes a noisy affair, parents will come and give a quiet warning ‘don’t overdo, it will end up in crying.’ And we won’t listen and invariably that ends up in quarrel and fight. That old people’s wisdom कृष्ण is giving. Every विषयानन्द indulgence, a noisy affair will end up in pain. That is going to be said. इतः च means because of the following reason also. And why also? One reason already is implied that विषयानन्द will take us away from वैराग्य आनन्द and विद्यानन्द. The second reason is it will lead to pain. That is being said in the following श्लोक. Therefore इतः च दुःख हेतुत्वात् च, निवर्तयेत् – one should not get lost in विषयानन्द, especially new year is coming, so much partying is there, all those things be careful. And that is said here, I will give you the gist of the verse which is simple.

संस्पर्शजाः भोगाः means विषयानन्द. And why are they called संस्पर्शज भोग? Because they are all born out of the interaction between sense organs and sense objects. संस्पर्श means interactions between the इन्द्रिय and the विषय. ज means born out of. Interaction born pleasures are called संस्पर्शज भोग otherwise called विषयानन्द, and all of them

are दुःख-योनयः – they are दुःख कारणानि, योनि means कारणम्, जनकम्, उत्पादकम्. And why? The reason also कृष्ण indicates, आदि अन्तवन्तः – because any interaction has a beginning आदि and also it ends. The beginning gives joy, the end gives sorrow. And the sorrow is directly proportional to the joy we got. And therefore बुधः – the निदिध्यासन योगि, an alert निदिध्यासन योगि doesn't reject विषयानन्द, he doesn't hate or reject विषयानन्द, he doesn't get carried away by that, because प्रारब्धम् will bring in विषयानन्द, because प्रारब्ध has got पुण्यम् also in spite of us! Whether we like or not प्रारब्ध has पुण्यम्, therefore it will bring विषयानन्द even if we don't go after, it will come. Therefore when it comes don't reject or hate, but don't get carried away by that. Therefore बुधः न रमते – he doesn't indulge or he doesn't get into revelry. The very word is interesting, रमते is derived from the √रं. This is the gist. We will go to the भाष्यम्.

ये हि यस्मात् संस्पर्श-जाः विषयेन्द्रिय-संस्पर्शेभ्यः जाताः भोगा भुक्तयः दुःख-योनयः एव ते, अविद्या-कृतत्वात् ।

ये हि is in the मूलम्, हि is equal to यस्मात्, यस्मात् means because of the following reason. हि is equal to यस्मात्. संस्पर्श-जाः is in the मूलम्, is equal to संस्पर्शेभ्यः जाताः, जाताः means born out of, generated by, संस्पर्शेभ्यः means interactions, संस्पर्श literally means contact, contact means interaction. Between what and what? विषय-इन्द्रिय, विषय means sense objects, इन्द्रिय means sense organ. Since there are five sense organs and five types of sense objects, plural

number is given, five-fold interactions. What are the five-fold? शब्द, स्पर्श, रूप, रस and गन्ध are five विषयs and श्रोत्रम्, चक्षुः, स्पर्शः, जिह्वा and घ्राणम्. So sense organs are five, sense objects are five, therefore sense contacts also are five. Therefore संस्पर्श is put by शङ्कराचार्य in plural number. Five-fold interactions. Therefore संस्पर्शेभ्यः जाताः, भोगाः is in the मूलम्, is equal to भुक्तयः, भुक्तयः means आनन्दाः, विषयानन्दाः, दुःख-योनयः एव ते – all those विषयानन्दs are दुःख-योनिः, causes of future sorrow. भावि दुःख-योनयः. Why? अविद्या-कृतत्वात्. Here शङ्कराचार्य is adding a technical and important point. Now he doesn't want to say विषयानन्द by itself is not the cause of sorrow. विषयानन्द by itself is not the cause of sorrow. Then what is it? We are converting विषयानन्द as a cause of sorrow, because of our own wrong perspective. It is the wrong perspective that converts the विषयानन्द as a cause of sorrow. And what is the wrong perspective? Understanding विषयानन्द as विषयानन्द is a problem. *विषयानन्द is not a problem, misunderstanding विषयानन्द as विषयानन्द alone is the problem.* And what is the misunderstanding? When I use the word विषयानन्द, the very word is a misconception. I look at it as तत्पुरुष समासः. विषयानन्द I mistake as तत्पुरुष समास. तत्पुरुष समास means what? विषयस्य आनन्दः, विषयानन्दः, आनन्द given by that object. Once I misunderstand the आनन्द as आनन्द given by the object, then what will happen? When the विषय goes away, I conclude that the आनन्द also which was given by the विषयs has gone, because विषय gave आनन्द and now विषय is gone,

therefore आनन्द is gone. It is this misperception that makes विषयानन्द a cause of sorrow because when I look upon the विषय as the source of आनन्द I want to hold on to the विषय. My attachment to विषय is not because of विषय, my attachment to विषय is because I see it as a source of आनन्द and security. It is this misperception of विषयानन्द that empowers विषयानन्द to give दुःखम् later. Therefore I make विषयानन्द as a cause of sorrow because of my misunderstanding of विषयानन्द. Very important. I make विषयानन्द as दुःख कारणम् by wrong perception of विषयानन्द. Therefore शङ्कराचार्य says अविद्या-कृतत्वात् – it is because of ignorance. And suppose I have got *Vedantic* understanding, what will happen? विषयानन्द even while enjoying I don't see as विषयस्य आनन्दः, I will see it as विषय प्रतिबिम्बित आत्मानन्द. How? विषय प्रतिबिम्बित आत्मानन्द. It is not षष्ठी तत्पुरुष समास, it is मध्यमपदलोपी समास. The message is in the समास. Don't make it तत्पुरुष समास, that means what I see विषय as giving आनन्द. If I see it as मध्यमपदलोपी समास, it means विषय is only reflecting my आनन्दः. Therefore विषय is not a source of आनन्द, therefore I need not get attached to the विषयs. So if विषयानन्द is understood properly, it will not cause attachment. If विषयानन्द is understood properly, it will not cause attachment to the विषयs and if I don't get attached to the विषयs, I am ready to allow the विषयs to go according to the law of कर्म. I will enjoy विषयानन्द with right understanding and even while enjoying the आनन्द, I am mentally prepared to loose the विषय according to the law of

कर्म and when विषय goes away I will only say विषय went away, I will never say आनन्द went away, I will never tell that. Just as when the mirror goes away I will never say my face went away. Do you understand? When the mirror goes away; in the departmental stores so many objects are there, and one of the objects is the mirror. And when I come in front of the mirror the mirror reveals my face, but it doesn't generate my face. So when I move away from the mirror I don't feel that I have lost my face. Similarly, ज्ञानि enjoys विषयानन्द, with this awareness, if this awareness is there विषयानन्द is not दुःख हेतुः, but if this awareness is not there विषयानन्द becomes दुःख हेतुः. Therefore he adds a note. अविद्या-कृत विषयानन्द is दुःख हेतुः. विद्या-कृत विषयानन्द is not दुःख हेतुः. So when the mirror is there I see my face and say wonderful, and if the mirror is not there I know my face is beautiful but I am not seeing it. Therefore the word अविद्या-कृत is very crucial. And what is the message given by that? विषयानन्द by itself is not दुःख कारणम्, but misperceived विषयानन्द alone is दुःख कारणम्.

दृश्यन्ते हि आध्यात्मिकादीनि दुःखानि तन्-निमित्तानि एव ।

And that he explains दृश्यन्ते हि – so it is definitely experienced. What is experienced? दुःखानि – so the pain caused by separation and loss, in fact, separation or loss need not happen. The very thought of separation or loss, the very thought of separation or loss from family members that itself will give us fear. Why does this fear come? Why does this anxiety come? Because of अविद्या-कृत पुत्र आनन्द, अविद्या-

कृत wife आनन्द, अविद्या-कृत husband आनन्द will cause pain, that is why the world is full of sorrow. She is gone, he is gone, that is gone! These three words. This we are constantly experiencing. Therefore he says दृश्यन्ते हि. गीता need not come and tell. दृश्यन्ते means it is experienced by us. What? दुःखानि – the pains, which are caused in three different fields, आध्यात्मिकादीनि – in the form of आध्यात्मिक दुःखम् when health goes away, when the health goes away it is separation, that is आध्यात्मिक दुःखम्, and when family members or the object goes away, आधिभौतिक दुःखम् and when the wonderful weather goes away and then hot weather, hot, hotter, hottest, आधिदैविक दुःखम्. All these three दुःखम्s are because of separation of the विषय. So therefore तन्-निमित्तानि – caused by विषयानन्द वियोगः. तन्-निमित्तानि means विषयानन्द निमित्तानि, विषयानन्द वियोग निमित्तानि दुःखानि. And for whom is this दुःखम्? Not for all people. ज्ञानि will not have any problem. He will enjoy the nice weather when it is there, whether he likes or not, the weather is going to come, and when summer comes, that weather is gone, but that is the nature, because

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

निदिध्यासन योगि develops तितिक्षा. Therefore विषयानन्द arrival he will enjoy, विषयानन्द departure he will have तितिक्षा. Comes and Goes. No problem. Therefore knee joint was useful till now, one was able to sit, now we want chair, you have all become chair-men! And chair-women!

Promoted, that is all. Therefore we need not feel bad. Some students say we are feeling guilty to sit on the chair, don't feel guilty. Thoroughly go according to the law of nature. Continuing;

यथा इह-लोके तथा पर-लोके अपि इति गम्यते 'एव'-शब्दात् ।

So दुःख-योनयः एव he said and शङ्कराचार्य wants to give a significance to that एव! Because some people may think that if we enjoy sense pleasures in higher लोकs, like भुवर्लोक, सुवर्लोक, महर्लोक, ब्रह्मलोक, विष्णुलोक, शिवलोक, in higher लोकs perhaps विषयानन्द may be eternal, you can go on consuming अमृतम्. So, we think अमृतम् is a type of drink which we can keep on drinking, अमृतम् means आत्मज्ञानम् alone is called अमृतम्. So we imagine therefore शङ्कराचार्य says even in higher लोकs the same law holds good. In any लोक where शरीरम् is there, and विषयs are there and सम्बन्ध is there, and because of that आनन्द comes, that will be subject to arrival and departure. प्रतिबिम्ब आनन्द cannot be all the time. Therefore he says, यथा इह-लोके – exactly like in this world, तथा पर-लोके – पर-लोके means स्वर्गादि चतुर्दश लोकेषु. No doubt it is said in the स्वर्ग लोक, old age is not there. जरा नास्ति. Therefore arthritis, all these things are not there, but the problem is from the whole स्वर्ग लोक we will all come back, that is all. And therefore the very लोक is अनित्य. So पर-लोके अपि – in the middle of beautiful रम्भोर्वसी dance program, two people will come and show, what is that? Your visa expired. And for overstay one year in hell also they will say. Therefore

visa will be expired in the middle of the wonderful dance program. So अपि इति गम्यते – this is inferred, how? ‘एव’-शब्दात् – because of the word एव occurring in the मूलम्. Continuing;

न संसारे सुखस्य गन्धमात्रम् अपि अस्ति इति बुद्ध्वा विषय-मृगतृष्णिकाया इन्द्रियाणि निवर्तयेत् ।

So this verse is reinforcing the corollary mentioned in the previous श्लोक, in the previous श्लोक the last paragraph we had इन्द्रियाणि निवर्तयेत्. The same idea is reinforced through a reinforced logic. What is that? बुद्ध्वा – therefore निदिध्यासन योगि must be constantly aware of this fact even when प्रारब्ध brings happy occasion. निदिध्यासन योगि must remember this fact even when प्रारब्ध is शुक्र दश, गुरु दश, that दश, because the दशs are supposed to constantly change, when the दशs change favorable conditions will come, you need not hate those conditions, you need not reject those conditions, nothing wrong in enjoying, but बुद्ध्वा – with this awareness. And what is this awareness? संसारे, संसारे means in this life we can translate it as अनात्मा विषयेषु, in all the अनात्मा विषयs, whether they are people or whether they are objects or whether they are situations. सुखस्य गन्धमात्रम् अपि – even an iota of happiness नास्ति – is not there in any person, including the dearest family member and if you look upon भगवान् as a person remember even in that शरीरम्, सुख लेशमपि नास्ति and if you see सुखम् in the शरीरम्, exactly like गोपिs when they want to have joy through कृष्ण शरीर सम्बन्ध, enjoying the beautiful form of कृष्ण they did

have enjoyment, but again the very same गोपिs had विरह गीतम् when the कृष्ण शरीरम् left and if at all गोपिs had ब्रह्मानन्द, later they all got आत्मज्ञानम्. What is the ज्ञानम् they got? न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्महक् ॥ गोपीगीतम्-४ ॥, गोपिs also became ज्ञानिs and they addressed कृष्ण and said you are not the son of someone, न खलु गोपिकानन्दनो भवान्, who are you कृष्ण, अखिलदेहिनामन्तरात्महक्, हगेव न तु दृश्यते, even गोपिs understood, I am the कृष्ण परमात्मा, because they knew that if they are going to get attached to the कृष्ण as the शरीरम्, it will become विषयानन्द and it will be दुःख-योनयः, therefore this law is true of any sense object, including भगवद् शरीरम्. So सुखस्य गन्धमात्रम् – even an iota of happiness is not there, then naturally how come I am enjoying this music? Continue to enjoy with this awareness, what? This music is serving as a mirror for me, and it is bringing the आनन्द which is my glory, which it will not bring out after some time, but it does not mean it is the source of आनन्द. So सुखस्य गन्धमात्रम् अपि नास्ति, इति बुद्ध्वा. And then what is the advantage once I know? Attachment to विषय is only when I see it as सुख हेतुः, attachment to विषय is only when I see that as source of peace, security and happiness. Any attachment is born out of the अध्यास called, शोभनाध्यासः. And what is शोभनाध्यास? It gives me pleasure, comfort, security and once I take that out, then the very same विषय will not generate attachment, and it becomes harmless ईश्वर सृष्टि. Convert विषय into पदार्थ, convert wife from विषय to पदार्थ, the very word विषय means

seeing it as a source of आनन्दः. And convert विषयs into पदार्थ. What is derivation of the word विषयः? विसिनोति बध्नाति इति विषयः, that which causes bondage by creating attachment. And how does it create attachment? Because of my misconception that this person is a source of comfort, a source of security and a source of happiness. Then what should be done? They should not be dismissed, let them be there, and you need not tell them that you are not the source of happiness, don't tell, then they will all come attacking me, so don't go and tell, you can tell them, you are source of joy, when you go away I become miserable, you can tell them, even though it may be vice versa! So therefore for peace at home you can tell all, but in the innermost heart let it be very clear, remembering the second capsule of वेदान्त, I am the only source of permanent peace, security and happiness.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-22 Continuing:

न संसारे सुखस्य गन्धमात्रम् अपि अस्ति इति बुद्ध्वा विषय-मृग-
तृष्णिकाया इन्द्रियाणि निवर्तयेत् ।

शङ्कराचार्य is commenting on the twenty-second verse of the fifth chapter, and these three verses twenty-one, twenty-two, and twenty-three are talking about the supportive disciplines which have to be practiced along with निदिध्यासनम् and the discipline highlighted is maintenance of वैराग्यम्. Maintenance of वैराग्यम् I say because even at the कर्मयोग level a person should have started following वैराग्यम् discipline and this वैराग्य should continue during उपासन योग, during श्रवणम्, during मननम्, even during निदिध्यासनम्, it should be maintained. If a person has followed it during कर्मयोग itself, by the time a person comes to निदिध्यासनम् वैराग्यम् would have been natural and spontaneous, but कृष्ण doesn't want to take it for granted, if it is not natural and spontaneous make sure that वैराग्यम् is deliberately followed, and वैराग्यम् is freedom from राग also and freedom from द्वेष also. When a person is at the कर्मयोग level, राग-द्वेष towards the world is avoided by having विश्वरूप दर्शनम्. By looking at the whole world as विश्वरूप ईश्वर, I don't want to hold on to anything, because everything belongs to ईश्वर. I don't want to hate anything because everything belongs to ईश्वर. I don't hold on to anything because everything belongs to ईश्वर, I don't hate

anything because everything is विश्वरूप ईश्वर. Thus विश्वरूप दर्शनेन राग-द्वेष are avoided. And when we come to the निदिध्यासनम् level we add one more additional point, not only is the entire universe विश्वरूप ईश्वर, the universe happens to be मिथ्या also. Because विश्वरूप ईश्वर as the universe is called अपरा प्रकृति. अपरा प्रकृति is मिथ्या. Then what is सत्यम्? परा प्रकृति which is I, the observer, that alone is सत्यम्. Therefore since the universe is विश्वरूप ईश्वर, and since the universe happens to be मिथ्या, it doesn't deserve either राग or द्वेष. It deserves a reverential appreciation. Other than that it does not deserve. If this awareness is there, neither राग nor द्वेष will overwhelm me and only when राग-द्वेष is reduced, binary format can be maintained. Maintenance of binary format requires intense वैराग्यम्. And the moment वैराग्यम् comes down even a little bit, binary format will be replaced by triangular format. Therefore increase of वैराग्यम् or reduction of FIR, to put it in our language, becomes extremely important for successful binary format maintenance. Therefore कृष्ण says संसारे सुखस्य गन्धमात्रम् अपि नास्ति. संसारे means मिथ्या प्रपञ्चे – in the universe which is मिथ्या अनात्मा, सुखस्य गन्धमात्रम् अपि नास्ति, even a wee bit of आनन्द is not there. Remembering छान्दोग्योपनिषत् भूमा विद्या, यो वै भूमा तत्सुखं नाल्पे सुखमस्ति ॥ छान्दोग्योपनिषत् ७-२३-१ ॥ भूमा means आत्मा, अल्पम् means अनात्मा, आत्मनि एव सुखम् अस्ति, अनात्मनि सुखम् नास्ति. इति बुद्ध्वा – having thoroughly understood that, इन्द्रियाणि निवर्तयेत्. You have to supply the subject. निदिध्यासन योगि is the subject of the

sentence. A निदिध्यासन योगि should turn away, निवर्तयेत् means turn away, इन्द्रियाणि – the indulging sense organs, the addicted sense organs, the enslaved sense organs, निवर्तयेत् इन्द्रियाणि, द्वितीया बहुवचनम्, object of निवर्तयेत्. From where? विषय-मृग-तृष्णिकायाः – from the mirage water called sense objects. मृग-तृष्णिका means the mirage water. And what is that? विषयः – the sense object. By using the word मृग-तृष्णिका शङ्कराचार्य conveys the मिथ्यात्वम् of the universe. विषय-मृग-तृष्णिका means मिथ्या अनात्मा. And it is पञ्चमी विभक्ति, आकारान्त स्त्रीलिङ्गः पञ्चमी एकवचनम्, in the sense of अपादाने पञ्चमी from the मिथ्या प्रपञ्च one should turn. Turn means what? That should be clear. You cannot turn away from मिथ्या प्रपञ्च because wherever you see what is there? मिथ्या प्रपञ्च. How to turn away from मिथ्या प्रपञ्च? Does it mean I should sit in निर्विकल्पक समाधि all the time. Very careful. Turning away means don't psychologically depend on them. So turning away means not leaning on any one of them, or to put in another language, अहङ्कार ममकार त्यागः एव निवृत्तिः. Not stopping the perception, perception cannot be stopped, only अहङ्कार ममकार can be dropped. That is called निवृत्ति. So निवृत्ति मार्गः is equal to अहङ्कार ममकार त्यागः. Continuing;

न केवलं दुःख-योनयः एव, आदि-अन्तवन्तः च । आदिः विषय-इन्द्रिय-संयोगः भोगानाम् अन्तः च तद्-वियोग एव ।

So the previous paragraph is a corollary of the first half of the twenty-second श्लोक, कृष्ण does not directly

prescribe वैराग्यम्, it is only implied in the first half of the श्लोक. Now शङ्कराचार्य comes to the second half of the श्लोक, i.e., the third quarter, आदि-अन्तवन्तः. शङ्कराचार्य comments न केवलं दुःख-योनयः – not only are the sense pleasures potential sorrow, not only are the sense pleasures causes of future sorrow, they have got another limitation also, what is that? आदि-अन्तवन्तः च. So we have to supply a verb भवन्ति. संस्पर्शजाः भोगाः we have to supply. न केवलं संस्पर्शजाः भोगाः दुःख-योनयः भवन्ति – not only are sense pleasures causes of future sorrow, but also; but also we have to supply; and in addition to that, आदि-अन्तवन्तः च भवन्ति – they are subject to beginning and end. आदि-अन्तवन्तः, आदि means beginning, अन्तः means end. And what do you mean by the beginning and end? शङ्कराचार्य defines that. In fact, आदि-अन्तवन्तः च भवन्ति we can supply and put a full stop. Then the next sentence is the explanation of the word meaning, आदिः is equal to विषय-इन्द्रिय-संयोगः भोगानाम् आदिः, आदिः should be connected with भोग. भोगानाम् आदिः – the beginning of a sense pleasure is the following. What is the beginning of a sense pleasure? He defines. संयोगः – it is the beginning of the contact. The beginning of a sense pleasure is the beginning of the contact. Contact between what? विषय and इन्द्रिय – beginning of the sense object and the beginning of the sense organ. He is defining a fundamental thing. The beginning of a sense pleasure is the beginning of the contact between the sense organ and the sense object. What he wants to say is the beginning of the sense pleasure is not the beginning of the

sense organ. Similarly beginning of the sense pleasure is not the beginning of the sense object also. It is the beginning of the contact between the sense organ and the sense object. This is called the beginning of the sense pleasure. Therefore how should be the order of the words? भोगानाम् आदिः विषय-इन्द्रिय-संयोगः भवति. भवति you have to supply and put a full stop. Then the next sentence. भोगानाम् अन्तः – similarly the end of a sense pleasure is not the end of the sense organ, is the not the end of the sense object also, the end of a sense pleasure is the end of the contact between them. Therefore भोगानाम् अन्तः च तद्-वियोगः, वियोगः means separation. Of what? The contact. And what is the meaning of the word तद्? तद् means विषय-इन्द्रिय. So तद्-वियोगः is equal to विषय-इन्द्रिय-वियोगः. So therefore even if the musical concert is continuing, and even if my ears are continuing, the end of the musical pleasure is when I come out of the hall the ears continue, the music continues, but the pleasure ends, or even temporarily, in the last class I said, the hearing aid battery went off, the music by the musician continues, but वियोगः, it goes off. Continuing;

अतः आद्यन्तवन्तः, अनित्याः मध्य-क्षण-भावित्वाद् इति अर्थः ।

अतः – therefore आदि-अन्तवन्तः भवन्ति, you have to supply the subject संस्पर्शजाः भोगाः you have to supply, the sense pleasures are आदि-अन्तवन्तः भवन्ति – subject to beginning and end, is equal to अनित्याः, अनित्याः is the meaning of आद्यन्तवन्तः. आद्यन्तवन्तः is equal to अनित्याः – they are fleeting, they are perishable. And by using the word

अनित्याः, शङ्कराचार्य is reminding us of another श्लोक, which we have seen in the second chapter. The moment we hear the word **अनित्याः** we should recollect a श्लोक in the second chapter. You know what श्लोक it is?

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

If you remember, wonderful, otherwise गीता classes are also **अनित्याः**, therefore the memory of the श्लोक is also **अनित्याः**. Therefore तान् तितिक्षस्व, I will develop तितिक्षा. Therefore तान् तितिक्षस्व **अनित्याः**, मध्य-क्षण-भावित्वात् – because they exist only in मध्य-क्षण meaning intermediary duration between आदि and अन्त. मध्य-क्षण means between आदि and अन्त. Briefly they exist, therefore आद्यन्तवन्तः. And मध्य-क्षण-भावित्वात् is the explanation of अतः in the beginning. Therefore we should write अतः is equal to मध्य-क्षण-भावित्वात्. Continuing;

कौन्तेय, न तेषु भोगेषु रमते बुधः विवेकी अवगत-परमार्थ-तत्त्वः । अत्यन्त-मूढानाम् एव हि विषयेषु रतिः दृश्यते, यथा पशु-प्रभृतीनाम् ॥ ५-२२ ॥

Now शङ्कराचार्य comes to the fourth quarter of the श्लोक, **कौन्तेय** – हे अर्जुन! **न तेषु** is in the मूलम्, is equal to **भोगेषु** – so in those sense pleasures, **भोगेषु** is संस्पर्शज **भोगेषु**, विषय-इन्द्रिय संस्पर्शज **भोगेषु**, **बुधः न रमते** – a wise person does not revel or indulge, **बुधः** here means the निदिध्यासन योगि, **बुधः** is equal to निदिध्यासन योगि who has completed श्रवणम् for a length of time, who has completed मननम् for a length of time and who has decided to enter into binary

format. Therefore binary format योगि, बुधः is in the मूलम्, is equal to विवेकी. And विवेकी is equal to अवगत-परमार्थ-तत्त्वः – the one who has grasped the *Vedic* teaching. परमार्थ-तत्त्वः means the real message of वेदान्त, अहम् सत्यम् जगत् मिथ्या is अवगतम् has been thoroughly grasped through श्रवणम् and मननम् he has grasped the message. Beautiful बहुव्रीहि समास, अवगतम् परमार्थ-तत्त्वम् येन सः निदिध्यासन योगि. And what should he do? न रमते – he should not indulge in sense pleasures. And what do you mean by should not indulge in sense pleasures? Very very careful, we don't say that if प्रारब्ध brings them to us, we should close our eyes or turn away, we don't say that, if they are immoral sense pleasures they should be dropped instantaneously, even as a कर्मयोगि immoral sense pleasures should be dropped, but if it is धार्मिक pleasures which come, it does not mean that when someone is singing nicely a निदिध्यासन योगि should close the ears, because I am supposed to be निदिध्यासन योगि therefore I should not listen. No. If a nice शिक्षा comes he need not throw it away, remember, when the sense pleasures come because of प्रारब्ध the idea is one should remember the pleasures do not come from the object, because the object is only a reflector of my own आनन्द, not only does it not have pleasure, what is the word to be remembered? विषय-मृग-तृष्णिका, and not only that, that reflecting sense object is आदि-अन्तवन्तः, therefore I don't develop an attachment towards them, and I don't want to hold on to them, whenever it will go away I am ready to let go this प्रतिबिम्ब आनन्द, because a प्रतिबिम्ब आनन्द

generated by विषय will have to go away, therefore I am ready to let them go when they have to go. That is why I have defined वैराग्यम् as *the mental preparedness to lose the losable is वैराग्यम्*. And what is losable? Every sense pleasure is losable. And if I am not prepared to lose the losable, I am loose. Do you understand? If I am not prepared to lose the losable, I am loose. Put the spellings properly. So where *l o s e*, where *l o o s e*, all those things put properly. That is why the word used is बुधः – the one who is not loose. बुधः न रमते – he enjoys but doesn't want to hold on to them, let go, everything is loosely connected, it is a detachable gadget. Just as in the mixie we have got so many things attached and you can detach, everything is detachable for a विवेकि. After अवगत-परमार्थ-तत्त्वः you have to put a full stop.

Then the next sentence अत्यन्त-मूढानाम् एव. I used the word loose, शङ्कराचार्य says, only loose people who are अत्यन्त-मूढा – who are extremely foolish, only extremely foolish and childish people expect the sense pleasures to continue permanently. So एव हि – only those people, विषयेषु रतिः दृश्यते – they alone indulge in sense objects to develop an addiction. Only extremely foolish people indulge in sense objects to develop an addiction towards them, इति दृश्यते – that we see in the world all over, people addicted to cigarette, people addicted to liquor, people addicted to television, people addicted to internet, internet also can also become an addiction, cell phone addiction, TV addiction, internet addiction, coffee addiction, वेदान्त class also will come, but

I don't want to add that in वेदान्त class itself. Therefore रतिः दृश्यते, like पशु-प्रभृतीनाम्, what is an example? Like an animal which doesn't have discriminatory power. पशु-प्रभृतीनाम् – like the animal. The अन्वय is, ये भोगाः हि संस्पर्शजाः (भवन्ति), ते आदि-अन्तवन्तः दुःख-योनयः (च) एव (भवन्ति) । हे कौन्तेय! बुधः तेषु न रमते । Continuing;

Verse 05-23 Introduction;

अयं च श्रेयो-मार्ग-प्रतिपक्षी कष्टतमः दोषः सर्व-अनर्थ-प्राप्ति-हेतुः दुर्निवार्यः च, इति तत्-परिहारे यत्नाधिक्यं कर्तव्यम् इति आह भगवान्—

So this twenty-third श्लोक also is a continuation of the same topic of वैराग्यम् as a supportive साधन for निदिध्यासनम्. निदिध्यासन अङ्गरूपम् वैराग्यम्. And वैराग्यम् means handling or managing both राग and द्वेष. And that is why I repeatedly add even the word विदेहमुक्ति in the name of escaping from the world we have to gradually remove from our vocabulary because when we repeatedly talk about विदेहमुक्ति and escape from the world we are developing some kind of a द्वेष towards the world. Therefore विदेहमुक्ति concept is associated with द्वेष and विदेहमुक्ति concept is ok in the beginning because initially we say world is दुःखमयम्, therefore we have to escape from the world. L. Kg वेदान्त is जगत् दुःखमयम्, therefore I have to escape as विदेहमुक्ति. But after श्रवणमननम्, world is not दुःखमयम्, world is ब्रह्ममयम्. सर्वम् ब्रह्ममयम् रे रे सर्वम् ब्रह्ममयम्. When the दुःखमयम् concept is replaced by ब्रह्ममयम्, the idea of escape from the world should go away. Therefore विदेहमुक्ति

concept is only until we come to श्रवणम् and मननम्. By the time we come to निदिध्यासनम्, both जीवन्मुक्ति and विदेहमुक्ति are replaced by नित्यमुक्तम् ब्रह्म अहम् अस्मि, there is अहेयं अनुपादेयम्, we saw in केनोपनिषत्पदभाष्यम्, अन्यदेव तद्विदितादथो अविदितादधि ॥ केनोपनिषत् १-४ ॥ nothing to take, nothing to reject, I don't have anything to escape from. And therefore freedom from राग and freedom from द्वेष towards the world, whenever I talk of escaping it indicates द्वेष towards the world. And therefore राग-द्वेष should be eliminated, वैराग्यम् should be maintained right from the beginning of कर्मयोग. And another shade of राग-द्वेष is काम and क्रोध. राग alone is otherwise called काम, द्वेष is otherwise called क्रोध. And राग-द्वेष निवृत्ति can be equated to काम-क्रोध निवृत्ति. And कृष्ण has talked about this in the third chapter.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेता ह्यस्य परिपन्थिनौ ॥ गीता ३-३४ ॥

There कृष्ण pointed out राग-द्वेष cannot be totally eliminated, काम क्रोध cannot be totally eliminated. Therefore राग-द्वेष निवृत्ति is properly handling them. Proper management alone is राग-द्वेष निवृत्ति. And what do you mean by proper handling? Proper handling consists of three things. The first discipline of proper handling is immoral राग-द्वेष must be eliminated, any type of राग-द्वेष which is against शास्त्र विधि निषेध that should be eliminated. Ok. I have got द्वेष towards पञ्चमहायज्ञ. That द्वेष must be eliminated. I have राग towards liquor. That should be

eliminated. That is what I call as immoral राग-द्वेष must be eliminated. But there are certain राग-द्वेषs which are in keeping with धर्मशास्त्र, legitimate राग-द्वेषs, they need not be eliminated, they should be managed. Managed in what way? *They should not control my freewill. They should not enslave my freewill. And they should not cause reaction.* So don't allow them to enslave the freewill and don't allow them to cause reaction. If you have got attachment to the class, is it good राग or bad राग? *If there is an attachment to the वेदान्त class it is a good राग only. But due to some reason even old age or so many other reasons may come, due to genuine reasons, if I have to temporarily drop the class or I am no more able to come to the class, I should not allow that to disturb the mind. That is called not allowing the राग to disturb the mind.* Or enslave the freewill. That is called राग-द्वेष management. So three points.

1) Point number one. Immoral राग-द्वेष should be weeded out. Moral राग-द्वेष can be retained.

2) Point number two. Never allow them to control the freewill. I should be able to say 'yes' to them. I should be able to say 'no' to them. Don't allow them to enslave.

3) Point number three. Never allow them to cause agitations.

These are the three points regarding राग-द्वेष management. I had used a formula before. REDD. RE is refining of राग-द्वेष. Then DD, one D is disempowerment of राग-द्वेष. Disempowerment means they don't enslave my

freewill. And another D is disarmament of राग-द्वेष, they don't cause emotional disturbance. So REfinement, Disempowerment and Disarmament of राग-द्वेष is रागद्वेष management. In another language, FIR reduction.

And here शङ्कराचार्य says it is an extremely tough task. Since राग-द्वेष is connected to वासना which we have acquired in many जन्मs. That alone they call as वासना क्षयः. वासना क्षय is another word for राग-द्वेष management only. Since राग-द्वेषs are वासनाs acquired in many जन्मs, and some of the राग-द्वेषs are instinctive they cannot be easily eliminated, therefore शङ्कराचार्य says, कष्टतमः दोषः. Look at this. अयम्, अयम् means this राग-द्वेष pair, and they alone are represented in the पुराणs as the असुर pair, रावण-कुम्भकर्ण, हिरण्यकशिपु-हिरण्याक्ष, शिशुपाल-दन्तवक्र, generally they come in pairs. You know why? Because they are not outside, they are within our own mind. Who are they? राग and द्वेष. Or aka, means also known as काम and क्रोध.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ गीता ३-३७ ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ गीता १६-२१ ॥

That is said here. अयं च – this one. This here refers to the pair. दोषः is a powerful obstacle. A dampener is a powerful दोष, श्रेयो-मार्ग-प्रतिपक्षी – which is an obstacle to श्रेयो-मार्गः, मोक्ष मार्गः. And what do you mean by मोक्ष मार्ग? कर्मयोग is also मोक्ष मार्ग, for कर्मयोग also राग-द्वेष is obstacle. For उपासन योग also राग-द्वेष is obstacle. But here what is

referred to by श्रेयो-मार्गः? Here the context is not कर्मयोग, not उपासन योग, here the context is निदिध्यासन योग. So for निदिध्यासनम्, प्रतिपक्षी – राग-द्वेष is obstacle. And कष्टतमः – is extremely difficult to handle, very tenacious. कष्टतमः means extremely difficult to handle. And सर्व-अनर्थ-प्राप्ति-हेतुः – it is the cause of all the अनर्थ, अनर्थ means evils. And when we say सर्व-अनर्थ-प्राप्ति-हेतुः, we should remember another series of श्लोकs in the second chapter,

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ गीता २-६२ ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ गीता २-६३ ॥

The beginning of all these things is some careless indulgence, complete slip and fall, like बद्धिनाथ route, the driver only winks the eye for a few seconds, what is the result? The whole bus falls into the Ganga, hundred meters down below and sixty people lose their lives, this accident begins with the driver closing his eye only for a second. Every निदिध्यासन student is driving the बद्धिनाथ death road. कुरु अवधानं महत् अवधानम्, प्रमादो वै मृत्युः ॥महाभारत उद्योगपर्व ४२-४॥ So carelessness is spiritual destruction for a निदिध्यासन योगि, negligence is spiritual destruction for a निदिध्यासन योगि. Therefore सर्व-अनर्थ-प्राप्ति-हेतुः, दुर्निवार्यः – which cannot be easily eliminated, which is very difficult to eliminate. भवति, भवति is to be supplied, इति, इति is हेत्वर्थे – therefore because of this reason, यत्नाधिक्यं कर्तव्यम् – every निदिध्यासन योगि must put forth intense effort in

alertness. यत्नाधिक्यम् means intense effort. कर्तव्यम् - the first effort is avoid tempting situations. Instead of experimenting with our वैराग्यम् and विवेक, instead of being over confident, avoid all such places, all such people also. In नारद भक्तिसूत्र, नारद says दुःसङ्गः सर्वथैव त्याज्यः ॥ नारदभक्तिसूत्रम् ४३ ॥ Going to movies, going to watch some of the TV programs, all those things, सर्वथैव त्याज्यः. Why take a risk in the name of overconfidence? Leave it all. Therefore यत्नाधिक्यं कर्तव्यम्. For what? तत्-परिहारे – to do the परिहारम्. The moment we hear the word परिहारम् we will think of oil lamp, etc. परिहारम् means राग-द्वेष परिहारे – in eliminating राग and द्वेष one should be alert. इति भगवान् आह. We want to do rituals, for वेदान्त all the परिहारम्s are at the thinking level. The परिहार in the form of rituals a person transcends once he comes to श्रवण and मननम् or at least at निदिध्यासनम् level परिहार has to be using our intellect in revising Vedantic teaching and in refining our attitude. In reviving Vedantic teaching and in refining our attitude, that is the only परिहार, revive and revise or refine the attitude, other than reviving and revising no other ritualistic परिहार exists for advanced Vedantic students. If you say स्वामिजि we are not advanced, like permanent babies, then ok, go ahead. Otherwise that alone is the परिहार. इति भगवान् आह – thus भगवान् says. But स्वामिजि family members ask us to do परिहार for somebody else. What to do? Suppose if because of family pressures we are doing for the sake of others, it is ok, but when it comes to myself at least I can avoid, for the other people's sake we are forced

to do, it is ok. That kind of compromise if they ask, I don't do it voluntarily, if they ask to do, somebody asks to do for somebody else, one family member asks for another family member, compromise allowed, but I don't want to choose it for myself. Ok. Now we will come to the श्लोक.

Verse 05-23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ गीता ५-२३ ॥

So what is the project? राग-द्वेष management project. काम-क्रोध taming project. The taming of the shrew! Like that! So taming of काम-क्रोध is the project. What is the duration? How much is the contract period? Nowadays children talk about six months contract, one year contract, three year contract, what is the contract period? कृष्ण says your entire lifetime is the contract period. That itself shows that it is not an easy contract, it will take lifelong alertness.

We can never relax our guard at any time, and therefore in this श्लोक कृष्ण says before the fall of the body a person who tames राग-द्वेष by following refinement and disempowerment and disarmament, that person alone is a successful निदिध्यासन योगि. And not only that he alone is an integrated personality, otherwise he will be a hypocrite, studying वेदान्त at one time and completely indulging at other times, he will become a मिथ्याचारः; opposite of मिथ्याचार is युक्तः. The word युक्तः is an important word in भगवद्गीता, कृष्ण uses this throughout the भगवद्गीता, युक्तः is the opposite of the मिथ्याचारः. An integrated person, the one

who leads a वेदान्त friendly life, निदिध्यासनम् friendly life, otherwise one will be spiritual in the morning, and *spiritual* in the evening! Therefore it should not be like that. युक्तः and सः एव सुखी – he alone will be free from conflict also and he will be abiding in the teaching. This is the gist of the श्लोक. भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-23 Continuing:

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ गीता ५-२३ ॥

Lord कृष्ण has been dealing with the main topic of निदिध्यासनम् in all these verses in the form of विद्वन् सन्न्यास or ज्ञानकर्मसन्न्यासः and in these few verses from twenty upto twenty-three Lord कृष्ण talks about the supportive साधन of निदिध्यासनम्, viz., राग-द्वेष management, otherwise called काम-क्रोध handling. And this is generally called वैराग्यम्. And this वैराग्यम् is a supportive साधन at all levels of the spiritual journey, whether it is कर्मयोग or उपासन योग or whether it is श्रवणम्, मननम् or निदिध्यासनम्, at all the five levels one has to learn to handle राग and द्वेष, otherwise known as काम-क्रोध and कृष्ण says a person who manages काम-क्रोध will certainly succeed in निदिध्यासनम् and attain मोक्षः. This is the gist of the twenty-third verse. Now we will enter into the भाष्यम् with this background.

शक्नोति उत्सहते इह एव जीवन् एव यः सोढुं प्रसहितुं प्राक् पूर्वं
शरीर-विमोक्षणात् आ मरणात् ।

शक्नोति is in the मूलम्, is equal to उत्सहते which means capable of. Suppose a person is capable of the following discipline. When? इह एव is in the मूलम्, is equal to जीवन् एव – even when one is alive. शक्नोति is equal to

उत्सहते, इह एव is equal to जीवन् एव, यः means suppose a person, here the person referred to is the निदिध्यासन योगि, because that is the context. So यः निदिध्यासन योगि सोढुम् is in the मूलम्, is equal to प्रसहितुम्. So the root is सह धातु, सोढुम् and सहितुम् are two forms of one and the same root सह, to put up with or to manage, to tolerate. To manage what? Later it will be said, the onslaught of काम and क्रोध. In the next paragraph we are going to see both काम and क्रोध will be continuously battering a person throughout the life. Whether one is ब्रह्मचारि or गृहस्थ or वानप्रस्थ or सन्न्यासि, राग-द्वेष attack will be a continuous process or काम-क्रोध attack will be continuous. We can never stop their attack, we can only learn to manage by reducing their impact. We cannot avoid their attack, but we can only manage to reduce their impact, which I generally term as FIR reduction. Frequency of the emotional disturbances caused by them we can reduce, frequency cannot be made into zero. Similarly intensity of their influence can be reduced, we cannot make it zero. Similarly, the recovery period also we can reduce. FIR reduction is conducive to निदिध्यासनम् is the message of this श्लोक, not FIR removal; removal is not possible, reduction alone is possible. Therefore प्रसहितुम् means the one who can endure, one who can withstand their attack, प्राक् is in the मूलम्, is equal to पूर्वम्, पूर्वम् means before. Before what? शरीर-विमोक्षणात् – before the fall of the body. So विमोक्षणम् here means fall, मरणम् इत्यर्थः, therefore शङ्कराचार्य says आ मरणात्. It means upto the fall of the body. That means राग-द्वेष is not going to leave us just

because we are old, राग-द्वेष will attack us even in the intensive care unit when we are with a ventilator on the face. Therefore शङ्कराचार्य says they are not going to leave us because we are old, therefore we should be ready to face them until we breathe our last. That is the significance of शरीर-विमोक्षणात्. That शङ्कराचार्य himself explains in the next paragraph.

मरण-सीमा-करणं जीवतः अवश्यम्-भावि हि काम-क्रोधोद्भवो वेगः, अनन्त-निमित्तवान् हि सः इति, यावद् मरणं तावन् न विश्रम्भणीय इति अर्थः ।

मरण-सीमा-करणम्, सीमा means limiting, and मरण-सीमा-करणम् means presenting the काम-क्रोध management as a project until death. Why do we put death as the final limit of our project? That is called मरण-सीमा-करणम्. Therefore giving death as the final date for this project, which is done by Lord कृष्ण through what expression? शरीर-विमोक्षणात्. By using the expression शरीर-विमोक्षणात्, कृष्ण has made death as the limit for this वैराग्यम् project. And why does कृष्ण do like that? The reason is जीवतः अवश्यम्-भावि. Very important expression. काम-क्रोध will be there for every living being. Let this be very very clear, nobody alive is free from राग-द्वेष, nobody alive is free from काम-क्रोध, they are bound to be there. Our aim is not eliminating them, our aim is reducing their influence on our freewill, we are only trying to reduce their influence on our freewill as a कर्ता and also their influence on us as a भोक्ता. Therefore he says जीवतः, जीवतः is षष्ठी विभक्ति, जीव् धातोः

present active participle षष्ठी एकवचनम्, जीवतः पुरुषस्य – for a living person, अवश्यम्-भावि – they will be definitely there. And because of their presence, काम-क्रोध-उद्धवः वेगः, वेगः means their impulse or their pressure. वेगः means pressure, internal pressure, psychological pressure caused by desire, and psychological pressure caused by anger. उद्धवः born out of काम and born out of क्रोध. अवश्यम्-भावि –will certainly be there. Why? अनन्त-निमित्तवान् – because the काम-क्रोध pressure can be caused by different reasons on different occasions. It doesn't require a particular environment to arise. Even if we leave everything and go to कैलास मानसरोवर, even in that environment it can arise. A person can live a life of ब्रह्मचारि they can arise, life of गृहस्थ they can arise, life of a rich person they can arise, I renounce everything they can arise. काम-क्रोध do not require a particular reason, under any pretext they can arise. And therefore अनन्त-निमित्तवान् means it has got different pretexts to arise. निमित्तम् means occasion. And even if we go to वैकुण्ठ or कैलास, there also we will find a different reason for the rise of काम-क्रोध. इति, इति हेतोः, इति is हेत्वर्थे – because of this reason, अवश्यम्-भावि. It should be connected with अवश्यम्-भावि. Therefore the internal pressure will be constantly there. Therefore what? We should be always alert. Therefore he says, तस्मात् that is to be understood, इति हेतोः तस्मात् यावत् मरणम् – until death तावत् न विश्रम्भणीयः – one should not be complacent. न विश्रम्भणीयः means one should not be complacent, one should not drop his guard, one should be very very alert. And

alertness in two-fold ways, which I told in the last class as a कर्ता राग-द्वेष will try to snatch my freewill. Therefore make sure that my freewill is always retained. That is at the कर्ता level. And at the भोक्ता level राग-द्वेष influence is by causing emotional reactions. Therefore at भोक्ता level I check my राग-द्वेष by avoiding reactions. That is called avoidance of complacency. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ is the message. Continuing;

कामः इन्द्रिय-गोचर-प्राप्ते इष्टे विषये श्रूयमाणे स्मर्यमाणे वा अनुभूते सुख-हेतौ या गर्धिः तृष्णा सः कामः ।

Very interesting. Lord कृष्ण has talked about काम-क्रोध on several occasions in the गीता. In the second chapter he has talked about सङ्गात्सञ्जायते कामः, etc. In the third chapter also, काम एष क्रोध एष कृष्ण has talked about. So in the fifth chapter also कृष्ण talks about काम-क्रोध. But शङ्कराचार्य never thought about defining them in all those occasions, but suddenly in the fifth chapter शङ्कराचार्य feels like defining the word कामः. Even though everybody understands what is desire and everybody understands what is anger, शङ्कराचार्य gives the definition of desire in this context and definition of anger. What is desire? He says या गर्धिः तृष्णा सः कामः, कामः means गर्धिः, you can understand the word कामः, but he translates कामः as गर्धिः. And what do you mean by गर्धिः? गर्धिः means तृष्णा. तृष्णा means a yearning, a pang, a want. So this pang or this pining or this internal wanting or yearning which comes as a desperate pressure which pushes the mind to go after a particular thing.

And what kind of object is it? It says a yearning for an object which is **इष्टे विषये** – which I look upon as a source of joy, which I look upon as a source of joy, which others may not look upon as a source of joy, what is important is, which I look upon as a source of joy and comfort, **इष्टे विषये** – a wanted object, which can be **इन्द्रिय-गोचर-प्राप्ते** – which may be available for the eyes, **प्रत्यक्ष विषय** it might be, **इन्द्रिय-गोचर-प्राप्तम्** means it may be **प्रत्यक्षम्** or **श्रूयमाणे** – it may be **परोक्ष विषय**, which is heard as talked by somebody else. So **प्रत्यक्ष विषयः** or **परोक्ष विषयः** or **स्मर्यमाणे विषये** – or it may be a remembered object. Suddenly a person remembers the *Vadai* (a dish) of Woodlands hotel! Why the *Vadai* should come now, I don't know, it came. *Vadai* also there are so many **सभा**s, whether music is good or not in a particular **सभा** with that particular **ज्ञानाम्बिका** (**अम्बिका** has come for that also!), not any other **ज्ञानाम्बिका**, you think of some **ज्ञानाम्बिका**, but he is talking about the *Vadai* of that **सभा**. So suddenly he remembers he ate a few days before, therefore **स्मर्यमाणे**, otherwise why should the desire come? And **अनुभूते** – it has been experienced before as a source of joy, **सुख-हेतौ** – which is the cause of that sense pleasure. And a desire suddenly comes because of **पूर्व वासना**. Similarly we may remember a person who has died ten years before and suddenly that desire comes, that thought comes, with nobody else around tears also may come, it is a **प्रातिभासिक वस्तु**, that person is gone, but that memory can become so real that it can cause an emotional yearning to be with that person. Mind is so powerful, memories can become

so powerful and real, and या गर्धिः or तृष्णा that internal pressure is called कामः. Similarly what is क्रोधः? That is defined here. All the सप्तमी विभक्तis are विषय सप्तमी and all are सामानाधिकरण्यम्. इन्द्रिय-गोचर-प्राप्ते इष्टे विषये श्रूयमाणे स्मर्यमाणे वा अनुभूते सुख-हेतौ, all these words are सामानाधिकरण्यम् referring to one and the same sense object which generates कामः. And विषय सप्तमी. And what is क्रोधः? The same rule, we will read.

क्रोधः च आत्मनः प्रतिकूलेषु दुःख-हेतुषु दृश्यमानेषु श्रूयमाणेषु स्मर्यमाणेषु वा यः द्वेषः सः क्रोधः ।

So क्रोधः च – anger is also a similarly powerful emotion which causes intense pressure in the mind. With regard to what object? आत्मनः प्रतिकूलेषु विषयेषु, विषयेषु we have to supply. प्रतिकूलेषु – any object or person or situation which are प्रतिकूलम्, which are causes of my discomfort. The previous one is cause of comfort, this is the cause of discomfort, प्रतिकूलम्. प्रतिकूलम् means unfavorable object. दुःख-हेतुषु – which are the causes of discomfort, which may be दृश्यमानेषु – may be directly available in front of me, we say the very sight will give me blood pressure, therefore दृश्यमानेषु – straight in front of me, or श्रूयमाणेषु – somebody talks about that person that disturbs me, or that person is not in front, nobody is even talking about that person, but I think of that person who has left the world also, but the very thought of the person shoots up my blood pressure. Therefore स्मर्यमाणेषु वा विषयेषु. I don't know; very interesting. When he talks about राग विषय, he uses singular

number and when he talks about क्रोध विषय, he uses plural number. I don't know why, perhaps, our anger is towards more number of people rather than attachment. See previous paragraph. विषये singular number. Here प्रतिकूलेषु, plural number. More number of things irritate us. And less number of things give joy. Anyway I don't know, this is my guess work. I don't know why otherwise शङ्कराचार्य uses plural number. स्मर्यमाणेषु वा यः द्वेषः, द्वेषः means intense inward revulsion. External revulsion or rejection we don't talk about here, mental rejection or aversion. That powerful mental aversion with regard to the very thought of that person is called क्रोधः, anger. And कृष्ण says they will be there, that is a good news, they will be there, but what he says is don't allow them to take your mind a hostage. Let them be kept under check. Continuing;

तौ काम-क्रोधौ उद्धवौ यस्य वेगस्य सः काम-क्रोधोद्धवः वेगः ।
 रोमाञ्चन-हृष्ट-नेत्र-वदनादि-लिङ्गः अन्तःकरण-प्रक्षोभ-रूपः
 कामोद्धवः वेगः, गात्र-प्रकम्प-प्रस्वेद-सन्दष्टोष्ठ-पुट-रक्त-
 नेत्रादि-लिङ्गः क्रोधोद्धवः वेगः ।

Suddenly शङ्कराचार्य becomes poetic, because nothing else to write. Therefore he wants to write this. So कृष्ण doesn't talk about काम-क्रोध control, कृष्ण talks about काम-क्रोध वेग control. He doesn't talk about control of काम-क्रोध, but He talks about the control of the वेग of काम-क्रोधः. So शङ्कराचार्य says we have to differentiate काम-क्रोध and we have to differentiate वेगः, वेगः means pressure. We have to control the pressure, we cannot control the काम-

क्रोध themselves. We are only controlling the pressure born out of that. That is the differentiation. Subtle differentiation कृष्ण wants to make. Therefore He says काम-क्रोधोद्भवः वेगं यः प्रसहितुम् शक्नोति. So first he gives the विग्रह वाक्यम्. काम-क्रोधोद्भवः वेगः is the expression in the श्लोक, he gives the समास of that compound, तौ काम-क्रोधौ, तौ means the above mentioned काम-क्रोध, the above defined काम-क्रोध are उद्भवौ, उद्भवौ means the cause, यस्य वेगस्य – for which emotional pressure, सः वेगः – that internal emotional pressure is called काम-क्रोधोद्भवः वेगः. So an internal pressure caused by काम and क्रोध is called काम-क्रोधोद्भवः वेगः. And that internal pressure is invisible, because it is an emotional condition. Then how do we know that the internal pressure is very high? The pressure can be low also, of low intensity also, or it can be of medium intensity also, or it can be very high intensity also. How do we know that the internal pressure of काम-क्रोध is low, medium or high? There is no visible indication because it is an internal condition. शङ्कराचार्य says when the internal pressure gradually increases, that pressure overflows into our body language. It is expressed in the bodily language and more clearly in the facial expression also. Thus the body language and facial expression becomes the लिङ्गम्, लिङ्गम् means the indicatory mark for the internal intensity of either काम or क्रोध. काम has got a different type of facial expression, क्रोध has got a different type of facial expression. And what is that? He gives the explanation. रोमाञ्चन means you know, horripilation, the hairs standing on end, हृष्ट-नेत्र – the

expanded eyes, the beaming eyes, the brightened eyes, and **हृष्ट-वदन** – the beaming face, the blooming face; **हृष्ट** should go with both **नेत्र** and **वदन**; **हृष्ट-नेत्र हृष्ट-वदन** – the blooming eyes and the blooming face. In the airport the grandchild is coming. Can't go inside, I feel like rushing inside and embracing and kissing and all such expressions of love, all these expressions by seeing grandchild coming from America, I am outside the airport, the child and the mother or the son they are coming, imagine the situation. What better example do you want? So what other example can I give? So therefore **हृष्ट-नेत्र हृष्ट-वदन, आदि** – etc., **लिङ्गः** – that is the indication of the excitement born out of attachment. And **अन्तःकरण-प्रक्षोभ-रूपः** – and it excites the **अन्तःकरणम्**, the internal inner organ, that a person may drop the things which are in the hand, the excitement is so much that I drop all the things in the hand, therefore internal excitement is called **कामोद्धवः वेगः**. So in the **भागवतम्** when **कृष्ण** comes or **कृष्ण**'s flute sound they hear, what all things the **गोपि**s did that is described. They put all the ornaments in wrong places, bangles and all they wore in the ears, that is why now also they wear earrings of bangle size! So the **गोपि**s inaugurated that fashion of putting the bangle in the ears! Nowadays girls do that also. Different ornaments decorating different parts of the body and dress also, wrongly placed and dropping everything, Why? Excitement. Therefore **कामोद्धवः वेगः**. Then what is the **क्रोधोद्धवः वेगः**? That we know very well. So **गात्र-प्रकम्प** – the shivering of the body, the face, the lips, etc. **गात्र** means limbs of the body, **प्रकम्प**

means shivering, trembling and प्रस्वेद – profuse sweating, सन्दष्टोष्ठ-पुट – biting the lips, रक्त-नेत्र, not because of Madras eye, but because of anger, रक्त-नेत्र – red eye, आदि लिङ्गः – this is the body language and facial expression which indicates the internal pressure caused by anger. And what कृष्ण says is you cannot avoid काम and क्रोध, but learn to contain their pressure. Therefore let it not come out in the form of foul language, because once I use the language I cannot withdraw, let it rise in the mind and let it fall within the mind itself. That much internal restraint alone is required for मोक्षः. मोक्ष does not require perfect mind, I have told all the time, मोक्षः does not require perfect mind, if the definition of मोक्षः is a perfect mind, I am giving you in writing, nobody is going to get मोक्षः, we will eternally complain. स्वामिजि, even still साधन चतुष्टय सम्पत्तिः has not come, when am I going to get मोक्षः? Remember, perfection of the mind is not मोक्षः, ‘I am not the mind’ is the मोक्षः. Therefore mind should be reasonably healthy to claim I am not the mind! The mind should be reasonably healthy to claim that I am not the mind! After claiming I am not the mind, let us accept the mind with its own inevitable weaknesses. Just as we have to accept our body with its own physical weaknesses, we should learn to accept the mind also with its own imperfection, but we have to manage the imperfection sufficiently to claim ‘thank God I am not this mind’. Then who am I? स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः. Thus imperfect minds are there in millions and this is also another. Therefore reasonable health is important, not

perfection of the mind. Claiming the आत्मा's perfection is our goal. And काम-क्रोधोद्भवः वेगः, and that pressure learn to manage. That is said, शङ्कराचार्य explains that.

तं काम-क्रोधोद्भवं वेगं यः उत्सहते प्रसहते सोढुं प्रसहितुम्, सः युक्तः योगी सुखी च इह लोके नरः ॥ ५-२३ ॥

Now शङ्कराचार्य goes to the fourth quarter of the श्लोक. तं काम-क्रोधोद्भवं वेग – so this extraordinary pressure in the mind caused by काम and क्रोध, यः उत्सहते – that person who is capable of, उत्सहते is equal to प्रसहते which is the meaning of the word शक्नोति in the first line. शङ्कराचार्य connects it with the first line for the grammatical completion of the sentence. उत्सहते शक्नोति from the first line is equal to उत्सहते is equal to प्रसहते. प्रसहते means capable of. सोढुम् is in the first line which he has already commented but he is again bringing here for the completion is equal to प्रसहितुम् – capable of managing. And management I have discussed this topic also very elaborately. I gave a full new year talk on ‘How to handle anger?’ handling anger, the first and immediate aim is avoidance of external expression of anger. Because when I externally express – verbally or physically, I am causing damage to others, avoid external damage first. Therefore put a rasogulla in the mouth so that mouth is not free to shout. Don't ask me, should I carry rasogulla tin always. I just gave as an example, make sure mouth is shut in anger. And quietly sit so that body and organ of speech will not express the anger. Then the anger will cause damage for me remaining

internally. Then I can find some time, quietly go and sit in some place. I have avoided external damage. Internal damage will be caused if the anger continues, therefore quietly sit and learn to manage the internal anger. For that I have given method in that talk. I don't want to enter into that topic. So first avoid external expression, then manage the internal anger. This alone is said here as प्रसहनम्. The best English translation is management or intelligent containment of the anger. शक्नोति the one who can do, सः युक्तः – that person is an integrated person. युक्तः is equal to योगी. He alone is called योगी – man of self-management and सः सुखी – he alone is a happy person, सुखी is in the मूलम्, the one who can enjoy both बिम्बानन्द through ज्ञानम् and प्रतिबिम्बानन्द through शान्तिः. He alone can enjoy बिम्बानन्द through ज्ञानम् and प्रतिबिम्ब आनन्द through शान्तिः. Where? इह लोके. इह is in the मूलम्, in the first line, so that शङ्कराचार्य is reminding here, इह लोके, नरः is in the मूलम्, नरः such a निदिध्यासन योगि, literally, नरः means human being, in this context निदिध्यासन योगि. The अन्वय is, यः इह एव शरीर-विमोक्षणात् प्राक् काम-क्रोध-उद्धवम् वेगम् सोढुम् शक्नोति, सः नरः युक्तः सुखी (च भवति) । Continuing;

Verse 05-24 Introduction;

कथं-भूतः च ब्रह्मणि स्थितः ब्रह्म प्राप्नोति इति आह —

In the following verses कृष्ण wants to talk about the निदिध्यासन फलम् in the form of जीवन्मुक्ति and विदेहमुक्तिः. The निदिध्यासन फलम् of जीवन्मुक्ति and विदेहमुक्ति from लौकिक दृष्टि. From worldly angle निदिध्यासन फलम् is

जीवन्मुक्ति and विदेहमुक्ति, but from शास्त्रीय दृष्टि we don't accept जीवन्मुक्ति and विदेहमुक्ति, from शास्त्रीय दृष्टि we have got only one मुक्ति which is called नित्यमुक्तिः. So निदिध्यासन योगि focuses on नित्यमुक्ति only, but the worldly people will talk about जीवन्मुक्ति and विदेहमुक्ति but as a निदिध्यासन योगि, I will talk about नित्यमुक्ति only. Thus what is जीवन्मुक्ति and विदेहमुक्ति from लौकिक दृष्टि is called नित्यमुक्ति from शास्त्रीय दृष्टि. And should we focus on लौकिक दृष्टि or शास्त्रीय दृष्टि? As a seeker we should focus on शास्त्रीय दृष्टि only but कृष्ण talks about लौकिक दृष्टि for the other people to come to गीता, because the other people will understand only जीवन्मुक्ति and विदेहमुक्ति. So for advertisement we should use what language? जीवन्मुक्ति and विदेहमुक्ति. But for our own practice what language should we use? नित्यमुक्तिः. So here शङ्कराचार्य introduces कथं-भूतः ब्रह्मणि स्थितः – what type of निदिध्यासन योगि, ब्रह्मणि स्थितः means ब्रह्मनिष्ठः which means निदिध्यासन योगि who wants to abide in ब्रह्मन्. ब्रह्मणि स्थितः is another name for जीवन्मुक्ति. So what type of जीवन्मुक्तः ब्रह्म प्राप्नोति – will attain विदेहमुक्ति. That is merger into ब्रह्मन्. So what type of ब्रह्मनिष्ठ will attain ब्रह्म ऐक्यम्? What type of ब्रह्मनिष्ठ will attain ब्रह्म ऐक्यम् is the language. What type of जीवन्मुक्त will attain विदेहमुक्ति is the question, for which कृष्ण gives the answer.

Verse 05-24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ गीता ५-२४ ॥

So जीवन्मुक्ति and विदेहमुक्ति are talked about in this श्लोक. I will give you the gist of the श्लोक. सः योगी ब्रह्म-भूतः refers to जीवन्मुक्तः, who is a निदिध्यासन योगि. So सः ब्रह्म-भूतः a जीवन्मुक्तः, निदिध्यासन योगि, in our language, who practices binary format. What is जीवन्मुक्ति? Maintenance of binary format is जीवन्मुक्तिः. And what does he do? At first कृष्ण says, अन्तः-सुखः अन्तर्-आरामः and अन्तर्-ज्योतिः – the one who never loses sight of the आत्मा or ब्रह्मन्, अन्तः means आत्मा or ब्रह्मन्. And ज्योतिः means awareness. The one who does not lose the awareness of ब्रह्मन् or आत्मन् in and through all the transactions. And, अन्तः-सुखः and अन्तर्-आरामः means the one who looks upon आत्मा alone as the source of happiness. The one who relies upon आत्मा alone as a source of happiness, the one who does not want to rely upon अनात्मा as a source of happiness. The exact word meaning we will be seeing in the भाष्यम्. I am just giving you the gist only. Not relying upon अनात्मा as a source of happiness is because of two reasons, which कृष्ण explained before. If I rely upon अनात्मा as a source of happiness there is a risk involved. What is the risk do you remember? ये हि संस्पर्शजा भोगा दुःखयोनय, you will get caught! Therefore that is one reason. He doesn't want to rely upon अनात्मा. And there is a second deeper reason also. What is that? He knows अनात्मा is not a source of happiness at all. Where is the question of relying upon अनात्मा, because he is intensely aware of the fact that अनात्मा is not a source of happiness, even when he enjoys good भिक्षा. Even when he enjoys a good भिक्षा, he is not relying upon the भिक्षा for happiness

because he knows that the भिक्षा is not giving the happiness, भिक्षा is only helping in the manifestation of my own happiness. Therefore even when he enjoys प्रतिबिम्बानन्द, even when he enjoys विषयानन्द, he is aware of the fact that I am enjoying विषयानन्द, I am enjoying आत्मानन्द. Therefore विषयम् even if it is lost, it is not a big issue. How is it? It is not a big issue.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-24 Continuing:

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ गीता ५-२४ ॥

Upto verse twenty-three Lord कृष्ण talked about निदिध्यासनम् as the primary साधनम् and also साधन चतुष्टय सम्पत्तिः as the supportive साधनम् for मोक्ष and now from the twenty-fourth verse onwards कृष्ण is talking about the फलम् of this निदिध्यासनम् in the form of ज्ञाननिष्ठा, which will lead to both जीवन्मुक्ति as well as विदेहमुक्ति. And कृष्ण defines ज्ञाननिष्ठा in the first line of the verse. It is nothing but discovering peace, security and happiness in the आत्मा itself, instead of depending on अनात्मा for peace, security and happiness. A ज्ञाननिष्ठः discovers all of them in आत्मा itself. Here आत्मा is indicated by the word अन्तः-सुखः. अन्तः means आत्मा, therefore he is आत्म-सुखः, he is आत्मारामः and he is आत्म-ज्योतिः. This is the definition of a ज्ञाननिष्ठः. And in the second line कृष्ण says such a ज्ञाननिष्ठ will enjoy both जीवन्मुक्ति as well as विदेहमुक्ति. This is gist of the verse. जीवन्मुक्ति is indicated by the word ब्रह्म-भूतः, in the second line the word ब्रह्म-भूतः represents जीवन्मुक्ति and the word ब्रह्म-निर्वाणम् indicates विदेहमुक्ति and the word योगी refers to ज्ञाननिष्ठः. So ज्ञाननिष्ठ योगी जीवन्मुक्तिम् विदेहमुक्तिम् च अधिगच्छति is the gist of the verse. Now we will go to the भाष्यम्.

यः अन्तः-सुखः – अन्तः-आत्मनि सुखं यस्य सः अन्तः-सुखः ।
 तथा अन्तः एव आत्मनि आरामः आक्रीडा यस्य सः अन्तरारामः,
 तथा एव अन्तः आत्मा एव ज्योतिः प्रकाशो यस्य सः अन्तर्ज्योतिः
 एव ।

यः अन्तः-सुखः, after the word **अन्तः-सुखः**, there must be an en dash. शङ्कराचार्य gives the विग्रह वाक्यम्, बहुव्रीहि, **अन्तः सुखं यस्य सः अन्तः-सुखः** – the one whose happiness is **अन्तः**. And what is the meaning of the word **अन्तः**? **अन्तः** is equal to **आत्मनि**. अन्तरात्मनि is printed, how should we understand? **अन्तः** is equal to **आत्मनि**, that means the one who discovers आनन्द in the आत्मा only. And as I said in the last class, we should be very careful, these are all the verses which if not properly understood can confuse, because the word says, **अन्तः एव सुखम्**, the one whose joy is always within. And once the word within comes immediately the reader imagines a योगी, the word योगी is also used in the second line, the word योगी is there, the word **अन्तः** is there, the word **सुखम्** is there, immediately we will form a picture, a योगी sitting in निर्विकल्पक समाधि never looking at the external world and all the time enjoying happiness. This is the picture we get. We should never take that meaning. **अन्तः** शङ्कराचार्य means आत्मा. And is आत्मा within the body or outside the body? Is आत्मा within the body or outside the body? We will jump up and say within the body, you will get a knock on your head, never say within the body, विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि, therefore आत्मा being everywhere, in fact, there is nothing other than आत्मा, a ज्ञाननिष्ठा never believes in closing the

eyes permanently, he will happily look at the world with wide eyes. It is in योग philosophy where closing the eye becomes extremely important, in वेदान्त, closing the eyes for a few minutes may be useful, you may do that alright, but ultimately ज्ञाननिष्ठा is opening the eyes and look at everything as आत्मा. And similarly when we say आत्मा alone is the source of happiness, it does not mean he will not enjoy music or art or anything, even when a ज्ञाननिष्ठा enjoys music, other people will say it is music आनन्द, a ज्ञाननिष्ठा understands music आनन्द is also आत्मानन्द coming through the medium of music. Just like a person on a पौर्णमी day says that I am reading in the moonlight, a ज्ञानि says that I am reading in the sunlight. What is the difference between sunlight and moonlight, if you ask, mistaken sunlight is moonlight. Really speaking, there is no moonlight at all, similarly, a ज्ञानि will enjoy विषयानन्दम् also, happily he will enjoy legitimate, not अधार्मिक, but धार्मिक विषयानन्दम् also, and he will look at विषयानन्द as आत्मानन्द, as we saw in पञ्चदशी, last class, I summarized the last five chapters of पञ्चदशी, the last five chapters mention विषयानन्द is ब्रह्मानन्द, योगानन्द is ब्रह्मानन्द, सर्व आनन्द is ब्रह्मानन्द because other than आत्मानन्द there is no other आनन्द. Therefore remember, अन्तः-सुखः means understanding all आनन्दs as आत्मानन्द. So आत्मनि एव सुखम् यस्य सः अन्तः-सुखः. And तथा अन्तः एव आत्मनि आरामः. शङ्कराचार्य gives the विग्रह वाक्यम् of अन्तरारामः, that is also बहुव्रीहि, अन्तः आरामः यस्य सः अन्तरारामः, here also the word अन्तः means आत्मा. Where is the आत्मा –

inside or outside? Everywhere. And आरामः is in the मूलम्, is equal to आक्रीडा. आक्रीडा means entertainment. The one who discovers entertainment in आत्मा itself. So happiness is also आत्मा, entertainment is also आत्मा. What is the difference between happiness and entertainment? One is called सुखम्, another is called आरामः. What is the difference between सुखम्, i.e., happiness and आरामः, i.e., entertainment? They have made a subtle difference. When happiness is derived from myself without depending upon any external factors, without the presence of people, in solitude when I enjoy, it is called सुखम्. When I derive happiness in the presence of company, in the presence of objects बाह्य साधन सापेक्ष सुखम् आरामः, बाह्य साधन निरपेक्ष is सुखम्. When I use gadgets and people and enjoy, the enjoyment that is discovered in the presence of gadgets, cell phone, TV or telephone someone and you enjoy, you are depending on external factors, that is called बाह्य साधन सापेक्षम्. This शङ्कराचार्य says in मुण्डकोपनिषत्, आत्मक्रीडा आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ मुण्डकोपनिषत् ३-१-४ ॥ What is the difference between क्रीडा and रतिः? One is बाह्य साधन सापेक्षम्, another is बाह्य साधन निरपेक्षम्. For ज्ञानि both are आत्मा only. आत्मा alone is the source of आनन्द in solitude, आत्मा alone is the source of आनन्द in the company of people also. Therefore आत्मनि आरामः आक्रीडा यस्य सः अन्तरारामः. Then तथा एव अन्तः आत्मा एव ज्योतिः यस्य सः, अन्तर्ज्योतिः is in the मूलम्, he gives the विग्रह वाक्यम्, अन्तः is equal to आत्मा, we should not read it as अन्तरात्मा. अन्तः is equal to आत्मा. एव ज्योतिः

is in the मूलम्, is equal to प्रकाशः. प्रकाशः रामरायकवि, a sub commentator, translates as दृष्टिः. ज्योतिः is equal to प्रकाशः is equal to दृष्टिः, the one whose दृष्टि is always in आत्मा. The one whose दृष्टि is always in आत्मा, the one whose awareness is always in आत्मा. The one who has got सर्वत्र आत्मदर्शनम् is equal to अन्तर्ज्योतिः. So the final meaning is the one who does not lose sight of आत्मा in all transactions. The one who does not lose sight of आत्मा in all transactions is called आत्मज्योतिः or अन्तर्ज्योतिः. Here also don't think अन्तर्ज्योतिः is always closed eyes, that is not the idea, therefore अन्तर्ज्योतिः. Again this is one of the basic differences between योग दर्शनम् and वेदान्त दर्शनम्. In योग आत्मा and अनात्मा are both equally real. आत्मा is also real, अनात्मा is also real, therefore observing one is missing the other. So if have to turn towards the आत्मा, you have to turn away from अनात्मा, because आत्मदर्शनम् and अनात्म दर्शनम् are mutually exclusive. If you look at the external world, you miss the आत्मा. And if you look at the आत्मा, you cannot see the external world. Therefore we have to decide whether we have to open the eyes or close the eyes. Because what is the philosophy? If you close the eyes, आत्मदर्शनम्, if you open the eyes, अनात्म दर्शनम्, therefore they have to decide whether they have to sit with closed eyes or with open eyes. Because seeing one is missing the other, because both of them are of the same order of reality in साङ्ख्य दर्शनम् and योग दर्शनम्, but in वेदान्त दर्शनम्, closing the eyes is not at all required because there is no अनात्मा other than आत्मा. There is no प्रकृति other than

पुरुष. सर्वत्र पुरुषः एव. ब्रह्मार्पणं ब्रह्म हविः, ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण । There is no question of turning away from अनात्मा, why? Very interesting question. There is no question of turning away from अनात्मा because there is no अनात्मा other than आत्मा. When I am looking at all of you, I am not having अनात्म दर्शनम्, I am having only आत्मा with different नाम and रूप. When I am seeing आत्मा alone everywhere, यस्यैव स्फुरणम् सदात्मकम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ Who are you? Nothing but आत्मा with a wonderful नामरूप, I am reiterating, every one of you is only आत्मा with different नामरूपs, why the (I don't want to say hell), why the heaven should I close my eyes for आत्मदर्शनम्. In fact, ज्ञानि's eyes are open more widely. His ears are open. सम्पूर्णम् जगदेव नन्दनवनम् ॥ धन्याष्टकम्-१० ॥ Therefore very important difference between योग and वेदान्त we have to note because, unfortunately, योग is mixed up with वेदान्त, healthy parts of योग like अष्टाङ्ग योग, healthy parts are useful, but unhealthy parts also are mixed up with वेदान्त, we think that as we advance in वेदान्त, we have to withdraw from the world, all the time sit in mediation, these are all misconceptions, until we assimilate we may withdraw, but ultimately ज्ञाननिष्ठा is seeing आत्मा and आनन्द in everything, including mosquito and cockroach. No closing of the eyes is required. पश्यन् शृण्वन् स्पृशन्, this is the difference between योगि and वेदान्ति. दयानन्द स्वामि says योगि tries to negate the thought, वेदान्ति sees आत्मा in spite of thoughts. So negation of thought is not our aim, but in

spite of thoughts सर्वत्र आत्मदर्शनम्. And he is also called योगी, see! This is वैदिक योगी. सः योगी is we are talking about, वैदिक योगी, not पातञ्जल योगी, there is a big difference between पातञ्जल योगी and वैदिक योगी. Continuing;

यः ईदृशः सः योगी ब्रह्म-निर्वाणं ब्रह्मणि निर्वृतिं मोक्षम् इह जीवन् एव ब्रह्म-भूतः सन् अधिगच्छति प्राप्नोति ॥ ५-२४ ॥

यः ईदृशः – a person who is of this type, who sees आत्मा alone with closed eyes also and the one who sees आत्मा only with open eyes also,

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ दृष्टश्यविवेकः ३०॥

In दृष्टश्यविवेकः विद्यारण्य says देहाभिमाने गलिते विज्ञाते परमात्मनि । यत्रयत्र मनो याति तत्रतत्र समाधयः ॥ I am in समाधि not with closed eyes, यत्र यत्र मनो याति, let the मनस् see any object travelling through any sense organs, I am not frightened because everything is nothing but ब्रह्मन् with नामरूप. This awareness is called सहज समाधि. It doesn't require elimination of thought, सहज समाधि is the constant awareness of the fact

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृष्टश्यविवेकः २०॥

Vedantic meditation is different from *Yogic* meditation, *Vedantic* समाधि is different from *Yogic* समाधि; *Yogic* समाधि requires absolute stillness of the mind, *Vedantic* समाधि does not require stillness, it is nothing but awareness

of the teaching in and through all the transactions. And therefore **यः ईदृशः, सः योगी** – he is called वैदिक योगि, different from पातञ्जल योगि, **ब्रह्म-निर्वाणम्** is in the मूलम्, is equal to **ब्रह्मणि निर्वृतिम्**. **निर्वृतिम्** means merger, ऐक्यम्. **ब्रह्म-निर्वाणम्** is interpreted as सप्तमी तत्पुरुष, ब्रह्मणि निर्वाणम् ब्रह्म-निर्वाणम्, **निर्वाणम्** means **निर्वृतिम्** which means ऐक्यम् which means मोक्षम्. Here the word मोक्षः means विदेहमुक्तिः. And what is the definition of विदेहमुक्ति? We saw in मुण्डकोपनिषत्. स्थूल शरीर merges into विराट्, सूक्ष्म शरीर merges into हिरण्यगर्भ, कारण शरीर merges into अन्तर्यामी, चैतन्यम् as though merges into ब्रह्मन्. Like the घटाकाश merging into महाकाश without motion. Just as the pot-space merges into total-space without motion, which is called विदेहमुक्तिः. From लौकिक दृष्टिः. विदेहमुक्तिम् प्राप्नोति. And when will he get the विदेहमुक्ति? After enjoying जीवन्मुक्ति for several years. That is said here. **इह जीवन् एव, इह** means here, in this life, **जीवन् एव** – even when he is alive, **ब्रह्म-भूतः सन्** – he enjoys ब्रह्म ऐक्यम्. The ब्रह्म ऐक्यम् does not come after विदेहमुक्ति, ब्रह्म ऐक्यम् he enjoys even while he is alive, therefore **ब्रह्म-भूतः** means ब्रह्म ऐक्यवान्. And **ब्रह्म-भूतः** in this context means जीवन्मुक्तः **सन्**. So even though the order is given in the reverse order, first विदेहमुक्ति is mentioned, then जीवन्मुक्ति is mentioned. You should put in proper language, he will get विदेहमुक्ति after enjoying जीवन्मुक्ति until प्रारब्ध is exhausted. **अधिगच्छति** is in the मूलम्, is equal to **प्राप्नोति**. **प्राप्नोति** means he gets. And remember these जीवन्मुक्ति and विदेहमुक्ति differences are talked about only from लौकिक

दृष्टि and from the layperson's angle but the one who practices निदिध्यासनम्, for him the differences of जीवन्मुक्ति and विदेहमुक्ति do not exist at all. For him,

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम्
याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

I am one ब्रह्मन् who am the अधिष्ठानम् of the whole creation in which the arrival and departure of स्थूल शरीरम्, सूक्ष्म शरीरम् and कारण शरीरम् which do not matter at all, because they are all मिथ्या in nature, at मिथ्या level arrival and departure of शरीरम्s and कर्म will not make any difference, therefore from the निदिध्यासु's angle जीवन्मुक्ति and विदेहमुक्ति are absolutely irrelevant. He talks about what type of मुक्ति? नित्यमुक्तम् ब्रह्म अहम् अस्मि, in which the arrival of creation itself doesn't matter, why should I bother about what happens to one particular सूक्ष्म शरीरम्? स्वामिजि I know the rope snake is मिथ्या but the tail is remaining, I have dismissed the head and the body, but the tail of the rope-snake is continuing, I am worried about that. Worry about प्रारब्ध is worrying about the tail of the rope-snake. Just remember. Very nice example. Worrying about प्रारब्ध is worrying about the tail of the rope-snake. I know it is मिथ्या स्वामिजि, but, no buts! Just forget it. The अन्वय is, यः अन्तः-सुखः (भवति), (यः) अन्तर-आरामः (भवति), तथा यः अन्तर्-ज्योतिः एव (भवति), सः योगी ब्रह्म-भूतः (सन्) ब्रह्म-निर्वाणम् अधिगच्छति । Continuing;

किञ्च —

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ गीता ५-२५ ॥

This श्लोक is also talking about the निदिध्यासनम् फलम् of जीवन्मुक्ति and विदेहमुक्ति. Almost repetition of the same idea in a different language, that is why शङ्कराचार्य doesn't give a big interpretation, he only says किञ्च, किञ्च means moreover. Here कृष्ण talks about all the stages of साधन that this person has gone through. निदिध्यासनम् is not the only साधन, before coming to निदिध्यासनम् a person has gone through several preliminary stages, some of them in this जन्म and some of the साधनs he has gone through in the पूर्वजन्म also, अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ गीता ६-४५ ॥ We may be looking at the last stage of a ज्ञानि. Therefore we may feel that he is a lucky person, he gets मोक्ष so easily. भगवान् is very unfair. I am struggling and nothing is happening for me. It is like watching a musician singing during the music season. He seems to be effortlessly singing. He just moves the finger, like gently touching a the flower, but as even he moves the finger, the throat also obeys the finger. You try that. Only the finger will move, nothing comes out of the throat. Remember, how come he moves the finger and throat obeys and when I move the finger, even in talking अपश्रुति comes. Remember we are only watching him now in music academy, but you read his biography, he has struggled and given sleepless nights to so many neighbors! And after twenty-five years of struggle he is able to do that,

nothing happens without committed effort. वेदान्त is not a week-end crash program. वेदान्त workshop three hours on weekends in five star hotels, we may get good food, but no other benefit will come. Therefore कृष्ण says, they have gone through several stages. Each stage is nicely indicated. I will just give the gist. क्षीण-कल्मषाः – first they purified the mind through कर्मयोग, सर्व-भूतहिते रताः – they did service to the creation; पञ्चमहायज्ञ, through पञ्चमहायज्ञ they served fellow human beings, they served animals, they served plants, they served even पञ्चभूतs. So सर्व-भूतहिते रताः – a long life of contribution. दयानन्द स्वामिजि says how long are you going to be a consumer, ask the question how long will I be a contributor, consumer to contributor is a very important step. सर्व-भूतहिते रताः, thereafter यत-आत्मानः – through उपासन योग they disciplined the पञ्चकोशs. Through कर्मयोग they served the creation, through उपासन योग they disciplined their पञ्चकोशs, then ऋषयः – through श्रवणम्, consistent and systematic study of the Vedantic scriptures for a length of time under the guidance of a competent live आचार्य they became ऋषयः, ऋषयः means ज्ञानिनः. So कर्मयोग is mentioned, उपासन योग is mentioned, श्रवण योग is mentioned, then छिन्न-द्वैधाः – मनन योग is mentioned, free from all doubts, dealing with different types of पूर्वपक्षिs, which we were seeing in श्रुतिसारसमुद्धरणम्, विधि वाद, गुण वाद, श्रुति वाद, विपरीत वाद, how many different पूर्वपक्षिs raise how many questions creating doubts, all the doubts eliminated. So ऋषयः is श्रवणम्, छिन्न-द्वैधाः refers to मननम्, and क्षीण-कल्मषाः and

सर्व-भूतहिते रताः refers to कर्मयोग, यत-आत्मानः refers to उपासन योग, and then निदिध्यासन योग is not mentioned here, but in all the previous श्लोकs He talked about निदिध्यासनम्. By following all these five योगs, कर्म plus उपासन plus श्रवणम् plus मननम् plus निदिध्यासनम्, ब्रह्म-निर्वाणम् लभन्ते. So thus the entire scheme of वेदान्त साधन, the package you have to use all these words, वेदान्त साधन package, कृष्ण gives in one beautiful श्लोक. We will go to the भाष्यम्.

लभन्ते ब्रह्म-निर्वाणं मोक्षम् ऋषयः सम्यग्-दर्शिनः
सन्न्यासिनः क्षीण-कल्मषाः क्षीण-पापादि-दोषाः छिन्न-द्वैधाः
छिन्न-संशयाः यतात्मानः संयतेन्द्रियाः सर्व-भूत-हिते रताः
सर्वेषां भूतानां हिते आनुकूल्ये रताः अहिंसका इति अर्थः ॥ ५-२५ ॥

लभन्ते – these seekers attain, ब्रह्म-निर्वाणम् is in the मूलम्, is equal to मोक्षम्. मोक्षम् means विदेहमुक्तिम् लभन्ते, ऋषयः is in the मूलम्, is equal to सम्यग्-दर्शिनः. Don't imagine ऋषिs means the puranic ऋषिs, with beard, not that meaning, whether you have beard or moustache that is not the idea, ऋषति जानाति इति ऋषि, it has nothing to do with your external status, ऋषि refers to your internal condition, ऋष् means to know, and ऋषि means a knower. That is why शङ्कराचार्य says सम्यग्-दर्शिनः – people of right vision, instead of seeing अनात्मा they understand what I am seeing is not the world, I am seeing ब्रह्मन् plus नामरूप. You need not tell other people and confuse them. Please bring one glass of ब्रह्मन् plus नामरूप, you need not tell. So therefore let us not confuse the society. We can call it water, tea,

coffee, etc., but understand that is what in बृहदारण्यकोपनिषत् when the नामकरणम् is mentioned, the first नाम he gives is वेदोऽसि, and शङ्कराचार्य in his commentary says, वेदः means ब्रह्मन्. So father tells the baby on the lap that you are ब्रह्मन् and thereafter he says, if I name all children as ब्रह्मन्, there will be confusion and therefore व्यवहारार्थम् रामः असि, कृष्णः असि, all the other. So remember सर्वम् ब्रह्ममयम् रे रे सर्वम् ब्रह्ममयम्. Therefore सम्यग्-दर्शनम् means I am experiencing ब्रह्मन् all the time? Why am I experiencing ब्रह्मन् all the time? Because I cannot experience anything else. Why can I not experience anything else? There is nothing else there. So this awareness is called सम्यग्-दर्शनम्. So सम्यग्-दर्शिनः. And who are they? सन्न्यासिनः. विविदिषा or विद्वत् सन्न्यासिनः? Very careful, we are talking about विद्वत् सन्न्यासिनः, they need not be external सन्न्यासिs, they are गृहस्थ सन्न्यासिs also possible. So विद्वत् सन्न्यासिनः, निदिध्यासन योगिनः, who practice निदिध्यासनम्. And what is निदिध्यासनम्? Format shift. All these are the meaning of ऋषयः. So ऋषयः is equal to सम्यग्-दर्शिनः is equal to सन्न्यासिनः, which refers to निदिध्यासन योग. Then क्षीण-कल्मषाः is in the मूलम्, is equal to क्षीण-पापादि-दोषाः – those whose पापम्s are weakened. So क्षीणम् means weakened sufficiently for continuing the साधन. Here the word used is क्षीणम्, it is not totally gone, because until विदेहमुक्ति पुण्य पापs are going to continue, प्रारब्धम् is not totally gone, but प्रारब्धम् is cooperative enough to attend the class. Therefore weakened प्रारब्ध so that it is वेदान्त friendly. Conducive to श्रवणम्,

conducive to मननम्, that much पुण्यम् we require. Therefore they have weakened their पापम् by the practice of कर्मयोग and उपासन योग, especially कर्मयोग. And पाप-आदि, आदि includes पुण्यम् also, because पुण्यम् also if it is an obstacle to साधन is as good as पापम्, that is why स्वर्ग is described in ईशावास्योपनिषत् as blinding darkness. स्वर्ग is described as blinding darkness, because there the पुण्यम् itself becomes an obstacle because all sense pleasures are there, when पुण्यम् gives sense pleasures, and because of the sense pleasures I don't have time for वेदान्त, that becomes पापम्. We don't tell that, that becomes पापम्. Even family members, they love us so much that they won't allow us to come to the class. Because I love you so much, therefore I want you to be with me all the time, therefore you don't go to the class. So then the family members themselves become an obstacle. It is called a bear hug you know. If the bear hug is so tight, that it kills the baby, the hug becomes a problem. Let us have attachment to the family, let the family be attached to us, let the love be there, but if that itself becomes an obstacle to वेदान्त, the family becomes a प्रतिबन्ध, that is पुण्य प्रतिबन्ध, loving family प्रतिबन्ध. So that is all gone, क्षीण-पापादि-दोषाः. This refers to कर्मयोग साधन. Then छिन्न-द्वैधाः is equal to छिन्न-संशयाः, छिन्न means destroyed, in संस्कृत छिन्नम् means destroyed. What is destroyed? द्वैधाः. द्वैधाः means संशयाः. After twenty five years suppose a person says I have only one doubt, whether वेदान्त talks about द्वैतम् or विशिष्टाद्वैतम् or अद्वैतम्, I am able to understand very well, but I don't know which one is

correct. Because all are given by great आचार्यs and I have got reverence for all the आचार्यs. रामानुज is not ordinary. मध्वाचार्य is not ordinary. And their आचार्यs come on TV, all these महान्s, राघवेन्द्र स्वामि is talked about who is a great महान्, he is worshipped, you go the temple, but the philosophy that he propounds is द्वैतम्/strong criticism of अद्वैतम्. So respecting the आचार्यs is one thing, but which philosophy you want to accept and follow, there we cannot have vagueness, respect every आचार्य, but if we should be blessed by a philosophy, I should be convinced and I cannot accept this is also right, that is also right, is not possible, because people are not mutually exclusive, but philosophies are mutually exclusive. Are you able to follow that? The आचार्यs are not mutually exclusive, you can do साष्टाङ्ग नमस्कार to all the आचार्यs, visit the temple, nothing wrong, but when you want to follow in your life, you cannot follow all the three, am I दासोऽहम् or सोऽहम्. You cannot say I will follow both, it will not work. You can start with दासोऽहम् nothing wrong, but we cannot die with दासोऽहम्. And therefore द्वैतम् means संशयः. What is संशयः? द्वैतम् वा विशिष्टाद्वैतम् वा अद्वैतम्. This should not be there. This should never be there. I should be able to say सोऽहम् हंसः. That is called हंसः. हंसः reversed is सोऽहम्. One of the मन्त्र is itself हंससोऽहम्. And ज्ञानिs and सन्न्यासिs are called परमहंसः, because of सोऽहम् ज्ञानम् only.

Any way let us come to our topic, छिन्न-संशयाः – freedom from all the doubts. This refers to मनन योगः. Then यतात्मानः is in the मूलम्, is equal to संयतेन्द्रियाः – those

who have disciplined their sense organs. They are not slaves of their sense organs. And here the sense organs represent all the पञ्चकोशs, अन्नमय is disciplined, through fitness exercise, योग आसन etc. The अष्टाङ्ग योग of पतञ्जलि is a very beautiful discipline for training all the कोशs. यम, नियम, आसन, प्राणायाम you take the scheme, it talks about the fitness of the body first, and our problem is I am not able to get up if I sit down. If I stand, I cannot sit. When the body doesn't cooperate, अहम् आनन्द स्वरूपः will sound doubtful, with backpain to say that I am आनन्द is not a good thing, it is like a mockery. Therefore first health must be taken care of. अन्नमय कोश should never be neglected. At any age, you cannot say that I am old, etc. At any age, we have to work for our fitness, therefore give time for fitness. So संयतेन्द्रियाः means the one who has disciplined the पञ्चकोशs, referring to उपासन योग and अष्टाङ्ग योग. So we accept अष्टाङ्ग योग for discipline, but as a philosophy we firmly reject the योग शास्त्रम्. So संयतेन्द्रियाः refers to उपासन योगः. And सर्व-भूत-हिते रताः is in the मूलम्, is equal to सर्वेषां भूतानां हिते रताः. शङ्कराचार्य gives the विग्रह वाक्यम्, सर्व-भूत is कर्मधारय समास, and सर्व-भूत-हितम् is षष्ठी तत्पुरुष. कर्मधारय सहित षष्ठी तत्पुरुष समास. The welfare of all living beings. सर्व-भूत-हितम् means the welfare of all living beings, रताः means committed to. So a Vedantic seeker should never be selfish. He must always be considerate with regard to all the other living beings also. So हितम् is equal to आनुकूल्यम्. And here भूत refers to human beings, animals, plants and even पञ्च भूतs are included. And if you

take the पञ्चमहायज्ञs scheme we have included plants, we have included animals, we have included human beings, we have included पञ्च भूतs also. And आनुकूल्ये means in their welfare. हितम् is equal to आनुकूल्यम्. रताः means committed to. And what is the final meaning? अहिंसाका – given to the value of अहिंसा which represents all the values.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-25 Continuing:

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ गीता ५-२५ ॥

लभन्ते ब्रह्म-निर्वाणं मोक्षम् ऋषयः सम्यग्-दर्शिनः
सन्न्यासिनः क्षीण-कल्मषाः क्षीण-पापादि-दोषाः छिन्न-द्वैधाः
छिन्न-संशयाः यतात्मानः संयतोन्द्रियाः सर्व-भूत-हिते रताः
सर्वेषां भूतानां हिते आनुकूल्ये रताः अहिंसका इति अर्थः ॥ ५-२५ ॥

We completed the भाष्यम् of this twenty-fifth verse. A beautiful and complete verse which talks about all the levels of साधन. कर्मयोग is indicated through क्षीण-कल्मषाः, उपासन योग is indicated by the word यतात्मानः, all the values are indicated by सर्व-भूत-हिते रताः, श्रवणम् is indicated by the word ऋषयः, मननम् is indicated by the word छिन्न-द्वैधाः and निदिध्यासनम् has been the topic throughout this chapter. And the one who goes through all these five levels of साधन successfully, they will get both जीवन्मुक्ति and विदेहमुक्ति is the essence of this श्लोक. The अन्वय is, क्षीण-कल्मषाः, यत-आत्मानः, सर्व-भूत-हिते रताः, छिन्न-द्वैधाः, ऋषयः ब्रह्म-निर्वाणम् लभन्ते । Continuing;

किञ्च —

Verse 05-26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ गीता ५-२६ ॥

This verse is also almost the same idea, the one who goes through all the साधनs and prepares the mind and the one who goes through श्रवण, मनन and निदिध्यासन, will get both जीवन्मुक्ति and विदेहमुक्ति. The ज्ञान फलम् is talked about in all these verses and the only addition is the word यतीनाम्. In the entire भगवद्गीता, कृष्ण rarely talks about सन्न्यास, generally He is pro-गृहस्थs throughout the भगवद्गीता, because कृष्ण is a गृहस्थ, not ordinary but महागृहस्थः and अर्जुन is also महागृहस्थः and व्यासाचार्य, the author is also गृहस्थ. Therefore generally भगवद्गीता supports गृहस्थ आश्रम and rarely सन्न्यास is talked about and there are a few occasions and once such occasion is this verse. कृष्ण says यतीनाम् यत-चेतसाम्, यतिः here means सन्न्यासि. Because सन्न्यास is considered to be the most conducive आश्रम for ज्ञानयोग. Therefore कृष्ण indicates that the primary meaning of the word यति is a सन्न्यास आश्रमि and गौण अर्थ is the one who has avoided राग-द्वेष. कृष्ण said in the fifth chapter itself that those who have

ज्ञेयः स नित्यसन्न्यासि यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ गीता ५-३ ॥

Even a गृहस्थ is internally a सन्न्यासि if he avoids राग and द्वेष. Therefore the word यति can be translated as आश्रम सन्न्यासि or राग-द्वेष रहित गृहस्थः. And such people also will attain जीवन्मुक्ति and विदेहमुक्ति. And since this श्लोक is almost the repetition of the previous श्लोक शङ्कराचार्य doesn't give any elaborate introduction, he says, किञ्च, किञ्च means moreover, continuing with the same topic of

जीवन्मुक्ति and विदेहमुक्ति कृष्ण gives the following verse. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

काम-क्रोध-वियुक्तानां – कामः च क्रोधः च काम-क्रोधौ । ताभ्यां वियुक्तानाम् । यतीनां सन्न्यासिनां यत-चेतसां संयत-अन्तःकरणानाम् अभितः उभयतः जीवतां मृतानां च ब्रह्म-निर्वाणं मोक्षः वर्तते । विदितात्मनां – विदितः ज्ञातः आत्मा येषां ते विदितात्मानः । तेषां विदितात्मनां सम्यग्-दर्शिनाम् इति अर्थः ॥ ७-२६ ॥

काम-क्रोध-वियुक्तानाम् is the first word, after that we have to put an en dash. शङ्कराचार्य is giving the विग्रह वाक्यम्. The word meaning शङ्कराचार्य doesn't give because he has already defined काम and क्रोध. If you remember in the verse twenty-three in two paragraphs शङ्कराचार्य defined काम and क्रोध. Therefore he doesn't explain that. He gives the विग्रह वाक्यम् for grammar students. He says **कामः च क्रोधः च काम-क्रोधौ**, after **काम-क्रोधौ** we have to put a full stop. That means it is a द्वन्द्व समास. **कामश्च क्रोधश्च काम-क्रोधौ** is द्वन्द्व समास. And **ताभ्यां वियुक्तानाम्**, after that we have to put a full stop. **ताभ्यां वियुक्तानाम्** means those who are free from both the काम and क्रोध are called काम-क्रोध वियुक्तानाम्. After the word **ताभ्यां वियुक्तानाम्**, we have to add काम-क्रोध वियुक्तानाम् and put a full stop. That is the विग्रह वाक्यम्. The final meaning of the compound is those people who have handled their desire and anger they are called काम-क्रोध वियुक्ताः. So this refers to the successful कर्मयोग साधन. कर्मयोग has to help us in reducing काम and क्रोध, otherwise known as राग and द्वेष.

So this is qualification number one. Then the next qualification **यतीनाम्** is in the **मूलम्**, is equal to **सन्न्यासिनाम्** – those who have become **सन्न्यासि**s by PORT reduction and CLASP rejection. If you remember these two words wonderful, otherwise doesn't matter. By PORT reduction and CLASP rejection those who become **सन्न्यासि**s, externally if possible, at least internally those who have become **सन्न्यासि**s. That is the second qualification. Then the third qualification is **यत-चेतसाम्** is in the **मूलम्**, is equal to **संयत-अन्तःकरणानाम्**. The third qualification is those who have managed their mind, those who have managed, controlled their thoughts by following **उपासन योग** and **अष्टाङ्ग योग**. **उपासन योग** and **अष्टाङ्ग योग** are the disciplines to manage the mind. So thus the third qualification is mentioned. And the fourth one will come later. **विदितात्मनाम्** – those who go through **श्रवण**, **मनन** and **निदिध्यासन**. That we have to take from the last line. So thus those who have gone through **कर्मयोग**, those who have gone through **उपासन योग**, and through **ज्ञानयोग**, only those people will get **मोक्षः**. That is said here, **अभितः** is in the **मूलम्**, is equal to **उभयतः**, **उभयतः** means both ways. And what do you mean by both ways? **जीवतां मृतानां च** – before death as well as after death. Pre-**मरणम्** and post-**मरणम्**. So both before and after, **ब्रह्म-निर्वाणम्** is in the **मूलम्**, is equal to **मोक्षः**. So they will get **मोक्ष** both before death as well as after death. And what do you mean by **मोक्षः**? **मोक्षः** before death is called **जीवन्मुक्तिः**, and **मोक्ष** after death is called **विदेहमुक्तिः**. Therefore the word **उभयतः ब्रह्म-निर्वाणम्** is

equal to जीवन्मुक्तिः विदेहमुक्तिः च. So if somebody asks what is the गीता प्रमाणम् for जीवन्मुक्ति and विदेहमुक्ति, this is the प्रमाणम्, उभयतः ब्रह्म-निर्वाणम् is the प्रमाणम् for both जीवन्मुक्ति and विदेहमुक्ति. वर्तते is in the मूलम्, it means it is definitely there for them. And then the next word in the मूलम् is विदितात्मनाम्, after that we have to put an en dash. शङ्कराचार्य gives the विग्रह वाक्यम्, विदितः ज्ञातः आत्मा येषां ते विदितात्मा. It means it is बहुव्रीहि समासः. विदितः आत्मा येषां ते विदितात्मा. And the word विदितः means ज्ञातः. And therefore what is the final meaning? Those people by whom आत्मा is clearly grasped are called विदितात्मा, आत्मज्ञानिनः is the meaning. And this word indicates श्रवणम्, मननम् and निदिध्यासनम्. All these three साधन they have done. After विदितात्मानः full stop. After वर्तते full stop. Then तेषां विदितात्मनाम् is equal to सम्यग्-दर्शिनाम् – those who have got clear vision. And when I say vision don't imagine all kinds of mystic experiences, absolutely no mysticism is involved in वेदान्त. Mysticism is not required also, right vision means right understanding, clear knowledge who have got. The sentence is incomplete you have to supply, ब्रह्म-निर्वाणं वर्तते. The people of right understanding will get ब्रह्म-निर्वाणम् both जीवन्मुक्ति and विदेहमुक्ति. So thus this श्लोक is also a complete श्लोक including कर्मयोग, उपासन योग, ज्ञानयोग, जीवन्मुक्ति and विदेहमुक्ति. Why I say complete is, it talks about साधन also, साध्य also, at साधन level कर्म उपासन ज्ञानम्, at साध्यम् level जीवन्मुक्ति and विदेहमुक्ति. The entire वेद is summarized in these two श्लोकs, therefore beautiful and complete. We can say twenty-five and twenty-

six are the वेदसार श्लोकs. Not even वेदान्तसार, but even वेदसार श्लोकs. The अन्वय is, काम- क्रोध-वियुक्तानाम् यत-चेतसाम् विदित-आत्मनाम् यतीनाम् अभितः ब्रह्म-निर्वाणं वर्तते । Continuing;

Verse 05-27 Introduction;

सम्यग्-दर्शन-निष्ठानां सन्न्यासिनां सद्यो मुक्तिः उक्ता । कर्मयोगः च । 'ईश्वरार्पित-सर्व-भावेन ईश्वरे ब्रह्मणि आधाय क्रियमाणः सत्त्व-शुद्धि-ज्ञान-प्राप्ति-सर्व-कर्म-सन्न्यास-क्रमेण मोक्षाय' – इति भगवान् पदे पदे अब्रवीद्, वक्ष्यति च ।

With the twenty-sixth verse one particular topic is over and from twenty-seven onwards कृष्ण is changing the topic and the following three श्लोकs twenty-seven, twenty-eight, and twenty-nine happen to be introduction to निदिध्यासनम्. And this निदिध्यासनम् topic alone is going to be elaborately detailed in the sixth chapter, which is titled ध्यानयोगः. And therefore शङ्कराचार्य wants to give a proper introduction. In the fifth chapter also कृष्ण dealt with निदिध्यासनम् topic from verse number thirteen upto twenty-five, कृष्ण talked about निदिध्यासनम् only in the name of विद्वत् सन्न्यासः. And that is why the fifth chapter itself is called सन्न्यासयोगः, सन्न्यास means विद्वत् सन्न्यास and विद्वत् सन्न्यास is निदिध्यासनम् only, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, अहम् नैव किञ्चित् कर्म करोमि is निदिध्यासनम् only, even when I am involved in all the activities I am not at all engaged in them, I am ever free आत्मा, only अनात्मा is functioning in the world कृष्ण said which is nothing but a form of निदिध्यासनम्. Therefore fifth chapter highlighted

निदिध्यासनम् sixth chapter is also going to talk about निदिध्यासनम् only. Then what is the difference between the निदिध्यासनम् of the fifth chapter called सन्न्यासयोगः and निदिध्यासनम् of the sixth chapter, which is called ध्यानयोगः? The difference is we point out that निदिध्यासनम् is of two types, which I had elaborately discussed in पञ्चदशी class, because in पञ्चदशी alone विद्यारण्य clearly differentiates two types of निदिध्यासनम् that we have to bring here. What are the two types? One is called ब्रह्माभ्यास रूप निदिध्यासनम्. The second one is समाधि अभ्यास रूप निदिध्यासनम्. Both are to be practiced by those students who have gone through श्रवणम् and मननम् for a length of time. Both types of निदिध्यासनम् are relevant only for *Vedantic* students who have done consistent and systematic study of reasonable number of *Vedantic* texts, the entire भगवद्गीता and a few उपनिषत्s must be consistently studied in a structured manner for a length of time, that is what I call as श्रवणम् and मननम्. And after some years of such study one has to enter into either ब्रह्माभ्यास रूप निदिध्यासनम् or समाधि अभ्यास रूप निदिध्यासनम्, or both of them according to one's condition. And what is ब्रह्माभ्यास रूप निदिध्यासनम्? *It is being aware of the teaching throughout our व्यवहार. Being aware of the teaching throughout the व्यवहार, and deliberately avoiding triangular format and deliberately reminding oneself of binary format. So conscious switch over from triangular to binary format with the help of Vedantic teaching during व्यवहार when the प्रारब्ध is bringing upheavals.* And this

ब्रह्माभ्यास रूप निदिध्यासनम् is defined in योग वाशिष्ठम्, which विद्यारण्य mentions in पञ्चदशी and the definition of ब्रह्माभ्यास रूप निदिध्यासनम् is

तत्त्वन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ योगवासिष्ठः ३-२२-२४ / पञ्चदशी ७-१०६ ॥

तत्त्वन्तनम् means whenever time permits, revise. तत्कथनम् – whenever time permits share with other people. अन्योन्यं तत्प्रबोधनम् – whenever students meet together, don't gossip. Do you understand? Whenever students meet together don't gossip but discuss this topic only. In short एतदेकपरत्वं च – let the mind dwell upon the binary rather than triangular. This is called ब्रह्माभ्यास रूप निदिध्यासनम्. *The uniqueness of ब्रह्माभ्यासम् is no sitting required. One doesn't require आसनम्, one doesn't require body posture, one doesn't require closing the eyes, this is a निदिध्यासनम् which goes on even when one is in व्यवहार.* This is ब्रह्माभ्यास रूप निदिध्यासनम्. Whereas the second one is called समाधि अभ्यास रूप निदिध्यासनम् in which अष्टाङ्ग योग technique is employed. We don't borrow अष्टाङ्गयोग that is योग philosophy is not borrowed, योग technique alone is borrowed. आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, समाधि. So from the third stage of अष्टाङ्ग योग upto the eighth stage. Practicing this, but replacing योग philosophy by or with Vedantic teaching. It is called समाधि अभ्यास रूप निदिध्यासनम्. Borrowing अष्टाङ्ग योग technique. And what is the uniqueness of समाधि अभ्यास रूप निदिध्यासनम्?

In that one has to withdraw from all the व्यवहारs. ब्रह्माभ्यास रूप निदिध्यासनम् can co-exist with व्यवहार, ब्रह्माभ्यास रूप निदिध्यासनम् can co-exist with transactions, whereas समाधि अभ्यास रूप निदिध्यासनम् cannot co-exist with transactions. One has to deliberately withdraw from all the transactions, sit quietly, close the eyes, keep the body straight, all those things are required. Thus two types of निदिध्यासनम्s are mentioned.

Then the next question is who is the candidate for what. We say if a person doesn't have too many problems in life, that is प्रारब्ध is benign, that means physical health problems are not too many, family problems are not too many, professional problems are not too many, when the प्रारब्ध is reasonably favorable, for such people ब्रह्माभ्यास रूप निदिध्यासनम् is more than sufficient, समाधि अभ्यास रूप निदिध्यासनम् will not be required. Because प्रारब्ध is favorable, therefore the sub-conscious mind also doesn't have too many problems. This गौडपादाचार्य mentions in माण्डूक्य कारिका third chapter, in the topic of मनोनिग्रहः प्रकरणम्, verse number forty to forty-eight or so,

मनसो निग्रहायतमभयं सर्वयोगिनाम् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ माण्डूक्य कारिका ३-४०॥

When the subconscious doesn't have too many disturbing वासनाs, therefore generally the mind doesn't give problems. Then ब्रह्माभ्यास रूप निदिध्यासनम् is more than sufficient. If mind has too many problems, past जन्म problems, current

जन्म problems, and current problems. Three things. Past जन्म problem, current जन्म problems but now over, but some people have got current जन्म problems and it continues now also. Then the mind struggles for निदिध्यासनम्. Binary format becomes tough, then वेदान्त says such people with unfavorable प्रारब्ध should have not only ब्रह्माभ्यास रूप निदिध्यासनम् but they should also add समाधि अभ्यास रूप निदिध्यासनम् for tackling mental problems, especially at the subconscious level. And since both types of candidates are there, candidates with subconscious problems are called कषाय सहिताः, sub-conscious problems are called कषायम्. सकषायम् विजानीयात् ॥ माण्डूक्य कारिका ३-४४ ॥ And कृष्ण talks about ब्रह्माभ्यास रूप निदिध्यासनम् in the fifth chapter which we are seeing now. Suppose the student says I am not able to follow binary format or I am able to occasionally practice binary format. So can I practice both of them, little here and little there? So thus when there are too many problems at personal level, family level, professional level, etc., then कृष्ण says that you should supplement booster dose, you should supplement ब्रह्माभ्यास रूप निदिध्यासनम् with समाधि अभ्यास रूप निदिध्यासनम् also.

And then the question is what is समाधि अभ्यास रूप निदिध्यासनम्. कृष्ण says that I am going to talk about in the next chapter. In the fifth chapter पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् ॥ गीता ५-८ ॥ remember गुणाः गुणेषु वर्तन्ते, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, mind itself is मिथ्या, family is also मिथ्या, प्रारब्धम् is also मिथ्या, you are able to say they

are मिथ्या and ignore them, wonderful. Can you look at the sick body as मिथ्या, can you look at sick family as मिथ्या, the children's problem as मिथ्या, if you are able to brush aside, wonderful. Suppose you say the problems are overwhelming, then गुणाः गुणेषु वर्तन्ते won't work. They will be only at the lip level, not at the heart level. Then कृष्ण says you do require समाधि अभ्यास रूप निदिध्यासनम् and for those people the sixth chapter is going to deal with elaborate समाधि अभ्यासः. Borrowing the steps from अष्टाङ्ग योग – आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान and समाधि. What is the समाधि?

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ गीता ६-१९ ॥

And the समाधि अभ्यास रूप निदिध्यासनम् is not for getting knowledge, very careful. It is not for ज्ञान प्राप्ति, it is not meant for मोक्ष प्राप्ति, it is not meant for mystic experience also, it is only to handle the sub-conscious विपरीत भावना. Sub-conscious विपरीत भावना will have to be handled. विपरीत भावना is अनात्मा सत्यत्व बुद्धि. अनात्मा सत्यत्व बुद्धि is विपरीत भावना. And what is समाधि अभ्यास? अनात्मा मिथ्यात्व निश्चयः. And कृष्ण feels that has to be dealt with systematically. Therefore one exclusive chapter is going to be dedicated and before starting that topic कृष्ण gives a three-verse introduction to that. Therefore with verse number twenty-six the fifth chapter is actually over. Twenty-seven, twenty-eight and twenty-nine are prelude to chapter six. And therefore शङ्कराचार्य gives a brilliant introduction.

Wherever शङ्कराचार्य gives a slightly longer introduction, even if he gives five line introduction it is very very important. So now in this portion first he says what we have seen and then he says what we are going to see. It is called सिंह अवलोकन न्याय. सिंह अवलोकनम् means the majestic look of a lion. Because lion is the master of the forest. Therefore it wants to make sure that it is the master. Therefore what does it do? It walks and looks around to find any challenger is there, is there anyone challenging me. And makes sure that nobody is around and before going further and challenging further in the front, it looks behind and sees is there anyone and after making sure nobody is there to challenge it goes forward. Similarly, a teacher also has to regularly do सिंहावलोकनम्, what we have done. And what is the challenger? Any doubt is a challenger. Make sure that no doubt is there. I am very clear about the present topic. Now I am going to conquer fresh front. And what is the new front? समाधि अभ्यास रूप निदिध्यासनम्. Now look at this. सम्यग्-दर्शन-निष्ठानाम् – कृष्ण talked about those people who have got निष्ठा in ब्रह्मज्ञानम्, कृष्ण talked about those people who have got ज्ञाननिष्ठा by following श्रवणम्, मननम् and ब्रह्माभ्यास रूप निदिध्यासनम्, which is indicated by सन्न्यासिनाम्. सन्न्यासि means विद्वत् सन्न्यासि, the follower of ब्रह्माभ्यास रूप निदिध्यासनम्. And whenever I say ब्रह्माभ्यास रूप निदिध्यासनम् what verse should you remember? पश्यन् शृण्वन् स्पृशन्, अहम् नैव किञ्चित् कर्म करोमि, अहम् नित्यमुक्तः अस्मि. This practice is called ब्रह्माभ्यास. And for those people, सद्यो मुक्तिः उक्ता – they

don't talk about जीवन्मुक्ति and विदेहमुक्ति, they claim नित्यमुक्ति: which is called सद्यो मुक्ति: – instantaneous liberation. They don't talk about वासना क्षय, why? When mind itself is मिथ्या, like the other day I said, after rope-snake knowledge the snake is gone स्वामिजि, but only the tail of the snake is remaining, therefore I am doing साधन for removing the tail. That is what is called प्रारब्ध elimination. When the whole कर्तृत्वम् is मिथ्या, where is the question of कर्म? When there is no कर्म, where is प्रारब्ध? When the whole प्रपञ्च is मिथ्या, how can you talk about a small family and puny little mind? When the mind itself is nothing, what to talk of वासना? Therefore all these things are negated in one big bulldozer sweep. Therefore for him, वासना क्षय is a meaningless word, and that is possible for him perhaps, because he doesn't have too many problems. But for some people मनो मिथ्यात्वम् is not possible. That is what शङ्कराचार्य says in the माण्डूक्य भाष्यम् also. Those people even after Vedantic understanding when they feel mind is सत्यम्, then वासनाs are too powerful, then we have to talk about वासना क्षय मनोनाश, etc. Therefore कृष्ण says those people who can see the मिथ्यात्वम् of the mind itself, सद्यो मुक्ति: उक्ता – instantaneous liberation, one dose, immediately close liberation, उक्ता – has been talked about. This is for people with favorable प्रारब्ध. And not only has कृष्ण talked about ज्ञानयोग, He talked about कर्मयोग also. He says कर्मयोग: च उक्ता, we have to supply उक्ता. After उक्ता you have to put a full stop. मुक्ति: उक्ता there must be a full stop. Then next sentence is कर्मयोग: च उक्ता, उक्ता you have to

supply. कर्मयोग was also talked about in the fifth chapter. And what type of कर्मयोग? ईश्वरार्पित-सर्व-भावेन – with ईश्वरार्पण भावना and प्रसाद भावना. And ब्रह्मणि आधाय – with this भावना all the कर्मस and कर्मफलम्s are dedicated to ईश्वर. Here ब्रह्मणि means सगुण ईश्वरे, इष्ट देवता रूप ईश्वरे. And by using the word ब्रह्मणि आधाय, शङ्कराचार्य is reminding us of a particular श्लोक of the fifth chapter. What is the श्लोक? श्लोक number ten.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ५-१० ॥

Through this श्लोक कृष्ण talked about the कर्मयोग also. ब्रह्मणि आधाय, आधाय means dedicating, क्रियमाणः कर्मयोगः च उक्ता. And this कर्मयोग is part of which type of निदिध्यासनम्? I am just testing you. Remember, कर्मयोग and निदिध्यासनम् can never never go together. I have talked about in the introduction to the fifth chapter. कर्मयोग requires सप्त भावना. I don't know whether you remember and निदिध्यासन requires the negation of सप्त भावना. If you have forgotten I will be disappointed. सप्त भावना प्रवृत्तिः is कर्मयोग, सप्त भावना निवृत्तिः is निदिध्यासन योग, I almost dealt with it for one full class, you should remember. निदिध्यासनम् and कर्मयोग can never go together, therefore before entering निदिध्यासनम् alone कर्मयोग can exist, because निदिध्यासनम् is promoting binary format, कर्मयोग is promoting triangular format. Therefore before coming to निदिध्यासनम्, one should practice this कर्मयोग. And what will it do? मोक्षाय भवति – it will be favorable for मोक्ष. भवति

we have to supply. It will be favorable for मोक्ष. How? Directly or indirectly? कर्मयोग will give मोक्ष only in an indirect manner by taking one through several intermediary stages. What are those stages? सत्त्व-शुद्धि, सत्त्व-शुद्धि means चित्तशुद्धि, mental purity, then ज्ञान-प्राप्ति – then it will take to ज्ञानम्, we have to supply through श्रवणमननम्. Then सर्व-कर्म-सन्न्यास, सर्व-कर्म-सन्न्यास means विद्वत् सन्न्यास, not आश्रम सन्न्यास. सर्व-कर्म-सन्न्यास is not आश्रम सन्न्यास, सर्व-कर्म-सन्न्यास is विद्वत् सन्न्यास, otherwise called निदिध्यासनम्. कर्मयोग will give चित्तशुद्धि, then ज्ञानम् through श्रवणमननम्, then निदिध्यासन क्रमेण मोक्षाय भवति – it will take us to मोक्ष. इति. मोक्षाय भवति इति. The whole thing is within quotation. भगवान् पदे पदे अब्रवीत् – भगवान् taught this in every stage. So both of them, एवम् भगवान् पदे पदे, भगवान् कृष्ण, पदे पदे means in every stage. By every stage what शङ्कराचार्य means is not only in the fifth chapter, in the fourth, in the third and the second chapter also कृष्ण has said this. अब्रवीत् – taught. वक्ष्यति च – and not only has He said until now, in the future chapters also भगवान् will tell this. So that means follow कर्मयोग, prepare the mind, follow ज्ञानयोग, attain liberation. This is the essence of the entire गीता. Follow कर्मयोग, prepare the mind, follow ज्ञानयोग and attain मोक्ष. Thus it has been said.

For संस्कृत students, I would like to give the अन्वय properly. After सद्यो मुक्तिः उक्ता full stop. Then next sentence is कर्मयोगः च उक्ता. उक्ता you have to supply and put full stop. Then ईश्वरार्पित onwards a separate sentence upto मोक्षाय भवति. भवति you have to supply and put full stop. From

ईश्वरार्पित onwards within inverted commas after मोक्षाय भवति. Then we have to put an en dash. इति भगवान् पदे पदे अब्रवीद्, वक्ष्यति च. Ok. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-27 Introduction Continuing;

सम्यग्-दर्शन-निष्ठानां सन्न्यासिनां सद्यो मुक्तिः उक्ता ।
कर्मयोगः च । ‘ईश्वरार्पित-सर्व-भावेन ईश्वरे ब्रह्मणि आधाय
क्रियमाणः सत्त्व-शुद्धि-ज्ञान-प्राप्ति-सर्व-कर्म-सन्न्यास-क्रमेण
मोक्षाय’ – इति भगवान् पदे पदे अब्रवीद्, वक्ष्यति च ।

शङ्कराचार्य is introducing the twenty-seventh verse of the fifth chapter and from the twenty-seventh verse upto the end of this chapter, the three verses are dealing with ध्यानयोगः or निदिध्यासनम् in a capsule form. And this ध्यानयोग topic alone is going to be the seed for the next chapter in which कृष्ण is going to elaborately deal with निदिध्यासनम्. And as an introduction शङ्कराचार्य says that in the four chapters – second, third, fourth and fifth – कृष्ण has generally dealt with कर्मयोग and ज्ञानयोग. They are not independent means of liberation, both of them together contribute to liberation. कर्मयोग will help a person in coming to ज्ञानयोग and ज्ञानयोग will help a person in getting liberation. Without कर्मयोग one cannot come to ज्ञानयोग and without ज्ञानयोग कर्मयोग will be incomplete. We should always remember without कर्मयोग ज्ञानयोग is impossible, without ज्ञानयोग कर्मयोग is incomplete. Therefore everyone should go through कर्मयोग, then come to ज्ञानयोग also. And in ज्ञानयोग the culmination is निदिध्यासनम् after going through श्रवणम् and मननम्. This निदिध्यासनम् otherwise called ध्यानयोग is going to be

discussed hereafter, which शङ्कराचार्य will mention now.
We will read.

अथ इदानीं 'ध्यान-योगं सम्यग्-दर्शनस्य अन्तरङ्गं विस्तरेण वक्ष्यामि' इति, तस्य सूत्र-स्थानीयान् श्लोकान् उपदिशति स्म —

अथ इदानीम् – after completing the topic of कर्मयोग, श्रवण योग and मनन योग, after these three योगs, इदानीम् – now in the following portion वक्ष्यामि – I shall teach the following topic. This is कृष्ण's intention indicated. Therefore we should put within inverted commas, ध्यानयोगम् onwards upto वक्ष्यामि is within inverted commas indicating कृष्ण's intention. What is that? वक्ष्यामि – let me teach अर्जुन, विस्तरेण – very elaborately. ध्यानयोगम् – the योग of ध्यानम्, and here the word ध्यानम् means निदिध्यासन योगम्, अद्वैत ध्यानम्, अभेद ध्यानम्, आत्मध्यानम् अहम् वक्ष्यामि. And what type of ध्यानयोगम् is it? सम्यग्-दर्शनस्य अन्तरङ्गम्, अन्तरङ्गम् means direct means. साक्षात् साधनम्. सम्यग्-दर्शनस्य means for सम्यग्-दर्शनम्, आत्मज्ञानम्. And श्रवणम्, मननम् and निदिध्यासनम् together are called अन्तरङ्ग साधन, in relation to कर्मयोग which is called बहिरङ्ग साधन. It is an idiom used in शास्त्रम्. कर्मयोग is called बहिरङ्ग साधन. ज्ञानयोग is called अन्तरङ्ग साधन. बहिरङ्ग साधन means indirect means of liberation. अन्तरङ्ग साधन means direct means of liberation. ज्ञानयोग is considered to be direct means and when I say ज्ञानयोग it includes श्रवणम् plus मननम् plus निदिध्यासनम्, all these three put together is called अन्तरङ्ग साधनम्. So this अन्तरङ्ग साधनम् of

ध्यानयोगम् विस्तरेण वक्ष्यामि. And for teaching that elaborately initially let me give the ध्यानयोग सूत्र श्लोक. विस्तरेण वक्ष्यामि is only in the next chapter. In this chapter सूत्रेण वक्ष्यामि. Let me present in सूत्र form. इति – with this intention. सूत्र-स्थानीयान् श्लोकान् – three capsule verses, सूत्र means capsule, condensed version. श्लोकान्, श्लोकान् referring to twenty-seven, twenty-eight and twenty-nine of this chapter. उपदिशति स्म – कृष्ण taught अर्जुन. उपदिशति स्म means He taught. उपदिशति is present tense. In संस्कृत grammar when after a present tense verb स्म is added, it becomes past tense. These are all संस्कृत secrets we should remember. Suppose you don't know how to coin the past tense, what do you do? Write the present tense and add one स्म. So सः गच्छति – he goes. Then you want to say, he went. Now you don't know what is the past tense of गच्छति. What is the secret? गच्छति स्म. These are all the संस्कृत secrets, if you want to speak in संस्कृत. Otherwise that is not relevant. So उपदिशति स्म means उपादिशत्. The correct past tense is उपादिशत्. Now we will go the श्लोक.

Verse 05-27

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुर्धैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ गीता ५-२७ ॥

I will give you the gist of this श्लोक. In this श्लोक कृष्ण talks about the three preparatory disciplines before actual meditation. And these are going to be elaborated in the next chapter but कृष्ण hints at them. The first preparatory step is withdrawing the sense organs from the sense objects.

Withdrawing the sense organs and the mind from the external world अनात्मा. And the second preparatory step is the eyes especially are maintained in a partially closed condition. Eyes are neither completely closed nor are they completely open. The eyes are to be partially closed and that is indicated by कृष्ण saying that the eyes are directed in the gap between the two eyebrows. Later शङ्कराचार्य will point out that eyes are not directed towards the gap between the eyebrows, the eyes are as though directed towards the gap. The actual message is that they are partially closed. This is the second instruction. Then the third instruction is the breathing is kept smooth and normal, because breathing and mind are interconnected. Therefore when breathing is quietened down, the thoughts also will become quiet. Therefore the third instruction is maintaining the inhalation and exhalation smooth, rhythmic and balanced. These are the three instructions. And the word कृत्वा is to be added to everyone. कृत्वा means having followed instruction one, having followed instruction two and instruction three. The sentence is grammatically incomplete, therefore we have to supply मां ध्यायेत् – one should meditate on the Lord. मां ध्यायेत् we have to supply to complete the श्लोक. With this background we will go to the भाष्यम्.

स्पर्शान् शब्दादीन् कृत्वा बहिः बाह्यान् । श्रोत्रादि-द्वारेण अन्तः
बुद्धौ प्रवेशिताः शब्दादयः विषयाः । तान् अचिन्तयतः ब्राह्म्यं बहिः
एव कृताः भवन्ति ।

स्पर्शान् is in the **मूलम्**, is equal to **शब्दादीन्**, **शब्दादीन्** means the five-fold sense objects in the form of **शब्द**, **स्पर्श**, **रूप**, **रस** and **गन्ध**. **स्पृश्यन्ते इति स्पर्शाः**. **कर्म व्युत्पत्ति**, sensory objects. **कृत्वा बहिः**, **बहिः कृत्वा** means having kept outside. Having kept outside at the time of meditation. Then the word **बाह्यान्** is in the **मूलम्**, it is to be taken as an adjective to **स्पर्शान्**, **बाह्यान् स्पर्शान्** means the external sense objects. And the sentence is incomplete, we have to supply **मां ध्यायेत्** – one should meditate on the Lord. Then the next sentence **विषयाः बुद्धौ अन्तः प्रवेशिताः**. **शङ्कराचार्य** gives the purpose of these instructions. Why these instructions? This is the need. **शब्दादयः विषयाः**, normally the sense objects **अन्तः बुद्धौ प्रवेशिताः** – are pushed inside our mind. We don't want to keep the objects outside, but we have pushed the objects inside our mind. So **अन्तः** means inside **बुद्धौ** means in the mind, **प्रवेशिताः** means they have been pushed inside. How are they pushed inside? **श्रोत्रादि-द्वारेण** – through the five sensory gates all the people are entered or made to enter inside. In what form? **वृत्ति रूपेण** that we have to supply, in the form of thoughts they are all now occupying the mind. Pot is occupying the mind in the form of pot **वृत्ति**, wife is occupying the mind in the form of wife **वृत्ति**, husband is occupying the mind in the form of husband **वृत्ति**, children are occupying in the form of children **वृत्ति**. Thus **शब्दादि प्रपञ्चः प्रपञ्च वृत्ति रूपेण अन्तः प्रविष्टाः** – they have occupied the mind that there is no time or no place for poor God. God is waiting outside to enter but there is a board. You know what the board is? House full. **भगवान्** is

waiting and waiting. There is a permanent board, what is the board? House full. And शङ्कराचार्य says who is responsible, the objects are not responsible but we are responsible by the abuse of the sense organs. Therefore श्रोत्रादि-द्वारेण they have entered. विषयाः भवन्ति. After विषयाः you have to put a full stop. So what is the अन्वय of this sentence? शब्दादयः विषयाः श्रोत्रादि-द्वारेण बुद्धौ अन्तः प्रवेशिताः भवन्ति. World has entered the mind in the form of thoughts. And therefore in meditation no mind space is available for ध्यानम्. Therefore what should we do? The world has to be pushed out. Vacate the mind. And they won't go. Like in our yearly function at the end of the talk I ask the people sitting in the front to please vacate. The volunteers have to literally send them out. They don't easily vacate. Similarly, the objects do not vacate the mind. Therefore what should we do? शङ्कराचार्य says तान् अचिन्तयतः – when we stop thinking of them, that means when we drive away those thoughts from the mind, अचिन्तयतः पुरुषस्य, अचिन्तयतः is तकारान्तः पुल्लिङ्गः षष्ठी एकवचनम्, अचिन्तयतः पुरुषस्य – for a person who removes those अनात्मा वृत्ति. What will happen? ब्राह्म्याः विषयाः – those external objects बहिः कृताः भवन्ति – will be all pushed out of the mind. So therefore pushing the object is nothing but pushing the thoughts. Because objects are occupying the mind in the form of thoughts only, therefore pushing the object is pushing the thought, pushing the thoughts is nothing but not entertaining those thoughts. So तान् अचिन्तयतः पुरुषस्य बाह्याः विषयाः बहिः कृताः भवन्ति. Continuing;

तान् एवं बहिः कृत्वा चक्षुः च एव अन्तरे भ्रुवोः 'कृत्वा' इति अनुषज्यते ।

तान् एवं बहिः कृत्वा, तान् means those sense objects, एवम् – in this manner, बहिः कृत्वा – must be pushed outside the mind. In this manner the sense objects should be pushed outside the mind. In this manner means in which manner? In the manner of removing those thoughts from the mind, thought removal is object removal. *The message is thought removal is object removal.* कृत्वा – having done that, then instruction number two, चक्षुः च एव – the eye also, भ्रुवोः अन्तरे – between the eyebrows. भ्रूः means eyebrows and अन्तरे means between, between the eyebrows and शङ्कराचार्य says कृत्वा is not there in the मूलम् but we have to supply the word कृत्वा, कृत्वा means having done that. Having done that means the eyes must be kept or placed between the eyebrows. Now if the eyes have to be kept between the eyebrows, are we supposed to pluck the eye balls and keep in the middle? Therefore one sub-commentator रामराय कवि says चक्षुः here means दृष्टिः, you are not keeping the eyes in between but you are keeping the दृष्टिः, the vision is kept between the eyebrows and the vision is kept between the eyebrows means vision is directed between the eyebrows. And you have to supply as though. अनुषज्यते means the word कृत्वा must be supplied by us. अनुषज्यते means we have to supply. Literally it means you have to bring from one place to another. After the word स्पर्शान् there is कृत्वा, that कृत्वा must be read after the word स्पर्शान्, and afterwards the word कृत्वा must be again

brought from there and you have to read it again after **अन्तरे भ्रुवोः 'कृत्वा'**. So when you add the word **कृत्वा** a second time it is called अनुषङ्गः. So **अन्तरे भ्रुवोः 'कृत्वा'**. This is instruction number two. Then what is the third instruction?

तथा प्राणापानौ नासाभ्यन्तर-चारिणौ समौ कृत्वा ॥

तथा, तथा is conjunction. **अपि च**. Moreover, we have to follow the third instruction also. What is that? **समौ कृत्वा, समीकरणम्** means making uniform, even, **समीकरणम् नाम** making even, uniform. What should be made uniform? **प्राण-अपानौ**, **प्राण** and **अपान**. Then a doubt will come. The word **अपान** has got two meanings. One meaning is excretion, and in the meditation seat there is nothing to talk about **अपान**, the excretion, therefore the word **अपान** should be understood as inhalation. So the word **अपान** has got two meanings. One meaning is excretion, another meaning is inhalation. In the meditation context, **अपान** should be understood as inhalation. **अधो गमनवान् वायुः**. **अधो गमनवान्** means from the nostrils it goes down towards the lungs, therefore inhalation is called **अपानः**. Then what is **प्राणः**? **प्राणः** means exhalation, **प्राक् गमनवान् वायुः** or **बहिर् गमनवान् वायुः प्राणः**. So in short, inhalation and exhalation. And since this doubt is possible, कृष्ण makes it very clear **नासाभ्यन्तर-चारिणौ** – the **प्राण** and **अपान** which are moving in the nostrils. This adjective is to exclude the excretion **प्राण**. This adjective is to exclude the excretion, because excretion **अपान** is not **नासाभ्यन्तर-चारिणौ**, therefore we know it is inhalation and exhalation. **समौ कृत्वा** – that means smoothly

breathing. It is not special प्राणायाम that is talked about here. It is simple, normal, slow, smooth, even, rhythmic breathing. And here also the sentence is incomplete, therefore we have to supply आत्मानम् or मां ध्यायेत् – one should meditate upon the Lord. The अन्वय is, बाह्यान् स्पर्शान् बहिः कृत्वा, चक्षुः श्रुतौः अन्तरे एव (कृत्वा), नास-अभ्यन्तर-चारिणौ प्राण-अपानौ समौ कृत्वा (मां ध्यायेत्). Continuing;

Verse 05-28

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ गीता ५-२८ ॥

I will give you the gist of this verse. In this verse some more instructions are given, then actual meditation is mentioned and ध्यानफलम् also. ध्यानसाधन, ध्यानम् and ध्यानफलम् all these are indicated here. Two साधनs are mentioned यतेन्द्रियमनोबुद्धिः, विगतेच्छाभयक्रोधः, means all the पञ्चकोशs must be integrated. अन्नमय, प्राणमय, मनोमय, विज्ञानमय, all of them should be made meditation friendly. All of them should be made meditation friendly. This also will be elaborated in the next chapter. Here we will note this much, all कोशs are quietened/withdrawn. And this includes the emotional disturbances that should be handled because since mind plays the primary role in meditation, the mind must be free from emotional problems. Here alone वासना क्षय becomes important, because powerful वासनाs are waiting for meditation, because meditation is the ideal time for them to come, because at other time we have got current worries, therefore when current worries are

occupying the mind, past worries cannot come. Therefore the past worries are waiting for the current worries to go. And in meditation what do you do? You eliminate the current worries, then the past worries are very very happy. One by one, 1975 what happened? What a tremendous memory power you know. Last class what happened we may not remember. But 1975 stories will come, which alone गौडपादाचार्य calls as सकषायम् विजानीयात् ॥ माण्डूक्य कारिका ३-४४ ॥ Therefore इच्छा-भय-क्रोधः, they are all, दयानन्द स्वामि calls them unprocessed emotional issues. Unprocessed which are suppressed. Suppressed and unprocessed emotional issues are इच्छा-भय-क्रोधः, may you handle them. These are all ध्यान साधनानि.

Then ध्यान स्वरूपम् is indicated in one word. मुनिः भवेत् – may you become a मुनि, that doesn't mean start growing beard nor does it mean go to forest. मुनिः means ईश्वर मननात् मुनिः – the one who thinks of the Lord is called मुनिः. So मुनिः भवेत् means मननम् कुर्यात्, ध्यानम् कुर्यात्, निदिध्यासनम् कुर्यात् in this context. This is ध्यानम्.

Then the ध्यानफलम् is indicated सः सदा मुक्तः एव – such a person is always liberated, which means he will learn to claim नित्यमुक्ति. To come back to our topic, he will no more look for future जीवन्मुक्ति, he will no more look for future विदेहमुक्ति, neither looking for जीवन्मुक्ति nor looking for विदेहमुक्ति, he will learn to claim नित्यमुक्ति. This is the फलम्. ज्ञाननिष्ठा, मोक्ष स्वरूप निष्ठा. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

यत-इन्द्रिय-मनो-बुद्धिः – यतानि संयतानि इन्द्रियाणि मनः बुद्धिः च यस्य सः यत-इन्द्रिय-मनो-बुद्धिः । मननाद् मुनिः सन्न्यासी । **मोक्ष-परायणः** एवं देह-संस्थानः मोक्ष-परायणः मोक्ष एव परम् अयनं परा गतिः यस्य सः अयं मोक्ष-परायणः । मुनिः भवेत् ।

यत-इन्द्रिय-मनो-बुद्धिः is in the मूलम्, after that word we have to put an en dash. शङ्कराचार्य gives the विग्रह वाक्यम्, **यत-इन्द्रिय-मनो-बुद्धिः** is the name of the person who has an integrated mind, मनः, बुद्धिः and इन्द्रियाणि. **यतम्** means integrated. Therefore he says it is a बहुव्रीहि समास. **यतानि इन्द्रियाणि मनः बुद्धिः च यस्य सः यत-इन्द्रिय-मनो-बुद्धिः**. That means **यतानि इन्द्रियाणि यतम् मनः यता बुद्धिः यस्य सः**. So he gives the meaning. **यतानि** is equal to **संयतानि**. **संयतानि** is in the मूलम्, is equal to **संयतानि**, what a meaning! It means well restrained. They are not allowed to wander, so restrained. What are restrained? **इन्द्रियाणि** – the five sense organs, each one is like a two year old baby. Imagine you have got five two year old babies. Not one. And you have got only two hands. And you are pulling them and keeping on your lap. By the time one you pull, four of them run all over. Now the modern mothers say that handling even one baby is tough, imagine we have to handle five terrible two year olds. Therefore withdrawing them. Then **मनः** – the mind, three year old. And **बुद्धिः**, four year old. So mind and intellect, all of them are **संयतानि** – well restrained, **यस्य** – by whom, **सः** – such a person is called **यत-इन्द्रिय-मनो-बुद्धिः**. After that you can put a full stop. This is the meaning of **यत-इन्द्रिय-मनो-बुद्धिः**. And the entire अष्टाङ्ग योग is highly

useful only for the integration of the पञ्चकोशs, that is why शङ्कराचार्य is very very discriminative, where any part of any दर्शनम् is useful without any partiality or reservation he borrows from साङ्ख्य शास्त्र, योग शास्त्र, न्याय शास्त्र, वैशेषिक शास्त्र, अष्टाङ्ग योग is the most powerful scheme accepted by our tradition. यत-इन्द्रिय-मनो-बुद्धिः means अष्टाङ्ग योग अभ्यासेन. Then next one मुनिः, मुनिः means मननात् मुनिः – a person is called मुनिः not because of his external features, not even because of the आश्रम in which he is, it is purely because मननात्, because of the continuous meditation, मननम् means ध्यानम्. ध्यान प्रधान पुरुषः मुनिः भवति. And naturally a गृहस्थ will ask how can I become ध्यान प्रधान पुरुषः when I have got so many jobs. Children are asking for help, grandchildren are asking for help, so many people, four aspects of PORT are there – possessions, obligations, relations and transactions. When PORT is drawing my time and energy, how can I become ध्यान प्रधान पुरुषः? If a person complains I have no time, then शङ्कराचार्य says that is why I say सन्न्यासी भूत्वा, that is why I say you become a सन्न्यासी. Therefore सन्न्यासी means the one who has time and mind for निदिध्यासनम्. What is the definition of सन्न्यासी? The one who has got the time and the mind for निदिध्यासनम् is सन्न्यासी. PORT reduction plus CLASP rejection is equal to सन्न्यासी. Then मोक्ष-प्रायणः, एवं देह-संस्थानः these two words are there in this Gorakhpur edition, in some editions of the भाष्यम् these two words are not there. In fact, these two words seem to be very much out of the context, therefore even if they are not

it is OK, but if it is there, we have to interpret it as **एवं देह-संस्थानः** means in this manner sitting in a proper posture. So **देह-संस्थानः** means with this physical posture. **संस्थानम्** means posture. So **एवं देह-संस्थानः**. Then **मोक्ष-परायणः** is in the मूलम्. शङ्कराचार्य comments **मोक्ष एव परम् अयनं यस्य सः**, again बहुव्रीहि समास. **मोक्षम् परम् अयनं यस्य मोक्ष-परायणः**. **परम् अयनम्** means **परा गतिः**. **अयनम्** is equal to **गतिः** is equal to goal or priority. And **परम् अयनम्** means top priority in life. If somebody asks the question, we should now and then ask the question, what is my top priority. One of the साधनs every spiritual seeker should regularly do is everyday some time or the other ask the question what is my top priority. We need not tell other people, we should ask ourselves. And what should be the answer? **मोक्ष-परायणः**. That means we are fit for **ध्यानम्**. If some other things come, that means in meditation that particular thing will occupy the mind. Therefore शङ्कराचार्य says **मोक्ष एव परम् अयनं** is equal to **परा गतिः यस्य सः अयं मोक्ष-परायणः**. Then **मुनिः भवेत्** – he should become a **मुनिः**. So already he has commented upon the word **मुनिः**, **मननात् मुनिः**, now again he says **मुनिः भवेत्** – he should become a **मुनि** that means **ध्यानम् कुर्यात्** – he should practice **ध्यानम्**, **निदिध्यासनम् कुर्यात्**. Continuing;

विगतेच्छा-भय-क्रोधः – इच्छा च भयं च क्रोधः च इच्छा-भय-क्रोधाः । ते विगताः यस्मात् सः विगतेच्छा-भय-क्रोधः ।

So the next word in the मूलम् is **विगत-इच्छा-भय-क्रोधः** after that we have to put an en dash. शङ्कराचार्य gives

the विग्रह वाक्यम्. When he doesn't have much to comment, he will give the विग्रह वाक्यम् and all for संस्कृत students. First he says you should form a द्वन्द्व समास with three words, इच्छा च भयं च क्रोधः च इच्छा-भय-क्रोधाः. It is a द्वन्द्व समास. इच्छा means desire or attachment. शङ्कराचार्य doesn't give the meaning, because we already know. भयम् means fear, anxiety, panic, etc. क्रोधः means anger. इच्छा-भय-क्रोधाः. ते विगताः यस्मात् – a person from whose mind all these three are absent, gone away. So the person is called here विगत-इच्छा-भय-क्रोधः, a person whose mind is free of these three disturbing emotions. A person whose mind is free of these three disturbing emotions. That does not mean राग-द्वेष is absent. कृष्ण has already said इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥ गीता ३-३४ ॥ we have got so many attachments and so many desires. But तयोर्न वशमागच्छेत् – they must come when I invoke and they must go away when I say, please be outside for some time. So कृष्ण doesn't say they should be absent. You can have your own desire for children, your grandchildren, plans are there. Let राग be there, let द्वेष be there, let काम be there, but let them be invoked when you want. Let them be held back or restrained, exvoked (my English) exvoked means during meditation when I say please stand aside, I ask, they should vacate and go. That is called non-binding desire. Make the desires non-binding so that they will be obedient desires.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 05-28 Continuing:

यत-इन्द्रिय-मनो-बुद्धिः – यतानि संयतानि इन्द्रियाणि मनः
बुद्धिः च यस्य सः यत-इन्द्रिय-मनो-बुद्धिः । मननाद् मुनिः
सन्न्यासी । **मोक्ष-परायणः** एवं देह-संस्थानः मोक्ष-परायणः मोक्ष
एव परम् अयनं परा गतिः यस्य सः अयं मोक्ष-परायणः । मुनिः भवेत्
।

विगतेच्छा-भय-क्रोधः – इच्छा च भयं च क्रोधः च इच्छा-भय-
क्रोधाः । ते विगताः यस्मात् सः विगतेच्छा-भय-क्रोधः ।

In these final three verses of the fifth chapter, twenty-seven, twenty-eight and twenty-nine Lord कृष्ण is talking about the second type of निदिध्यासनम्. I said निदिध्यासनम् is of two types, ब्रह्माभ्यास रूप निदिध्यासनम् and समाधि अभ्यास रूप निदिध्यासनम्. In both निदिध्यासनम्s the aim is the same. It is not meant for ज्ञानम्, it is not meant for मोक्षः, it is not even meant for mystic experience, both types of निदिध्यासनम्s are meant for revising the mindset from triangular to binary. The goal is common in both. And I said in the last class, ब्रह्माभ्यास रूप निदिध्यासनम् does not require separate time but it is a deliberate awareness of Vedantic teaching even during day to day transactions which कृष्ण explained in the fourth chapter as well as the fifth chapter, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, अहम् नैव किञ्चित् करोमि is the typical definition of ब्रह्माभ्यास रूप निदिध्यासनम्. If somebody asks the question, what is the प्रमाणम् for ब्रह्माभ्यास रूप

निदिध्यासनम् in भगवद्गीता, if somebody asks, what should be the answer? पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि. This is ब्रह्माभ्यास रूप निदिध्यासनम्. And having talked about that in the fourth and fifth chapter, now at the end of the fifth chapter and the entire sixth chapter कृष्ण is going to focus on समाधि अभ्यास रूप निदिध्यासनम्. Then if a question comes which type of निदिध्यासनम् should one follow, the choice is not between ब्रह्माभ्यास and समाधि अभ्यास, ब्रह्माभ्यास रूप निदिध्यासनम् is compulsory for all. There is no choice at all with regard to ब्रह्माभ्यास रूप निदिध्यासनम्, it is required for all, whether one is a गृहस्थ or a सन्न्यासि, it is required for all, of course, after श्रवणम् and मननम्. That is taken for granted. After श्रवणमननम्, ब्रह्माभ्यास रूप निदिध्यासनम् is compulsory for गृहस्थ as well as सन्न्यासि. So there is no choice. Where is the choice? The समाधि अभ्यास रूप निदिध्यासनम् should also be added or not? The choice is whether समाधि अभ्यास रूप निदिध्यासनम् should be also added or not? And what is our answer? If a person doesn't have serious प्रारब्ध problems, ब्रह्माभ्यास रूप निदिध्यासनम् would be more than sufficient. समाधि अभ्यास रूप निदिध्यासनम् need not be separately added. He himself will feel why should I practice that, because ब्रह्माभ्यास रूप निदिध्यासनम् will help him in ज्ञाननिष्ठा. But only when there are प्रारब्ध problems, ब्रह्माभ्यास रूप निदिध्यासनम् will appear insufficient or will not be effective. And when we find that is insufficient or ineffective, what we add is in addition to attempting ब्रह्माभ्यास रूप निदिध्यासनम्, one should add समाधि अभ्यास

रूप निदिध्यासनम्, one should withdraw from worldly activities, and spend some time exclusively – शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥ गीता ६-११ ॥ will become complimentary, supplementary, compulsory for the other type of people. Whether I come under first type or second type, whether I should have one निदिध्यासनम् or whether I should have both निदिध्यासनम्s, one has to subjectively decide, गुरु cannot say that you should do both, गुरु cannot say. And therefore कृष्ण feels that he should add the समाधि अभ्यास रूप निदिध्यासनम् for those who have got unfavorable प्रारब्ध issues. And in these three श्लोकs, first He dealt with ध्यान साधनम्, ध्यान स्वरूपम् and ध्यानफलम्. In verse twenty-seven and twenty-eight He talked about ध्यान साधन. स्पर्शान् कृत्वा बहिः बाह्यान् is ध्यान साधन, चक्षुर्धैवान्तरे भ्रुवोः is ध्यान साधन, ध्यानम् means निदिध्यासनम्, and प्राणापानौ समौ कृत्वा is निदिध्यासन साधन and in this twenty-eighth verse, यतेन्द्रियमनोबुद्धिः is निदिध्यासन साधन. विगतेच्छाभयक्रोधः is निदिध्यासन साधन, they are all preparation for निदिध्यासनम्. And then what is निदिध्यासन स्वरूपम्? निदिध्यासन स्वरूपम् is मुनिः भवेत्, which comes in the भाष्यम्, मुनिः भवेत् is निदिध्यासन स्वरूपम्. And what does it mean? One should have focused thinking of Vedantic teaching. मुनिः means मननम् कुर्यात्, मननात् मुनिः. The very word मुनिः means focused thinking. So ध्यान साधन was talked about, ध्यान स्वरूपम् is talked about, ध्यानफलम् or निदिध्यासन फलम् is talked about, in the last quarter of this श्लोक. Verse twenty-eight, fourth quarter talks about निदिध्यासन फलम्. And what is that? सदा

मुक्तः एव सः. That is the निदिध्यासन फलम्. सः मुक्तः एव. It is the निदिध्यासनम् फलम्. That शङ्कराचार्य is going to comment upon now. Upto this we saw in the last class. Now we have to see the last part of the भाष्यम्. We will read.

यः एवं वर्तते सदा सन्न्यासी, मुक्त एव सः । न तस्य मोक्षः अन्यः कर्तव्यः अस्ति ॥

यः is in the मूलम्. शङ्कराचार्य says **यः सन्न्यासी एवं वर्तते** – that सन्न्यासि who remains in this manner and here the word **सन्न्यासी** does not refer to विविदिषा सन्न्यास, but refers to विद्वत् सन्न्यास. निदिध्यासन योगि इत्यर्थः. So **यः विद्वत् सन्न्यासी** निदिध्यासन योगि who practices PORT reduction and CLASP rejection even in गृहस्थ आश्रम itself, he is called निदिध्यासन योगि **एवं वर्तते**. And for how long should he practice? **सदा, सदा** means as often as possible. That is why PORT reduction becomes important, if PORT reduction is not there, mind will not have either time or mind will be always preoccupied. To avoid a preoccupied mind, to enjoy an unpreoccupied mind, PORT reduction is compulsory, I am using the word PORT reduction assuming that you all have been coming to the classes and also remembering. Therefore **यः सदा** – the one who always practices, manages to find time, find quality time for this. What is the फलम्? The फलम् is **सः मुक्तः एव** – he is ever liberated. He is नित्यमुक्तः. And the word **सदा** can be connected in two ways. **यः सदा एवं वर्तते सः सदा मुक्तः** – the one who practices निदिध्यासनम् all the time, he is liberated all the time. Not liberated during निदिध्यासनम्, he is

liberated all the time. Thus सदा can go with सदा वर्तते, सदा मुक्तः भवति. Then there is a seeming contradiction if you scrutinize the श्लोक. Generally we won't study the श्लोक deeply, we just take the casual meaning and forget but the commentators cannot casually study a verse, with a magnifying glass they go on looking at the श्लोक. There is a problem. What is the problem? मोक्ष-परायणः सदा मुक्तः एव. If you take these two words and place in proximity there is a problem. मोक्ष-परायणः means the one who has got मोक्ष as the primary goal. And if a person has got मोक्ष as a goal, is he मुक्तः or non-मुक्तः? As long as I see मोक्ष as a goal, I am indirectly declaring now I don't have मोक्ष. If I have मोक्ष, where is the question of मोक्ष being a goal? Therefore when the word मोक्ष-परायणः is used, मोक्ष is साध्य मोक्षः. And कृष्ण says सः मुक्तः एव, then कृष्ण says he has got मोक्ष as सिद्धः. Therefore one and the same person who has got मोक्ष as साध्य he is the one who has got मोक्ष as सिद्धः. Are you able to understand? मोक्ष-परायणत्वम् means साध्य मोक्षः. मुक्तः एव means सिद्ध मोक्षः. How can one and the same person be मोक्ष-परायणः and मुक्तः? It is not possible. And शङ्कराचार्य has seen this problem. See! We don't see such things. And therefore he solves the problem. He solves a problem which is non-existent for us. And now how does he solve the problem? He says मुक्तः एव सः after that we should put a full stop. And the last sentence is solving the problem. सः मुक्तः एव means तस्य – for that person, अन्यः मोक्षः कर्तव्यः न अस्ति. He doesn't have to do any other साधन other than निदिध्यासनम्. सः सदा मुक्तः एव means that निदिध्यासन

योगि is always मुक्तः means the निदिध्यासन योगि need not do any other साधन for मोक्षः other than निदिध्यासनम् itself. That is the message. निदिध्यासन योगि with साध्य मोक्षः has always सिद्ध मोक्षः means निदिध्यासन योगि need not do any other साधन other than निदिध्यासनम्. That is sufficient. That is the message. Therefore there is no contradiction. So तस्य means for that निदिध्यासन योगि, अन्यः मोक्षः means another मोक्ष साधनम्, न कर्तव्यः means he need not do. For making निदिध्यासनम् more efficient should I do more जप or more पूजा, more pilgrimages people ask. शङ्कराचार्य says you don't require extra पूजा, pilgrimage or anything, focus on निदिध्यासनम् properly, other than that nothing else need be done. That is the message. The अन्वय is, यः यत-इन्द्रिय-मनः बुद्धिः विगत-इच्छा-भय-क्रोधः मोक्ष-परायणः (मुनिः भवेत्), सः सदा मुक्तः एव (भवति) । Continuing;

Verse 05-29 Introduction;

एवं समाहित-चित्तेन किं विज्ञेयम्? इति उच्यते —

In the previous two verses Lord कृष्ण has talked about ध्यान साधन, ध्यान स्वरूपम् and ध्यानफलम्. Now in the following श्लोक कृष्ण is going to talk about ध्यान विषयः. What is the object of meditation or content of meditation? That is very important. We can meditate on any blessed thing. What is the thing to be meditated कृष्ण has not mentioned in twenty-seven also, twenty-eight also. He said मुनिः भवेत्, he should focus. But focus on what, कृष्ण has not said. That is called ध्यान विषयः or ध्येयः. And that ध्येय is going to be said in twenty-ninth, the final verse. Therefore

शङ्कराचार्य says एवं समाहित-चित्तेन – by this निदिध्यासन योगि, समाहित-चित्तेन means a person of focused mind. In short, a निदिध्यासन योगि. By that निदिध्यासन योगि, किं विज्ञेयम्? – what should be meditated upon? Here the word विज्ञेयम् in the भाष्यम् means ध्येयम्, निदिध्यास्यम् इत्यर्थः. किं विज्ञेयम् किम् ध्येयम् – what should be meditated upon, if such a question is asked, इति उच्यते – कृष्ण gives the answer. We will read the श्लोक.

Verse 05-29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ गीता ५-२९ ॥

First I will give you the gist of this verse. कृष्ण answers the object of meditation. माम् ज्ञात्वा, in the second line, ज्ञात्वा here means ध्यात्वा. Here ज्ञानम् refers to ध्यानम्. And ज्ञात्वा means ध्यात्वा. ध्यात्वा means meditating upon. Meditating upon माम्. कृष्ण says meditating upon me Lord विष्णु or नारायण or वासुदेव or कृष्ण. माम् ज्ञात्वा. And what type of भगवान्? भगवान् is described here. यज्ञ-तपसाम् भोक्तारम् – the one who is the receiver of all kinds of साधनसु or worships, the one who is the receiver of all forms of worship. पूजा विषयः पूज्यः. Through यज्ञ, तपस् etc., whatever पूजा is done by anyone, the receiver of all the पूजा is one description of the Lord. The second description is सर्व-लोक-महेश्वरम् – the one who is the absolute God or controller of the entire creation. Not a relative controller, but the absolute controller, who doesn't have anyone to control Him, who is the अन्तर्यामि. And सर्व-भूतानाम् सुहृदम् – the

one who is the well-wisher of every living being. An unconditional well-wisher without expecting any return. The one who helps others without any expectation. Expectation free helper is called सुहृत्. प्रत्युपकारम् अनपेक्ष्य उपकर्ता is the definition of सुहृत्. प्रत्युपकारम् अनपेक्ष्य – without expecting anything in return, including thanks, including gratitude. भगवान् is सर्व-भूत सुहृत् ज्ञात्वा – meditating upon such a भगवान्. Here कृष्ण does not use the word भगवान्, he uses the word माम्. So when कृष्ण uses the word माम् – Me, we translate it as भगवान् because कृष्ण happens to be भगवान्, we have seen in the fourth chapter. परित्राणाय साधूनाम्, therefore भगवन्तम् ज्ञात्वा. This is the object of meditation. शान्तिम् ऋच्छति – one will attain शान्ति. This is the gist of the श्लोक. But this is a problematic श्लोक. Again superficially studying we will see no problem, everything is fine, what is the problem? In fact, we should start seeing problems. That is an indication of thinking. Anyway don't worry. I am not getting problems. Don't worry. Even if you don't get problems, the गुरु's job is creating problems. What is that? कृष्ण has not talked about भगवान् in the context at all. Fourth chapter has been talking about what? आत्मा. Fifth chapter has been talking about what? आत्मा. नैव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित्. Thus if you analyze, the fourth chapter and the fifth chapter have been talking about the आत्मस्वरूपम् only. How आत्मा is अकर्ता, आत्मा is अभोक्ता, in fact, even in the second chapter, the topic is त्वम् पद लक्ष्यार्थ is the subject matter. Even third chapter, even though it is कर्मयोग, the predominant topic is त्वम् पद

लक्ष्यार्थ. The fourth chapter also talks about आत्मस्वरूपम्, fifth chapter also आत्मस्वरूपम्. In the sixth chapter, कृष्ण is going to talk about the निदिध्यासन योग, that निदिध्यासनम् is also on आत्मस्वरूपम् अवस्थानम्. आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२७ ॥ It is going to talk about निदिध्यासनम् which is आत्मस्वरूप अवस्थानम्. Therefore पूर्व विषय is also आत्मा, अपर विषय is also आत्मा. पूर्व विषय means the previous chapters have been talking about Me, the आत्मा. The following sixth chapter is going to talk about Me, the आत्मा. How can suddenly कृष्ण introduce तत् पद वाच्यार्थ ईश्वर? How can suddenly ईश्वर, सर्व-लोक-महेश्वर यज्ञ-तपसाम् भोक्ता? Therefore शङ्कराचार्य in his commentary solves the problem by saying the meditation is that ईश्वर is none other than this आत्मा. The so-called objective ईश्वर is none other than आत्मा, in that form we have to meditate. As long as you see ईश्वर as an object you will not get liberation, seeing ईश्वर as an object will never give liberation. This is a point मधुसूदन सरस्वती adds. He has written a very profound and brilliant commentary. He adds a note, as long as you see ईश्वर as an object you cannot get liberation. And मधुसूदन सरस्वती asks a question, what is the proof. What is the proof? अर्जुन is the proof. अर्जुन has got साक्षात् भगवान् in front. I hope you don't have doubt. अर्जुन has got कृष्ण who is none other than भगवान्, who is his friend, in the battlefield with two eyes he has been doing दर्शनम् all the time, शबरी might have waited for years together and all other people might have waited, अर्जुन has got कृष्ण दर्शनम् continuously and in the first chapter, keeping भगवान् in

front, अर्जुन manages to experience संसार. Isn't it correct? In the first chapter keeping साक्षात् भगवान् in front अर्जुन manages to suffer संसार, indicating an objective भगवान् cannot solve the problem of संसार. This is the point मधुसूदन सरस्वती adds and therefore in this verse कृष्ण himself tells अर्जुन may you meditate on Me as yourself. How? May you meditate on Me as the very आत्मा. भगवान् as आत्मा alone can give liberation. भगवान् as अनात्मा can never give liberation. How to convey this message. भगवान् puts it in this manner. Therefore शङ्कराचार्य says this श्लोक is not talking about ईश्वर ध्यानम् as an object, this श्लोक is talking about ईश्वर ध्यानम् as the subject. Therefore it is not द्वैत ध्यानम्, it is अद्वैत अभेद ध्यानम्. That is the message of twenty-ninth verse. We will see the भाष्यम्.

भोक्तारं यज्ञानां तपसां च कर्तृ-रूपेण देवता-रूपेण च, सर्व-लोक-महेश्वरं सर्वेषां लोकानां महान्तम् ईश्वरं सर्व-लोक-महेश्वरं सुहृदं सर्व-भूतानां सर्व-प्राणिनां प्रत्युपकार-निरपेक्षतया उपकारिणं सर्व-भूतानां हृदयेशं सर्व-कर्म-फलाध्यक्षं सर्व-प्रत्यय-साक्षिणं मां नारायणं ज्ञात्वा शान्तिं सर्व-संसारोपरतिम् ऋच्छति प्राप्नोति ॥ ५-२९ ॥

भोक्तारम् is in the मूलम् means the partaker or the receiver. This is the description of नारायण or ईश्वर. **भोक्तारम्** – the receiver. Of what? **यज्ञानां तपसां च** – of all the यज्ञs that is यागs Vedic rituals, **तपसां च** – all the Vedic austerities or the Vedic उपासनs. Shastric rituals and Shastric उपासनs partaker, receiver. Who is the receiver? भगवान्. And how is भगवान् the receiver of all the rituals or

यागs? He says कर्तृ-रूपेण देवता-रूपेण च, in two-fold forms. And what are the two forms? यज्ञ has got two things. यज्ञ involves varieties of offerings. In the याग कुण्ड varieties of things are offered. Therefore यज्ञ has got offerings, and यज्ञ produces a फलम् also, यज्ञफलम्. Thus every यज्ञ is associated with offering called हविः as well as फलम्. These are the two things connected with यज्ञ. Of this the offerings are received by whom? The देवता. The फलम् is received by whom? Not देवता, but the यजमान, the यज्ञ कर्ता. So यज्ञ कर्ता receives the यज्ञ फलम्, यज्ञ देवता receives the यज्ञ offerings called हविः. And here शङ्कराचार्य says the यजमान who receives the फलम् and the देवता who receives the offerings, both of them are none other than नारायण. The offering receiver देवता and the result receiver यजमान, both of them are one नारायण alone, is in the form of देवता also, in the form of the यजमान also. Therefore कर्तृ-रूपेण – यजमान रूपेण, यज्ञ फल भोक्तारम् and देवता-रूपेण – यज्ञ हविर्भोक्तारम्. Thus in two ways I alone partake all the यज्ञs. Then सर्व-लोक-महेश्वरम् is the next word, is equal to सर्वेषां लोकानां महान्तम् ईश्वरम्. That is the विग्रह वाक्यम् of सर्व-लोक-महेश्वरम्. तत्पुरुष गर्भित कर्मधारय समासः. तत्पुरुष and कर्मधारय समासs put together is सर्व-लोक-महेश्वरम्. The final meaning is the one who is the ultimate controller of all the fourteen लोकs. Why do we add the words ultimate controller? Because there are so many relative controllers. इन्द्र is also a controller, वरुण is also a controller, every देवता is a controller. नारायण is the controller of even the controllers. Just as cabinet ministers have got lot of powers,

they control many things. But the cabinet minister himself is controlled by the Prime Minister, because when the reshuffle comes some ministers are dropped. Therefore महान् ईश्वरः means He is superior not only to देवताs, He is superior to even विराट् and हिरण्यगर्भ. Therefore सर्व-लोक-महेश्वरम्. And this word should be connected with सर्व-कर्म-फल-अध्यक्षम्. How does He control the fourteen लोकs? As the presiding deity of all the कर्मफलम्s. As the कर्मफल अध्यक्ष He controls the world. Therefore सर्व-लोक-महेश्वरम् should be connected with सर्व-कर्म-फल-अध्यक्षम् and सर्वकर्मफल दाता, the presiding principle and the giver of the results. Then the next word is सुहृदम् सर्व-भूतानाम्, सर्व-भूतानाम् is equal to सर्व-प्राणिनाम्. That means for all the living beings including animals and plants, not only human beings but all beings, सुहृदम् is equal to प्रत्युपकार-निरपेक्षतया उपकारिणम्. All the words are jumbled together. So we should put it properly. सर्व-लोक-महेश्वरम् is equal to सर्व-कर्म-फल-अध्यक्षम्. सर्व-भूतानाम् is equal to सर्व-प्राणिनाम्. सुहृदम् is equal to प्रत्युपकार-निरपेक्षतया उपकारिणम्. सुहृद् means the one who is the helper, the well-wisher. Of whom? All the living beings. In what way? प्रत्युपकार-निरपेक्षतया, निरपेक्ष means without expecting. प्रत्युपकार means any reciprocal help. The parents are supposed to help the children without expecting anything, how difficult we know, because we complain I did so much, but after that girl came, put the blame on somebody's head, after that girl came he has forgotten. We are never supposed to say that. Because the moment we say that we are not सुहृद्, we become मित्रम्.

मित्रम् means the one who follows quid-pro-quo. That is reciprocation he wants. He is called मित्र. सुहृद् means absolutely no conditions, unstringed help. In English that is the word: stringless help. And the word सुहृदम् means सोभनम् हृदयम् यस्य सः. सु means शोभनम्, हृत् means हृदयम्. The pure hearted one, whose only aim is unconditional love. And how does भगवान् help all living beings? By providing three things. सत् चित् and आनन्द. These are the three basic things भगवान् gives to the entire अनात्मा प्रपञ्च. And then शङ्कराचार्य adds a crucial word that alone is solving our problem, because all these descriptions make भगवान् as an object different from me. Because when we hear these descriptions we imagine भगवान् as somebody in वैकुण्ठ or कैलास or some person you might think of, like द्रौपदी who got help from भगवान्. He showed the hand and saree kept endlessly coming. That you will remember. *Thus our remembrance of भगवान् will be as an अनात्मा object.* शङ्कराचार्य says never think in that manner. Because here the context is not सगुण ईश्वर उपासनम्, that is not the context, but निर्गुण आत्मा is the context. Therefore शङ्कराचार्य adds सर्व-भूतानां हृदयेशयम् – that Lord who resides in the heart of all. यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ हृदयेशयम् means residing in the हृदयम्. शयम् means residing, हृदयम् means in the mind. And सर्व-प्रत्यय-साक्षिणम्. He wants to make it clear, because otherwise we will think in the हृदयम् भगवान् is sitting in the form of a small person, because आज्ञनेय opens the heart and राम सीता is sitting. Don't imagine any

such thing like. **सर्व-प्रत्यय-साक्षि** – the witness Consciousness of every thought, प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥, श्रोत्रस्य श्रोत्रम् मनसो मनः ॥ केनोपनिषत् १-२ ॥ **सर्व-प्रत्यय-साक्षिणम्**, these two words are important words, that alone makes it very clear कृष्ण is not prescribing सगुण उपासनम् but निर्गुण निदिध्यासनम् is the topic. And **नारायणम्**. And the word **नारायणम्** also has got several meanings. One subcommentator by name रामराय कवि gives several meanings to the word नारायणम् in his sub-commentary. I will just give only one meaning here. नरः means जीवः, and नारम् means जीव समूहः, नराणाम् समूहः नारम्. जीव समूहः means the multitudes of infinite living beings, अयनम् means स्थानम् or temple or residing place, the tenement, the dwelling place. Therefore नारम् अयनम् यस्य सः – the Lord whose residence is not external वैकुण्ठ, but whose residence is every living being. In short, नारायण means the indweller of every living being. That means आत्मा. नारायण means आत्मा. This आत्मा रूप नारायणम् **ज्ञात्वा**, here the word **ज्ञात्वा** means ध्यात्वा, ध्यात्वा means निदिध्यासनम् कृत्वा. What type of निदिध्यासनम्? समाधि अभ्यास रूप निदिध्यासनम् कृत्वा. Then what is the फलम्? फलम् is repeated here. **शान्तिम् ऋच्छति, शान्ति** is in the मूलम्, is equal to **सर्व-संसारोपरतिम्** – the cessation of all forms of संसार. उपरम means cessation, end. **सर्व-संसार** means all forms of संसार. **शान्ति** is equal to **सर्व-संसारोपरतिम् ऋच्छति** is in the मूलम्, is equal to प्राप्नोति. Two roots are there. ऋ धातु (1P) first conjugation परस्मैपद or ऋच् धातु (6P) sixth conjugation परस्मैपद. Both have got

the meaning of ऋच्छति. ऋच्छति means प्राप्नोति, attains. In short, मोक्षम् प्राप्नोति, he gets मोक्ष. So with this the commentary on twenty-nine is over. The अन्वय is, यज्ञ-तपसाम् भोक्तारम्, सर्व-लोक-महेश्वरम्, सर्व-भूतानाम् सुहृदम् माम् ज्ञात्वा (सः) शान्तिम् ऋच्छति । With this the भाष्यम् of the fifth chapter of the गीता is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.